This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

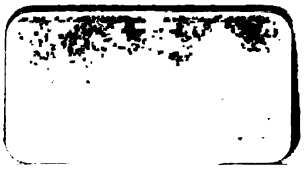
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



THE

CATHOLIC PRESBYTERIAN

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

No. LV.—JULY, 1883.

PAGE

1. Modern Unbelief and Buddhism. By Professor S. H. KELLOGG, D.D., Allegheny, U.S.A., ... 1
2. Thomas Cartwright and English Presbyterianism. By WILLIAM ANDERSON, D.D., Tooting, London, . . . 10
3. Elements of Impression in Our Lord's Teaching. By the EDITOR, ... 17
4. Origines Philanthropicæ—I. William Wilberforce, . . 26
5. Practical Work of the Church—Presbyterians Unattached. By Professor WITHEROW, D.D., Londonderry, . . 36
6. Nachtmaal in Dutch South Africa. By JAMES M'KINNON, Stellenbosh, South Africa, ... 40
7. Portfolio Leaves—Mr. Lecky on Presbyterianism in Ireland, 45
8. Notes of the Day, ... 50
   Madagascar and the French—Dr. Milligan on the Presbyterian Alliance—Our Belfast Convener—Waldensian and Bohemian Schemes.
9. American Notes, ... 53
   Immigration—Church Customs—Romish Assumption—Baptists and the Bible—Presbyterian Churches.
10. General Survey, ... 59
    Scotland—The General Assemblies. Wales—The General Assembly. Ireland—The General Assembly — Instrumental Music Question. Australia — The Presbyterian Church of Queensland, by Rev. Alex. Hay, Rockhampton.
11. Open Council, ... 73
    Chronology of Good Friday—The Scotch Churches and their New Missionary Creed, by Rev. S. G. M'Laren, M.A., Japan—Progress in Theology.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.

1883.

One Shilling.]

[All Rights Reserved.

Just Published, Price One Shilling,

GOOD FRIDAY A CHRONOLOGICAL MISTAKE;

OR, THE REAL STORY OF OUR LORD'S BURIAL RECOVERED AFTER BEING LOST TO THE CHURCH FOR MORE THAN FIFTEEN CENTURIES.

BY THE REV. JAMES GALL.

GALL & INGLIS, EDINBURGH AND LONDON.

JAMES NISBET & CO.'S NEW AND RECENT PUBLICATIONS.

FOR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

THE WESTMINSTER ASSEMBLY: Its History and Standards. With some account of English Puritanism up to the meeting of the Assembly. Being the Baird Lecture for 1882. By the Rev. A. F. MITCHELL, D.D., Professor of Ecclesiastical History in St. Andrews University. Crown 8vo, cloth, 10s. 6d.

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of somewhat superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMPSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

"The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small Crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

THE

CATHOLIC PRESBYTERIAN.

An International Journal—Ecclesiastical and Religious.

EDITED BY

PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

VOL. X.

JULY—DECEMBER, 1883.

BODLEIAN LIBRARY
5 JUN 85
OXFORD

LONDON:

JAMES NISBET & CO., 21 BERNERS STREET.

NEW YORK: A. D. F. RANDOLPH & CO.

1883.

Just Published, Price One Shilling,

GOOD FRIDAY A CHRONOLOGICAL MISTAKE;

OR, THE REAL STORY OF OUR LORD'S BURIAL RECOVERED AFTER BEING LOST TO THE CHURCH FOR MORE THAN FIFTEEN CENTURIES.

BY THE REV. JAMES GALL.

GALL & INGLIS, EDINBURGH AND LONDON.

JAMES NISBET & CO.'S NEW AND RECENT PUBLICATIONS.

FOR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

THE WESTMINSTER ASSEMBLY: Its History and Standards. With some account of English Puritanism up to the meeting of the Assembly. Being the Baird Lecture for 1882. By the Rev. A. F. MITCHELL, D.D., Professor of Ecclesiastical History in St. Andrews University. Crown 8vo, cloth, 10s. 6d.

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of somewhat superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMPSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

"The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small Crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

THE

CATHOLIC PRESBYTERIAN.

An International Journal—Ecclesiastical and Religious.

EDITED BY

PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

VOL. X.

JULY—DECEMBER, 1883.

BODLEIAN LIBRARY
5JUN85
OXFORD

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.
1883.

Per 1410

EDINBURGH:
PRINTED BY LORIMER AND GILLIES,
31 ST. ANDREW SQUARE.

CONTENTS OF VOL. X.

JULY.

PAGE

I. Modern Unbelief and Buddhism. By Professor S. H. KELLOGG, D.D., Allegheny, U.S.A., ... 1

II. Thomas Cartwright and English Presbyterianism. By WILLIAM ANDERSON, D.D., Tooting, London, . . 10

III. Elements of Impression in Our Lord's Teaching. By the EDITOR, . . 17

IV. Origines Philanthropicæ—I. William Wilberforce, ... 26

V. Practical Work of the Church—Presbyterians Unattached. By Professor WITHEROW, D.D., Londonderry, ... 36

VI. Nachtmaal in Dutch South Africa. By JAMES M'KINNON, Stellenbosh, South Africa, ... 40

VII. Portfolio Leaves—Mr. Lecky on Presbyterianism in Ireland, . . . 45

VIII. NOTES OF THE DAY.—Madagascar and the French—Dr. Milligan on the Presbyterian Alliance—Our Belfast Convener — Waldensian and Bohemian Schemes, ... 50

IX. AMERICAN NOTES. — Immigration — Church Customs—Romish Assumption — Baptists and the Bible—Presbyterian Churches, . . . 53

X. GENERAL SURVEY. — *Scotland* — The General Assemblies, 59. *Wales*—The General Assembly, 63. *Ireland*—The General Assembly—Instrumental Music Question, 65. *Australia* - The Presbyterian Church of Queensland, by Rev. Alex. Hay, Rockhampton, 68.

XI. OPEN COUNCIL.—Chronology of Good Friday—The Scotch Churches and their New Missionary Creed, by Rev. S. G. M'Laren, M.A., Japan—Progress in Theology, . . . 73

AUGUST.

I. Our Lord and the College of the Twelve. By the EDITOR, . . 81

II. Solomon's Lily Work. By Rev. ROBERT BALGARNIE, M.A., Gravesend, Kent, ... 88

III. Arnaldo da Brescia and his Recent Commemoration. By Madame SOFIA BOMPIANI, Rome, . . . 95

IV. An Unsuccessful Ministry — John Richard Green, ... 104

V. Land Tenure in Bible Times — III. The Hebrew System. By RICHARD REID, Esq., Kirkintilloch, . . 109

VI. Pierre du Moulin. By WILLIAM PEDDIE, D.D., Edinburgh, . . 119

VII. Women's Foreign Missionary Societies in the United States. By DAVID A. CUNNINGHAM, D.D., Wheeling, Virginia, ... 125

VIII. Portfolio Leaves — Joseph Cook on Advanced Thought in Great Britain and in India, ... 129

IX. NOTES OF THE DAY. — The Highlanders at Strome - Ferry — Old Friends with New Faces—Church Music — The Excursion Season, ... 136

X. AMERICAN NOTES. — Rome and Politics — Intemperance — Princeton College—The Assemblies—Presbyterian Alliance, ... 140

XI. GENERAL SURVEY.—*Great Britain*, 145. *France*, 149. *Germany*, By Rev. Dr. Brandes, 152. *Italy*, 155.

XII. OPEN COUNCIL.—Progress in Theology, 158

XIII. Information about the Belfast Council, 160

SEPTEMBER.

I. Out-of-the-Way Ministries—Mr. Haslam's. By Rev. JOHN MARSHALL LANG, D.D., Glasgow, . . . 161

II. Among the Mongols. By Rev. JOHN MACPHERSON, M.A., Forres, . . 175

III. Dr. Mitchell on the Westminster Assembly. By Rev. Principal RAINY, D.D., ... 185

IV. Origines Philanthropicæ — II. Elizabeth Fry, ... 193

V. A Dream of the Sabbath School. By Mrs. ACHESON, Portadown, Ireland, 205

VI. Portfolio Leaves—Professor Godet on the Four Chief Apostles, . . 210

VII. NOTES OF THE DAY.—The late Dr. Moffat—The Coming Luther Commemoration—Sunday in the Colonies—The Cornwall Sunday-Closing Bill, ... 217

VIII. AMERICAN NOTES.—Methodism—Congregationalism—"Emerging Questions"—Romanism—"Progress in Theology," 220

IX. GENERAL SURVEY.—*Great Britain*, 227. *Germany*—The Luther Celebration. (1.) By Professor Binnie, D.D., Aberdeen: (2.) By Professor Witte, Pforte, 230.—*Queensland*, Australia, 237.

X. OPEN COUNCIL. — Church Union; Letter from Professor Milligan, D.D., Aberdeen, ... 238

OCTOBER.

PAGE

I. Montanism and its Modern Representatives. By Professor PHILIP SCHAFF, D.D., LL.D., New York, . 241
II. Our Lord's Method of Dealing with Different Classes. By the EDITOR, 247
III. Friends in Council concerning Presbyterianism. By Rev. A. C. MURPHY, D.Lit. (late of Dublin), London, . 257
IV. Bible Revision in Germany. By Professor BINNIE, D.D., Aberdeen, . 268
V. Land Tenure in Bible Times—IV. Bearing on Recent Questions. By RICHARD REID, Esq., Kirkintilloch, 273
VI. Bogatzky as a Lay Preacher. By Rev. JOHN KELLY, London, . . . 279
VII. Portfolio Leaves—Zöckler on the Reformation and on Church Confessions, ... 289

PAGE

VIII. NOTES OF THE DAY.—Bishop Wordsworth and Dr. Milligan—Bishop Wordsworth and Mr. Hatch—The Waldensian Pastors' Fund, . . 293
IX. AMERICAN NOTES.—Death of Dr. Knox—Alliance Work—Presbyterian and Methodist Union—Mr. Beecher's Theology — Property Rights of Souls—The Organ Question in the United Presbyterian Church—Obituary, . . . 297
X. GENERAL SURVEY.—*Great Britain*, 304. *Ireland*—The late Robert Knox, D.D. 308. *Germany*—The Sunday Question, by Frederic H. Brandes, D.D., 309. *Italy*—By Rev. A. Meille and the Editor, 312.
XI. OPEN COUNCIL.—Dr. Milligan and Catholic Presbyterianism, . . 319

NOVEMBER.

I. Preaching for the Age. By Rev. T. C. EDWARDS, M.A., Principal of University College, Aberystwith, Wales, 321
II. The Waldenses of Calabria. By Mrs. FORD, Edinburgh, . . . 329
III. Luther—I. By HORATIUS BONAR, D.D., Edinburgh, Moderator of General Assembly of Free Church, 338. II. By Rev. R. W. BARBOUR, M.A., Aberdeen, ... 341
IV. Friends in Council concerning Presbyterianism. Part II. By Rev. A. C. MURPHY, D.Lit. (late of Dublin), London, ... 354
V. Our Lord's Farewell to His Disciples. By the EDITOR, ... 365
VI. Portfolio Leaves—Mr. Omond on the Lord Advocates of Scotland, . . 374
VII. NOTES OF THE DAY.—The late Dr. Begg of Edinburgh—Dr. Scrivener on the Revised Text of the New Testament—Bishop Wordsworth's Aim—Another Scotch Episcopal Charge, ... 381
VIII. AMERICAN NOTES.—Progress in Theology—Prayer for Foreign Missions—Faith-Cures—Canadian Items—The late Dr. Hatfield, . . . 386
IX. GENERAL SURVEY.—*Great Britain*, 391. *Wales*, 394. *Bohemia and Moravia*, 395.
X. OPEN COUNCIL.—Church Union, . 397

DECEMBER.

I. Latin Hymns of the Celtic Church. By Rev. N. MACNEILL, Leytonstown, London, ... 401
II. A Visit to the Protestant Italian Churches in the Grisons. By. Rev. DONALD MILLER, Genoa, Italy, . 412
III. The Lutherfest in Wittemberg, 1883. By Professor WATTS, D.D., Belfast, ... 424
IV. Dr. Williams and his Library. By WILLIAM ANDERSON, D.D., Tooting, London, ... 434
V. Dr. Westcott on the Epistles of St. John. By Rev. JOHN MACPHERSON, M.A., Findhorn, Forres, . . . 442
VI. Another Scientific Scotchman in Humble Life. By the EDITOR, . 449
VII. NOTES OF THE DAY.—The late Sir Henry W. Moncreiff—French Aggression — An Obscure Church brought forward—The End of a Quinquennium, ... 459
VIII. AMERICAN NOTES.—The Episcopalian Church — Divorces made Easy—Presbyterian Synods—The Luther Commemorations, ... 462
IX. GENERAL SURVEY.—*Great Britain; France*, by Rev. D. K. Guthrie, Edinburgh, and M. Wheatcroft, Orleans, ... 465
X. OPEN COUNCIL.—Church Union in Scotland, ... 473
XI. Practical Work of the Alliance—Bohemian Scheme—Belfast Council, 476

The Catholic Presbyterian Advertiser.
JULY, 1883.

MACNIVEN & WALLACE,
132, PRINCES STREET, EDINBURGH.

HOUSEHOLD LIBRARY OF EXPOSITION.

THE LIFE OF DAVID AS REFLECTED IN HIS PSALMS. By the Rev. ALEXANDER MACLAREN. D.D. *Fourth Edition.* 3s. 6d.

ADAM, NOAH, AND ABRAHAM: Readings in the Book of Genesis. By the Rev. JOSEPH PARKER, D.D. *Second Edition.* 3s.

ISAAC, JACOB, AND JOSEPH. By the Rev. MARCUS DODS, D.D., *Third Edition.* 3s. 6d.

THE LAST SUPPER OF OUR LORD AND HIS WORDS OF CONSOLATION TO THE DISCIPLES. By the Rev. J. MARSHALL LANG, D.D., Barony Church, Glasgow. *Second Edition.* Crown 8vo. 3s. 6d.

THE SPEECHES OF THE HOLY APOSTLES. By the Rev. DONALD FRASER, D.D., London. *Second Edition.* 3s. 6d.

THE GALILEAN GOSPEL. By the Rev. Professor A. B. BRUCE, D.D. 3s. 6d.

THE LAMB OF GOD. Expositions in the Writings of St. John. By W. R. NICOLL, M.A. 2s. 6d.

THE TEMPTATION OF CHRIST. By the Rev. G. S. BARRETT, B.A., NORWICH. Crown 8vo. 3s. 6d.

THE LORD'S PRAYER. By the Rev. CHARLES STANFORD, D.D. Crown 8vo. 3s. 6d.

SCOTTISH DIVINES.

The Third Series of the St. Giles' Lectures. Crown 8vo, price 5s. With Portraits.

JOHN KNOX. By the Rev. Prof. MALCOLM C. TAYLOR, D.D.

ANDREW MELVILLE. By the Rev. COLIN CAMPBELL, B.D.

SAMUEL RUTHERFORD. By the Rev. PEARSON M'ADAM MUIR.

ARCHBISHOP LEIGHTON. By the Very Rev. Principal JOHN TULLOCH, D.D., LL.D.

EBENEZER ERSKINE. By the Rev. JAMES MITCHELL, D.D.

PRINCIPAL ROBERTSON. By the Rev. F. L. ROBERTSON, D.D.

EDWIN IRVING. By the Rev. R. HERBERT STORY, D.D.

THOMAS CHALMERS. By the Rev. DONALD MACLEOD, D.D.

JAMES ROBERTSON. By the Rev. GEORGE WILSON.

BISHOP EWING. By the Rev. JAMES CAMERON LEES, D.D.

ROBERT LEE. By the Rev. JOHN CUNNINGHAM, D.D.

NORMAN MACLEOD. By the Rev. Professor ROBERT FLINT, D.D., LL.D.

EVANGELICAL SUCCESSION LECTURES.

Delivered in St. George's Free Church, Edinburgh, 1881—82. Crown 8vo, price 5s.

PAUL THE APOSTLE. By the Rev. Principal RAINY, D.D.

AUGUSTINE. By the Rev. MARCUS DODS, D.D.

COLUMBA. By the Rev. J. C. MACPHAIL.

ANSELM. By the Rev. Prof. T. SMITH, D.D.

BERNARD. By the Rev. Prof. T. M. LINDSAY, D.D.

WICLIF. By the Rev. Principal BROWN, D.D.

LUTHER. By the Rev. Prof. SALMOND, D.D.

Second Series, 1882—83. Crown 8vo, price 5s.

CALVIN. By the Rev. Prof. CANDLISH, D.D.

KNOX. By the Rev. R. W. BARBOUR, M.A.

HENDERSON. By the Rev. G. WEBSTER THOMSON, B.A.

RUTHERFORD. By A. TAYLOR INNES, Esq., Advocate.

LEIGHTON. By the Rev. Professor BLAIKIE, D.D., LL.D.

BAXTER. By the Rev. JAMES STALKER, M.A.

ZINZENDORF. By the Rev. Professor BINNIE, D.D.

BIBLE CLASS PRIMERS.

Edited by Professor SALMOND, D.D.

Cloth, price 8d.; Paper, 6d.

LIFE OF DAVID. Sixth Thousand. By the late Rev. PETER THOMSON, M.A., St. Fergus.

LIFE OF MOSES. Thirteenth Thousand. By the Rev. JAS. IVERACH, M.A., Aberdeen.

LIFE OF PAUL. Fifth Thousand. By the Rev. J. PATON GLOAG, D.D., Galashiels.

THE LIFE AND REIGN OF SOLOMON. Ninth Thousand. By the Rev. RAYNER WINTERBOTHAM, M.A., LL.B. B.Sc., Fraserburgh.

THE KINGS OF ISRAEL. Third Thousand. By the Rev. W. WALKER, M.A., Monymusk.

THE HISTORY OF THE REFORMATION. By the Rev. Professor WITHEROW, D.D., Londonderry.

JOSHUA AND THE CONQUEST. By the Rev. Professor CROSKERY, D.D., Londonderry.

THE KINGS OF JUDAH. By the Rev. Professor GIVEN, D.D., Londonderry.

BIBLE WORDS AND PHRASES. By CHARLES MICHIE, M.A., Aberdeen.

THE FREE CHURCH PRINCIPLE—ITS CHARACTER AND HISTORY. The First Series of the Chalmers. Lectures. By Sir HENRY WELLWOOD MONCRIEFF, Bart., D.D. 8vo, 10s. 6d.

THREE LECTURES ON THE CHURCH OF SCOTLAND. By Principal RAINY, D.D. New Edition (Revised), Crown 8vo, 2s. 6d.

MEMORIALS OF THE LIFE AND MINISTRY OF THOMAS MAIN, D.D. By his Widow. With Photo. Crown 8vo, 6s.

THE MOSAIC SACRIFICES. By the late Rev. ALEX. STEWART, of Cromarty. With an Introduction by ALEX. BEITH, D.D. Crown 8vo, 3s. 6d.

EDINBURGH: MACNIVEN AND WALLACE, 132, PRINCES STREET.

THE BOOKS OF THE SEASON.

Just Ready, uniform with "BITS FROM BLINKBONNY."

Second Edition, Cloth Extra, with Six Original Illustrations. Price 5s.

ALDERSYDE: A Border Story of Seventy Years Ago. By ANNE S. SWAN.

The Authoress has received the following Autograph Letter from Mr. Gladstone:—"10, Downing Street, Whitehall, April 16, 1883.—Dear Madam,—I have now read the work which you did me the honour to present to me with a very kind inscription; and I feel obliged to add a line to my formal acknowledgment already sent. I think it beautiful as a work of art, and it must be the fault of the reader if he does not profit by the perusal. Miss Nesbit and Margot will, I hope, long hold their places among the truly living sketches of Scottish character.—I remain your very faithful and obedient, W. E. GLADSTONE."

Opinions of the Scotch, English, and Irish Press.

"Sir Walter Scott himself never delineated a character more true to life than Janet Nesbit; eloquent of character and well told; full of quiet power and pathos; has brought us into the presence of a pure and noble nature: this cleverly constructed story; a tale of deep interest; a work of true genius; hurrah! our good Scotch stories are not going to die out just yet; have not read a fresher, livelier, or more wholesomely stimulating story for many a day; Janet Nesbit is a fine portrait of a noble woman; the Doric is pure and cultivated, while the descriptions of border scenery are admirable; written in a style that cannot fail to interest; tells us, with much literary grace and variety, a many-sided story."

Just Ready. Third Thousand, in One Vol.

Small crown 8vo, cloth, gilt, with numerous Illustrations, Price 2s.

JOCK HALLIDAY: A Grassmarket Hero, or Sketches of Life and Character in an old City Parish. By ROBINA F. HARDY, Author of "Nannette's New Shoes," &c.

Opinions of the Scotch, English and Irish Press.

"Full of lights and shadows; written with much ability and feeling; a fascinating story of humble life; a very effective story; will assuredly take its place beside 'Rab and his Friends' and Professor Wilson's Tales; a tender spirited story of mission work among the slums; a capitally written sketch; should find a place in every Sunday School or temperance library; never saw a better of its kind; a good and racily told tale; the Christian heart yearning over the fallen and lost will find in it much to enjoy, and much to learn; graphic and wholesome; the story is capitally told."

Just Ready, a New Edition of the most complete Hogarth ever published.

HOGARTH'S WORKS: with Life and Anecdotal Descriptions of the Pictures, by JOHN IRELAND and JOHN NICHOLS. The Work includes 150 Engravings, reduced in exact facsimile of the Original Plates, specimens of which have become very scarce. The whole in Three Series, 8vo, cloth, gilt, 22s. 6d.

"Will be a great boon to authors and artists as well as to amateurs. . . . Very cheap and very complete."—*Standard.*

"For all practical purposes the three handsome volumes comprising this edition are equal to a Collection of Hogarthian prints. We are quite sure that any one who adds this work to his library will be amply repaid by the inexhaustible charms of its facsimile prints."—*Birmingham Daily Mail.*

Just Published, Crown 8vo, Fifth Edition, with Six original Illustrations, price 5s.

BITS FROM BLINKBONNY; or, Bell o' the Manse. A Tale of Scottish Village Life between 1841 and 1851. By JOHN STRATHESK.

"Neither haggis, shortbread, scones, cock-a-leekie, mountain dew, nor singed sheep's head are more intensely Scotch than this simple but undeniably fascinating story."—*Civil and Military Gazette, Lahore.*

"Characters certainly drawn from life, Scotch to the back-bone."—*Melbourne Leader.*

"A mine of the pithy wisdom and pawky humour of the Scottish race, reproducing the genuine language of Burns and Scott, of Wilson and Ramsay. Would have delighted Dean Ramsay or Lord Cockburn."—*S. Times, New Zealand.*

Now Ready, crown 8vo, cloth extra, Illustrated, Price 1s.

NANNETTE'S NEW SHOES, and other Stories. By ROBINA F. HARDY, Rev. Dr. MACDUFF, and Dr. RICHARD HUIE.

"Among the numerous series of popular books for family use, we find few that for elegance and utility can be compared with the publications of Oliphant, Anderson, & Ferrier."—*Kilmarnock Standard.*

Second Edition, crown 8vo, cloth, price 5s.

THE AGES BEFORE MOSES. A series of Lectures on the Book of Genesis. By JOHN MONRO GIBSON, D.D., St. John's Wood Presbyterian Church, London.

"Discourses which will live in the memory, and can hardly fail of being useful, especially to young men who care to have the questions which the history in the Book of Genesis presents fairly considered and answered."—*Literary World.*

"A fresh and luminous book, dealing with the great subject in a manner at once interesting and instructive."—*Exegete and Homiletic Monthly.*

EDINBURGH: OLIPHANT, ANDERSON & FERRIER, 24, ST. GILES'S STREET.

LONDON: HAMILTON, ADAMS & CO.

T. WOOLMER'S PUBLICATIONS.

Now ready, price 6s.

THE LONDON QUARTERLY REVIEW, No. CXX., for JULY, 1883.

CONTENTS. I.—Geological Problems. II.—Lord Lawrence. III.—The Synthetic Philosophy of Mr. Herbert Spencer. IV.—Intercourse with China Fifty Years Ago and To-day. V.—Half a Century of Literary Life. VI.—The Romish Theory of the Church. VII.—Frederick the Great: Carlyle and De Broglie. VIII.—Dr. Malan on the Sacraments. Literary Notices.

BROADUS ON PREACHING. A Treatise on the Preparation and Delivery of a Sermon. By J. A. BROADUS, D.D. Crown 8vo, 4s.

SERMON REGISTER. Containing, I. Titles and Texts of Sermons; II. Places and Times of Preaching; III. Circuit Record. Post 8vo, cloth. Prices for 100 Sermons, 1s. 6d.; 200, 2s.; 300, 2s. 6d.

INFLUENCE OF MIND ON MIND. In Three Books. I. The Influence of the Human Mind on Human Mind. II. The Influence of the Divine Mind on the Human. III. The Influence of the Human Mind on the Divine. By the Rev. JOHN BATE. Demy 8vo, 720 pp. 2s. 6d.

THE WEST INDIES—ENSLAVED AND FREE. An account of the Islands and Colonies, their History, Geography, Climates, Productions, Populations, Manners and Customs, &c., &c. By the Rev. W. MOISTER. Crown 8vo, with Map and Illustrations, 5s.

FIGHTING TO VICTORY. By EZEKIEL ROGERS. Crown 8vo, cloth, gilt edges, with Portrait, 2s. 6d.

In 1839, Ezekiel Rogers was born at a colliery village in Somerset, destitute of arms. "Fighting to Victory" was written entirely with his mouth, and is in an easy, natural style, giving a view of the progress of religion and temperance in a Somersetshire village, which all will read with the greatest interest.

AN ACCOUNT OF THE ESTABLISHMENT OF WESLEYAN-METHODISM IN THE BRITISH ARMY. By the Rev. WILLIAM HARRIS RULE, D.D. Crown 8vo, 1s. 6d.

THOSE WATCHFUL EYES; OR, JEMMY AND HIS FRIENDS. By EMILIE SEARCHFIELD. Crown 8vo, with Frontispiece, 1s. 6d.

SERMONS. By the Rev. W. MORLEY PUNSHON, LL.D. With a Preface by the Rev. W. ARTHUR, M.A. These Sermons contain the latest corrections of the Author. Crown 8vo, 5s.

"Specimens of good English, sound theology, close reasoning, and affectionate appeal."—*Liverpool Daily Post.*

LECTURES. By the Rev. W. MORLEY PUNSHON, LL.D. Crown 8vo, price 5s.

"These brilliant lectures."—*Leeds Mercury.*

REV. GERVASE SMITH, D.D.: A Memorial Volume. Containing Lectures, Speeches, Sermons, Personal Recollections by the Rev. B. GREGORY, &c. With Portrait. Crown 8vo, 5s.

"The memorials are touching and interesting."—*Christian World.*

AUTOBIOGRAPHY: INTELLECTUAL, MORAL, AND SPIRITUAL. By Rev. Dr. ASA MAHAN, Author of "Out of Darkness into Light," &c. Crown 8vo, 5s.

"A wonderful freshness breathes through these passages."—*London Quarterly Review.*

THE FERNLEY LECTURE OF 1882. THE WITNESS OF THE HOLY SPIRIT. By the Rev. ROBERT N. YOUNG. 8vo, 96 pp., paper covers, 1s.; cloth, 2s.

SCENES AND ADVENTURES IN GREAT NAMAQUALAND. By the Rev. BENJAMIN RIDSDALE. Crown 8vo, with Portrait. Price 3s. 6d.

"As interesting as a romance of the first rank."—*Sheffield Post.*

MEMORIALS OF A CONSECRATED LIFE. Compiled from the Autobiography, Letters, and Diaries of ANNE LUTTON, of Cotham, Bristol. Portrait and Illustrations. Post 8vo. Price 6s.

"This book is a photograph of the intellectual and spiritual life of a remarkable woman."—*Wesleyan Methodist Magazine.*

REMINISCENCES OF ISAAC MARSDEN, OF DONCASTER. By JOHN TAYLOR, Author of "Picture Truths." Crown 8vo, with Portrait, 2s. 6d.

WOMAN'S WORK IN INDIA. By the Rev. WILLIAM ARTHUR, M.A. Crown 8vo, 88 pp., Paper covers, 6d.; limp cloth, 9d.

"All interested in the evangelization of India should purchase this book.

SIMON JASPER. By MARK GUY PEARSE, Author of "Daniel Quorm," &c. Sixth thousand. Crown 8vo. Illustrations. Cloth. Gilt Edges. Price 2s. 6d.

"Written with quaint and graphic power, which few possess in equal measure with the author."—*British Quarterly Review.*

OUR SEA-GIRT ISLE. English Scenes and Scenery Delineated. By the Rev. J. MARRAT, Author of the "Land of the Mountain and the Flood," &c., &c. Imperial 16mo. 153 Illustrations and Map. Price 3s. 6d.

"A very pleasant companion."—*Daily Telegraph.*

THE GREAT ARMY OF LONDON POOR. Sketches of Life and Character in a Thames-side District. By the RIVER-SIDE VISITOR. Third Edition. Crown 8vo, 540 pp. eight Illustrations, 3s. 6d.

London: T. WOOLMER, 2, Castle Street, City Road, E.C., and 66, Paternoster Row; and 2, Ludgate Circus Buildings, E.C.

HODDER & STOUGHTON'S LIST.

NEW WORK BY MR. PAXTON HOOD.

This day, Crown 8vo, 7s. 6d.

SCOTTISH CHARACTERISTICS. By Paxton Hood, Author of "The

World of Anecdote," &c. The subject is treated in Mr. Hood's well-known anecdotic style, and the "Characteristics" include:—The Old Scottish Minister—Scottish Humour—Scottish Character—Scottish Superstition—The Scot Abroad—The Scottish Dialect—The Old Scottish Lawyers—Old Edinburgh—The Old Scottish Lady—Scottish Proverbial Philosophy—The Old Scottish Sabbath—Northern Lights.

This day, Crown 8vo, 7s. 6d.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F.R.S.E., F.G.S.

"This is a remarkable and an important book. The theory it enounces may, without exaggeration, be termed a discovery. It is difficult to say whether the scientific or the religious reader will be the most surprised and delighted."—*Aberdeen Free Press.*

CHEAP EDITION OF DR. GEIKIE'S "LIFE OF CHRIST."

This day, 2 vols., price 16s.

THE LIFE AND WORDS OF CHRIST. By Cunningham Geikie, D.D.

The Theological Library.

I. DOES SCIENCE AID FAITH IN REGARD TO CREATION?

By the Right Rev. Henry Cotterill, D.D., F.R.S.E., Bishop of Edinburgh. Crown 8vo, 3s. 6d.

II. ARE MIRACLES CREDIBLE. By J. J. Lias, M.A. *This day.*

Crown 8vo, 3s. 6d.

PULPIT PRAYERS BY EMINENT PREACHERS. Crown 8vo, price 6s.

"As aids to ministers before they enter the pulpit they have an almost unique, certainly a quite special, value."—*Sheffield Independent.*

"The prayers are in all cases exceedingly beautiful."—*Rock.*

"Likely to be of great service to ministers. It will show them how some preachers can put variety, freshness and literary beauty, as well as spirituality of tone . . . ."—*Literary World.*

MR. BEET'S COMMENTARIES.

A COMMENTARY ON THE EPISTLE TO THE ROMANS. Crown 8vo,

7s. 6d. Third Edition.

A Second Edition is now ready, of

A COMMENTARY ON THE EPISTLE TO THE CORINTHIANS.

Crown 8vo, price 10s. 6d.

From *The Sword and Trowel*, C. H. Spurgeon.—Mr. Beet has at once taken up a foremost place among expositors. He is to the manner born. All those elements of character which are needful to an interpreter, one of a thousand, are apparent in him. . . . Wherever we have picked upon a selected passage we have found our author full, painstaking, and suggestive. Few can beat Mr. Beet."

Now ready, a Second Edition of

THE CHRISTIAN'S PLEA AGAINST MODERN UNBELIEF. A

handbook of Christian Evidence. By the Rev. Professor R. A. Redford, M.A., LL.B. Crown 8vo, 9s.

"This volume is one of great ability and completeness. It is the fruit of a lifetime of scholarly, and, of late years, professional dealings with Christian truth. Professor Redford brings to bear upon the matters discussed, not only wide reading and accomplished critical scholarship, but an acute and patient intellect, as little likely to be deluded by sophisms as disturbed by passion. Among all works of its class that have come under our notice, there is none that for masterly cleverness, completeness, and compendiousness, we could place by the side of this."—*British Quarterly Review.*

London: HODDER & STOUGHTON, 27, Paternoster Row.

THE

CATHOLIC PRESBYTERIAN.

No. LV.—JULY, 1883.

MODERN UNBELIEF AND BUDDHISM.

THE interest that has been taken of late in Buddhism by a large number of intelligent people in various Christian countries, is one of the marked phenomena of our day. In America, this interest prevailed for a considerable time among the somewhat restricted number of those who have known—or have thought that they knew—something about Buddhism; but since 1879, through the publication of Mr. Arnold's poem, "The Light of Asia," the popularity of the subject has in a marked degree increased. Many who would have been repelled by any formal, dryly philosophical treatise upon Buddhism have been attracted to it by the charm of Mr. Arnold's poetry. A cheap American reprint, selling for fifteen cents—sevenpence halfpenny—has helped to make such information as Mr. Arnold was supposed to be able to impart, accessible to a still greater number, who were not as yet sufficiently interested in the matter to have cared to pay much more. And so it has come to pass that we find everywhere among reading and intelligent people a very considerable number who think that they now know a little about the Buddha and his religion, and have found awakened in their minds—often quite unexpectedly to themselves—a very surprising interest in this "venerable religion" which Mr. Arnold has presented to the English-reading public in such an attractive guise.

Among these we find here and there some Christian people, who seem to be somewhat disquieted by what they have learned—or think they have learned—concerning Buddhism. They have met with so much in the story of the Buddha and in his teachings which they had formerly supposed to be peculiar to Christianity, that a feeling arises—as I have frequently had occasion to observe—of anxiety, lest the evidence for the supernatural origin of the Christian religion be thereby in some degree weakened. The case of such we have endeavoured elsewhere—in part at least—to meet,* and we do not propose to dwell upon that phase of the matter in the present article.

* In the "Bibliotheca Sacra," Andover, Mass., U.S.A., July, 1882: article, "The Legend of the Buddha and the Story of the Christ."

[CATHOLIC PRESBYTERIAN, July, 1883.

There are others, however, who are not at all troubled by fears of this sort, and that not because of any special strength of faith in the Divine origin of the religion of Christ. As to this, indeed, many of them appear to care but very little. They feel, however, a keenly sympathetic interest in the religion of the Buddha, and in all that relates to it,—much more, in fact, than they seem to feel in the doctrine and story of Christ; and they are ready to echo with unconcealed satisfaction the laudations which Mr. Arnold and those of his way of thinking have lavished upon the religion which, in their judgment, is "The Light of Asia." A curious phenomenon, indeed, is this, that the century which began with sending missionaries to convert the Buddhists, should ere its close see a generation arise which, if one may judge from the expressions of some, is itself almost or quite converted to the faith of the Buddha. It is proposed in the present article to indicate some of the chief causes which, in the judgment of the writer, have served to excite among the unbelievers in Christianity in our day, such a peculiar interest in this hoary system of error.

1. First among these causes may be named the extent to which Buddhism, in some form or other, for two thousand years, has been accepted by men as the solution of the enigma of life. It had, indeed, long been known in a general way that the Chinese, Siamese, Thibetans, and many other Asiatic peoples held the Buddhist faith, so that its adherents were very numerous. But latterly, through the great increase of Eastern travel and of popular literature giving the experiences of Western travellers and residents in oriental lands, the general public has come to *realise*, as never before, the truly wonderful fact that at this late day, after eighteen hundred years of Christianity, out of 1,400,000,000, more than 400,000,000 of the human family profess to accept Buddhism as the true religion and philosophy of existence,—a number which, on any estimate, is considerably greater than can be claimed for the followers of any other religion. It can hardly be doubted that, with a considerable number of men and women who have no decided faith in Christianity, and yet are not quite at ease without any religion at all, this mere fact of the numerical strength of Buddhism has no little influence in disposing them to a sympathetic attention to its claims. The fact is indeed remarkable, and well deserves attention, whatever be its explanation. But an increasing number in this democratic age are disposed to something like a deification of majorities. Assuming the essential goodness of human nature, it is argued in politics, for example, that the voice of the majority, expressed at the polls, may fairly be presumed to be in the right. *Vox populi, vox Dei.* Why should not the same principle apply also in the sphere of religion? Why is it not probable that the religion which, after centuries of trial, commands the largest suffrage of any religion among men should be the religion which is nearest right? In this way, there is reason to suspect that, by not a few, the fact that Buddhism

CATHOLIC PRESBYTERIAN, July, 1883.]

numbers more than 400,000,000 adherents is felt to be an argument of no inconsiderable force in favour of a religion which, after a long trial, can command a suffrage so extensive. At least the argument is held sufficient to throw a strong presumption in its favour as opposed to Christianity.

2. Again, the wide acceptance of various theories of evolution of an atheistic type should probably be named as another element contributing to that sympathetic interest in the Buddhist system which is exhibited in the antichristian camp. As every one knows, there are many who think that if a theory of evolution be proven, then the hypothesis of Creator becomes a superfluity. As if the discovery of the *method* of the formation of the universe, or of anything, relieved us from the necessity of supposing a *cause!* Such thinkers, of course, can have no patience with a religion which teaches that "in the beginning God created the heaven and the earth," and that the soul of man was not developed from that of an ape, but "breathed into him" by God. Such a religion, with its doctrine of a God and of supernatural interventions, seems to thinkers of the class described to stand in the way of all true scientific progress; and so assuming, with quiet assurance, for their science an infallibility which they will not hear of in a religion, they argue that no religion can stand which opposes their theory of things. On the other hand, to such men Buddhism must seem, as compared with Christianity, a far more reasonable religion. In the first place, it has no God in it to interfere with the eternal continuity of the evolution process. As Köppen has well put it, "Buddhism recognises no eternal Being, only an eternal Becoming."* So far from having in it no place for their theory of evolution, it has fully recognised a theory of evolution, and raised it to the dignity of a religion. It teaches that all that is is simply the result of an evolution from a previous state of things, as that from one before, and so on by a process of which no beginning is even thinkable. In full accord with the antitheistic type of evolution, Buddhism denies any impassable gulf between the irrational animals and man. A pig may become a man,—not, indeed, in the sense of the Western evolutionist, but not less truly.† The nature of the connection between the different forms of life in such a case is no doubt conceived of in Buddhism in a manner very different from the modern European fashion; but still the essential continuity between all forms of life on which the modern theories of evolution so strongly insist is fully recognised. Not to elaborate this matter further, it is plain that in these facts is revealed a bond of sympathy between modern antichristian thought and the Buddhist philosophy which goes far toward accounting for the interest in Buddhism which is displayed in the sceptical camp.

* "Es giebt nur ein ewiges Werden, kein ewiges Sein."—KÖPPEN, *Die Religion des Buddhas*, p. 230.

† The Buddha is actually said to have once been a pig!

3. Closely connected with the modern enthusiasm over Buddhism is the disposition of the age to glory in man, his immeasurable possibilities of development in power and knowledge. It is felt that no one may venture to say what man may not do or may not become, all by his own unaided powers. The Scriptures do not deny that there is a glory in man, and possibilities of unimagined greatness; but they also affirm an abasement as well as a glory, weakness as well as strength, ignorance to be removed by none but God. The possibilities of glory which it sets before man are not for man as he *naturally* is; they are not to be attained by any *mere* exercise of his natural powers, but only as through faith he shall come into a vital union with the God-Man, Christ Jesus. Let man refuse that faith, and already he is sentenced to an ignominious future, and the eternal disappointment of all his proud aspirations. In that point of view the Scripture cries: "Cease ye from man, whose breath is in his nostrils! for wherein is he to be accounted of?" Nothing could well be more repellent to the boastful spirit of our age than such a doctrine as this. But men who, filled with the nineteenth century spirit of self-glorification, are for that reason repelled from Christianity, are for the same reason attracted to Buddhism. Where the Gospel tells us of a God who became man,—a doctrine in all ages foolishness to the wise of this world,—Buddhism tells of a man who became God, even the Buddha, who under the Bo-tree attained all power and all knowledge! It tells us with emphasis that the Buddha, who attained all this, attained it by his own unaided strength and merit; and, moreover, that any man who will take the same way, may attain to the same heights. How completely the idea of man which Buddhism thus expresses falls in with the spirit of our modern materialists, positivists, and all who, like such, in theory or fact make man a god! And when men of this age, impatient above all things of any assertion of the supernatural, who will hear nothing of a miracle, find that the most stupendous wonders are said to have been performed by this Buddha, and to be within the power of all who will follow him in toilsome labour and self-discipline, however incredulous they may be of such stories, they feel themselves in full accord with the spirit of naturalism and human deification which such stories express; and, perhaps, intoxicated with the whirl of progress in physical science, half dream that very possibly some such marvellous power over nature as is attributed to the Buddha and the *arâhats*, may yet be reached—if not by the transcendental methods of the Buddhists, yet by the slower and surer processes of modern science.

4. Not only the atheism of the Buddhist system thus variously illustrated, but also the special type of its atheism, helps to gain for it a friendly consideration from modern western sceptics. The atheism which is just now in fashion is not dogmatic and affirmative, but modest, negative, agnostic. It will not say: "There is no God;" but rather, with Mr. Herbert Spencer, "The power which is manifested in

CATHOLIC PRESBYTERIAN, July, 1883.]

the universe is utterly inscrutable." But this seems to be the exact attitude of Buddhism. There are passages, indeed, in the Buddhist authorities which deny and argue against the being of a God; but as to what the real cause of the eternal succession of worlds may be, Buddhism holds a strictly agnostic position. We read: "There is one thing which is not in the dominion of the intellect; namely, to know whence come all the beings of the universe, and whither they go."* Not merely as atheistic, then, but as agnostic, does Buddhism find sympathising advocates among the agnostic atheists of Christendom.

But atheism and agnosticism both alike, if a man have the logic in him to see the inevitable conclusions of the system, lead straight on to Pessimism. And so it has naturally come to pass, that under the influence of the atheistic and agnostic speculation of the day, a considerable number here and there have come sadly to doubt whether in life the pain do not quite outweigh the pleasure; and thus, whether it be not better not to be than to exist in such a universe as this. As all our readers know, this hopeless Pessimism has found earnest, often passionate, expounders of late years in such as Feuerbach, Schopenhauer, Hartmann, and these have their disciples. All who are affected with this malady of our time must, for this reason again, listen to the words of the Buddha with a lively sympathy. For, as is now generally well known, he makes the absolute universality of sorrow to be the first of the "Four Noble Truths" which are the fundamental articles of the Buddhist creed. It is written: "This, O monks, is the holy truth concerning suffering. Death is suffering; old age is suffering; sickness is suffering; to be united with what is not loved is suffering; to be parted from what is loved is suffering; not to attain one's desires is suffering." And to such words of the Buddha not a few, alas, in Christendom, having lost sight of Him Who is the Light of the world, sigh their sad Amen, and not unnaturally think the Buddha, who has so voiced their deepest feeling, must have been very wise!

5. We must add, of course, that Buddhism attracts very many by its remarkable system of ethics. This has been often said, and scarcely needs to be argued. And every candid person will freely admit that in the Buddhist ethics, regarded merely as an external system, there is indeed much to admire; and that among the various religions of the non-Christian world, it may be justly held, in this respect, to stand alone. It is not, therefore, strange that it should have gained a degree of admiration accorded to no other system, unless it be the Christian. But, if we mistake not, it is not the theoretic excellence of Buddhist ethics in itself that attracts the admiration, and so calls forth the praises of our modern unbelievers in the Gospel; but rather the fact that such a moral system,—the only one which, in the opinion of many, may fairly claim to be compared with that of the New Testament,—

* Quoted by A. Rémusat (Mel. posth. 121) from an ancient Buddhist *Sûtra*. See Köppen, *Die Religion des Buddhas*, s. 231.

should belong to the one religion which is at the furthest possible remove from the religion of Christ, a religion which actually has in it no place for the being of a God! To find such a system of morals in such a religion fills a certain class of minds with undisguised delight. For there are obvious symptoms of uneasy apprehensions arising of late among the apostles of unbelief. More and more frequently, as the anti-theism of the day has spread among the masses, have been appearing in our time ugly symptoms seeming to suggest that, very possibly, with the old faith in God and a hereafter, even morality may go down too. Hence the question has been raised and debated with warmth on both sides, whether, if God be denied or left out of life, there will be left a basis for practical morals; whether the *purely secular* type of society, which is the professed ideal and aim of many, can possibly be a *moral* society. Some unbelievers have been frank enough to say that, notwithstanding the publication of Mr. Spencer's "Data of Ethics," such an atheistic rendition of the moral law as shall commend itself to general acceptance as a substitute for the Christian, in the expected day when Christianity shall have vanished from the earth (!), is yet to be elaborated; and that, just at present, when the modern scientific view of the world is gaining adherents so fast, and the old code of morals thereby losing its authority, based as it is on the idea of a God, the construction of a practicable system of morals upon a purely scientific basis is a desideratum of the first consequence. And, while all profess a confidence that "evolution" will probably bring out all right in the end, some have suggested that we may not unreasonably anticipate a kind of moral interregnum in the modern world during a period in which, God having been dethroned from His place in the minds of men, no sanction has been discovered adequate to take the place of His authority. To such anxious souls the ethics of Buddhism seem to be full of comfort. The Buddhist system is not, of course, supposed to be adapted altogether to the present "environment"; but it is thought by some to settle this at least, that morals are not inseparable from a belief in God, and that a moral law even of a high order may be recognised where there is no faith in God at all. In this point of view, we can understand the special enthusiasm of the unbelievers of Christendom over the moral character of the Buddha. The singular beauty and attractiveness of the character of the Buddha, as set forth in the most trustworthy records, may be freely admitted without indulging in the strange exaggeration of Mr. Arnold, who, in the Preface to "The Light of Asia," ventures the assertion that "the Buddhist books agree in the one point of recording no single word or deed, act or word, which mars the perfect purity and tenderness of this Indian teacher."* While accessible facts should have

* Such an assertion constrains us to suppose that Mr. Arnold's reading could not have been so extensive as was to be desired. To go no further, Professor Bell's "Romantic Legend," a translation of the Chinese version of the *Abhinishkramana Sûtra*, would have given him abundant reason for qualifying this misleading statement.

CATHOLIC PRESBYTERIAN, July, 1883.]

prevented him from making any such statement as this, they do certainly warrant us in ranking the Buddha as among the greatest and noblest of men,—one who seems to have lived and laboured, however mistakenly, in order that he might, if possible, lighten the miseries of his fellow-men. Yet he was a man who never by any act or word showed any recognition of the being of God! and thus, from the unbelieving point of view, he affords a living argument to show that not only theoretical but practical morality of a high type may be realised where there is no faith in God. No wonder, under the circumstances of the time, that men with whom the authority of the decalogue is seen to have gone with the faith in God, find a wonderful comfort in the ethics of Buddhism and in the life of its founder. Perhaps, we may add without stopping to argue, that the comfort might be seriously diminished if they would observe the practical operation of the atheistic ethics of the Buddha in China, Siam, and other lands where the system has had a fair and prolonged trial!

6. Again, modern unbelief is distinguished for its utter contempt for all authority. It will have all things settled by the processes of exact science,—commonly meaning by this, of course, physical science; and what cannot be thus proven, what has nothing but authority, as of a professed revelation, behind it,—for that it has no patience,—it is turned over at once to the limbo of superstition, or consigned to the abyss of the unknowable. As naturally as in all else, Buddhism stands to such men commended by the whole history of its origin. However modern Buddhists may have come to bow servilely to the teaching of the Buddha, in the beginning, Buddhism, as every one knows, was a revolt against priestly authority. It began by rejecting *in toto* the whole Brahmanical system of pretended revelations. As for the Buddha, he had indeed *knowledge* to communicate to men, but *not* a *revelation*. He did not, therefore, assume an authoritative air, and denounce penalties against all who would not receive his message. He spoke "as a plain man," who himself had sought for rest and found it,—found it without the help of Brahman priest or any so-called revelation whatsoever. Such a religion as this, based in its very origin upon a revolt against the idea of authority in religion, stands of necessity by that fact so far commended to all whose proud minds cannot endure that word of Christ, "Come unto me all ye that labour . . . take *my yoke* upon you, and learn of me."

7. Another circumstance which has doubtless had a degree of influence, —more, indeed, among the superficial than among the best informed in Oriental matters,—in enlisting the interest of sceptics in the Buddhist religion, has been the number of supposed agreements both in the Buddhist doctrines and, especially in the story of the Buddha, with the doctrines and the history of Christ and the early days of the Christian religion. At these the unbelief of the day has grasped eagerly, and with an exultation which already, as regards very many

points, has been proved to be premature, has loudly welcomed Buddhism as an ally by whose help it might be shown that Strauss and his followers were right after all; that the Gospel story was only a Palestinian version of old Indian myths; its doctrines only a Judaised Buddhism; its very narrative bearing sometimes verbal traces of its Buddhist origin! It is not within the scope of the present article to argue these points. It will suffice to remark that the most eminent Buddhist scholars utterly repudiate the idea of any such genetic connection between either the legend or the doctrines of the Buddha and the Gospel of Christ as certain unbelievers are so anxious to make out.

As regards supposed verbal agreements, the case is no less strong. Mr. Edwin Arnold, whether with or without intention, has done much to suggest to the public mind the reality of such verbal agreements between the Buddhist and the Gospel story. Indeed, if the Germans speak of a certain type of criticism as "Tendenz-Criticismus," we may with equal right speak of the Light of Asia as a "Tendency-Poem"—none the less so, though we assume that the author was unconscious of the tendency of his work. Illustrations are numerous. Thus we read that when the aged Asita blessed the infant Buddha, he said to his mother, in words nearly the same as Luke ii. 35—

> ". . . A sword must pierce
> Thy bowels for this boy."

Again, when Buddha declares his resolution to forsake all, that he may accomplish his mission, we read—

> "I will depart, he spake; the hour is come!
> . . . . . .
> . . . Unto this
> Came I, and unto this all nights and days
> Have led me.* . . .
> . . . . . .
> This will I do who have a realm to lose,
> Because I love my realm. . . .
> . . . . . .
> . . . These that are mine, and those
> Which shall be mine, a thousand million more,
> Saved by this sacrifice I offer now"†

While he was wandering, seeking the knowledge which brings relief from sorrow, we are told—

> ". . . The Lord paced in meditation lost,
> Thinking, Alas! for all my sheep which have
> No shepherd; wandering in the night, with none
> To guide them."‡

In the great temptation by Mara, we are told that the tempter addressed him with the words, in accord with Luke iv. iii.—

> "If thou beest Buddh;"

---

* Cf. John xii. 23, 27. † Cf. John xvii. 20.

‡ Cf. Matt. ix. 36; and John x., especially verses 14-16.

CATHOLIC PRESBYTERIAN, July, 1883.]

and afterward, that in the retrospect of his life, he saw where his path had often led

> ". . . On dizzy ridges where his feet
> Had well-nigh slipped."*

Other instances might be given of the same general character, but these will suffice.

It would be an interesting, and in many ways a suggestive task, did the scope of this article permit, to compare with the actual expressions in various Buddhist authorities, those which, in the above and other instances, *poetic license* has led Mr. Arnold to take. We can only remark, however, that so far as the various authorities accessible have enabled us to judge, very few, if any, of the verbal agreements with the Christian Scriptures which Mr. Arnold's poem has been made to suggest, can be sustained by facts. In the interests of truth we would, in any case, ask Mr. Arnold to give to the public at an early date an edition of his "Light of Asia," embodying references to authorities wherein a warrant for these verbal coincidences may be found. Meantime, however, such unverified, and—if we mistake not—for the most part wholly unjustifiable suggestions, have their force with people not over well-informed in these things, and are doing their work. We are persuaded that the strong New Testament colouring which has been given by some to the Buddhist story, has done not a little to stimulate the remarkable interest with which the sceptical world has come to regard all that pertains to the religion of the Buddha. The authority of Strauss and the critics of the Tübingen school has been of late at a considerable discount among intelligent men, so that those who would reject the testimony of the gospels have come to need sorely a new show of reason for so doing, and have fancied, it would appear, that they had found—or might possibly find it—in the story and religion of the Buddha.

This subject is suggestive in many ways, but we add only a single thought. The tendency to union among the followers of Christ is one of the most conspicuous facts of our age,—one which, in particular, the Presbyterian Alliance very happily and impressively represents. Everywhere we see various bodies of Christians, long sundered, seeking now to know each other better, and as far as possible to unite upon essentials for practical work in the great conflict against Satan's kingdom. But the same tendency is to be observed also on the anti-Christian side. It is illustrated by the phenomena reviewed in this article. The modern heathenism in Christendom, and the ancient systems of the East, are discovering each their inward mutual affinity, and betray a growing sympathy with each other. But here and in the East we see the modern anti-Christian philosophies of Europe, and the hoary heathen philosophies of Asia, joining hands for a united opposition to the truth of Christ. The more that this becomes evident, the stronger becomes the argument for Christian union, and in particular the consolidation,

* Cf. Psalm lxxiii. 2.

in all practical ways, of the Presbyterian forces for organised work against the heathenism at home and that of the foreign field. So the immense forces on either side seem to be uniting and preparing for a conflict, no longer in detachments here and there, but universal, and—may we not hope?—final, the spiritual Armageddon of the ages, a last conflict for the kingdom of the world! And on which side the victory shall be, however and whenever brought about, no true follower of the Lord Jesus doubts.

S. H. KELLOGG.

THOMAS CARTWRIGHT AND ENGLISH PRESBYTERIANISM.

THE recent publication of the second volume of the "Reformation of the Church of England," by the Rev. John Henry Blunt, M.A., F.S.A., must be our apology for looking back to times long gone by—for looking back more than three centuries. Although occasionally confused, prolix, and illogical, the work is of respectable merit. It covers the period from 1547 to 1662, and therefore marks the origin of Presbyterianism in England, and the secession of two thousand Puritan ministers, most of them Presbyterians, who had ministered in the churches of the Church of England. Mr. Blunt belongs to a class of clergymen who, as Archbishop Sumner well said, "sit in the chairs of the Reformers, and traduce the Reformation." In his opinion Protestantism, Puritanism, and Presbyterianism are, "in reality, as strongly antagonistic to the fundamental principles of the Church of England as to those of the Church of Rome." After a most unfair summary of the character of Cranmer, the first Protestant Archbishop of Canterbury, he adds: "Happily for the Reformation, Archbishop Cranmer was not a Presbyterian by birth and country, and so was not so distinctly a foe to the Church of England as some of her later rulers have been." Opinions so startling as these make us rub our eyes, and wonder where we are. One thing is certain—England owes her civil and religious liberty not to High Churchmen, who played the game of Rome, but to Puritan Churchmen, who demanded that ecclesiastical authority should be vested, not in the Crown, but in the Church; and who believed that Presbyters, in Synod assembled, had the power claimed by bishops, and desired relief for tender consciences. Cartwright, a Cambridge Professor of Theology, was the leader of this party; and all Protestants, and especially all Presbyterians, ought to be familiar with this root-and-branch Reformer, to whom Mr. Blunt devotes only one sentence.

In the present paper we shall give first a brief outline of his life; then we shall notice the Presbyterian principles which he maintained, adverting in conclusion to his spirit and character.

CATHOLIC PRESBYTERIAN, July, 1883.]

I.

Thomas Cartwright, B.D., the father of English Presbyterianism, was born in Hertfordshire about 1535. His parents, who were in comfortable circumstances, perceiving that their son possessed more than ordinary talents, encouraged him in the development of his faculties. His progress in school-learning was rapid, and in 1550 he was sent to St. John's College, Cambridge. In this ancient university, under accomplished tutors, and surrounded by all the appliances of knowledge, he formed the habit of intense application, and soon became famous among his comrades.

In 1553, Cartwright was driven from the University by intolerance. Queen Mary not only overturned the Reformation espoused by Edward VI., but restored Popery with its sanguinary laws, and condemned to the flames multitudes of men of whom the world was not worthy. Without hesitation, Cartwright refused to submit to the despotism of this bigot sovereign and her venal counsellors, and thereby sacrificed all his worldly prospects. For five years he was employed in the office of a counsellor-at-law. In this new sphere he continued to prosecute his favourite studies, and obtained sufficient knowledge of the law to enable him, in after life, "to fence the better for himself." On the accession of Queen Elizabeth in 1558, Popery was annulled, and Protestantism re-established. Among other important changes, Dr. James Pilkington was chosen Master of St. John's College, and through his influence Cartwright was re-admitted to his *Alma Mater*. The scholar did not disgrace his patron. In 1560 he was chosen Fellow of his College. In 1563, he removed to Trinity College, and was elected one of the Senior Fellows. In 1564, the Queen honoured the university with a royal visit, and Cartwright, who was one of the disputants on that occasion, highly distinguished himself, and was commended by her Majesty. Cartwright having already taken his Degrees in Arts, in 1567 took his Degree of Bachelor of Divinity, and in 1570 was chosen Lady Margaret's Professor of Divinity. He delivered lectures on the 1st and 2nd Chapters of the Acts of the Apostles, in which he loudly and fearlessly denounced the Popish relics and degrading superstitions sanctioned and practised in the Church of England. The fellows and scholars of the University flocked to hear his daring attacks, and his opinions spread with amazing rapidity.

The dominant ecclesiastics resolved to make him an example; and, as they could not refute him by argument, they determined to employ the iron hand of the law to stem the progress of his "novel doctrines." Archbishop Grindal addressed a letter to Sir William Cecil, Chancellor of the university, in which he says: "There is one Cartwright, Bachelor of Divinity, and Reader of my Lady Margaret's Divinity Lecture, who, as I am very credibly informed, maketh in his lectures daily invectives

against the external policy and distinction of states in the ecclesiastical government of this realm. His own positions, and some other assertions which have been uttered by him, I send herewith. The youth of the university, who are at this time very toward in learning, frequent his lectures in great numbers, and therefore are in danger of being poisoned by him with love of contention, and liking of novelties, and so becoming hereafter not only unprofitable, but also hurtful to the Church." In another epistle, Grindal expressed his opinion that Cartwright and the Puritans ought to be bridled by authority; and if they did not recant their opinions, expelled from the university. Cartwright was cited before the Vice-chancellor and the heads of the university, but defended himself by asserting that his expositions were supported by sound exegesis. Many celebrated members of the university presented testimonials to the Chancellor on his behalf, and he was disposed to treat the learned theologian with candour and lenity; but Dr. Whitgift having in 1571 become Vice-chancellor, Cartwright was prevented from taking his doctor's degree, deposed from his professor's chair, and deprived of his fellowship.

Thrust from the university which he adorned, without bread, and forced by persecution from England, Cartwright sought and found an asylum on the Continent, and became acquainted with Beza, Francis Junius, and other distinguished theologians and sound Protestants. The high esteem of these learned foreigners was no small consolation. Cartwright did not live in indolence during the years of his exile. First at Antwerp, and afterwards at Middleburg, he was chosen to the pastorate, and at both of these places he discharged his ministerial duties with credit to himself and benefit to his English congregations. He visited Jersey and Guernsey, where many French Protestants, driven by the iron hand of oppression from their own country, were in the enjoyment of a considerable amount of religious freedom. Here Cartwright was unexpectedly invited, along with another persecuted minister, to assist in framing their ecclesiastical discipline. For this work he was pre-eminently qualified; and the following year a form of discipline was published, entitled "The Ecclesiastical Discipline observed and practised by the Churches of Jersey and Guernsey, after the Reformation of the same by the Ministers, Elders, and Deacons of the Isles of Jersey, Guernsey, Sark, and Alderney; confirmed by the Authority and in the presence of the Governors of the same Isles, in a Synod holden at Guernsey the 28th of June, 1576, and afterwards revised by the said Ministers and Elders, and confirmed by the said Governors in a Synod holden in Jersey the 11th, 12th, 13th, 14th, 15th, and 17th days of October, 1577." On the final organisation of the churches, he returned to Antwerp, and resumed the charge of his beloved flock. Cartwright was now united in "holy matrimony" to the wise and brave sister of the celebrated John Stubbs, who joyfully shared in all his hardships abroad, and in all his tribulations at home. While employed

CATHOLIC PRESBYTERIAN, July, 1883.]

in pastoral duties in a foreign land, James VI. of Scotland offered him a professorship in the University of St. Andrews, which, after gratefully acknowledging, he declined. For some time his health had been failing, and he was recommended by eminent physicians to try his native air, as the only means of prolonging his life. He applied to the Earl of Leicester and to Lord Burleigh for permission to return home. The two noblemen made honourable mention of him in the House of Lords, and brought his case under the notice of the Queen; but the royal mind was prejudiced, and they were unable to procure her Majesty's consent. In these circumstances Cartwright resolved to act on the advice of his physicians, and in 1585 returned to England.

No sooner had he landed on his native shore than Aylmer, Bishop of London, without her Majesty's command, imprisoned him. Lord Burleigh obtained his release, which he formally received from Whitgift, Archbishop of Canterbury; but his Grace could not be persuaded to grant him a license to preach. Amidst multiplied sufferings, Cartwright enjoyed the sympathy and kindness of many and powerful friends. The Earl of Leicester having founded an hospital at Warwick, appointed him first master on the foundation. His duties were to conduct worship in the hospital twice a-day, to catechise twice a-week, and to preach at the parish church every Lord's Day. These he discharged without license, being exempt from prelatical jurisdiction. Nor did he confine himself to those exercises which were required by his noble patron, but embraced every opportunity of usefulness. Such zealous and faithful services were exceedingly offensive to an arch-prelate like Whitgift, who stigmatised them as innovations of ecclesiastical order, and treated Cartwright as a restless subverter of ancient laws and customs. In 1590 he was arraigned before the High Commission, and imprisoned in the Fleet; and in 1591 he was once more committed to the Fleet. Imprisonment without witness, or jury, or verdict excited sympathy even in an age of intolerance; and in 1592 he was finally set at liberty, through the intercession of Francis Knollys, Lady Russell, Lord Burleigh, and James VI. of Scotland, who wrote a letter to the Queen on his behalf.

Cartwright returned to his charge at Warwick, and his old antagonist, Archbishop Whitgift, granted him a license to preach, on his promising to lead a quiet and peaceable life. This he had always done before, and continued to do ever after. But the Queen claimed her unlawful power, and as supreme ecclesiastical governess authoritatively instructed the primate, and commanded her servants, the bishops, to silence him. Although prohibited from preaching in the churches, Cartwright continued to preach to multitudes in the hospital, where the prelates had no legal jurisdiction.

In 1596, Cartwright was invited by Lord Zouch, Governor of Guernsey, to accompany him to that island. He resided at Castle Cornet about two years, regularly preached the Gospel, and the Lord greatly

blessed his labours. During his abode in Guernsey, he enjoyed the friendship and patronage of Sir Thomas Leighton who afterwards became governor of the island, and corresponded with such eminent men as the masters of Sidney, Sussex, and Emmanuel Colleges, Cambridge.

Towards the close of 1598, he returned to Warwick, and probably was disturbed by persecution no more. For some years he had been heavily afflicted with gout and stone; but he persisted in preaching, even when he could scarcely creep into the pulpit. He often said "he was more concerned to *wear* out than to *rust* out." The Lord permitted him to "die in the harness." Two days before his departure he preached his last sermon from Eccles. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." After spending two hours on his knees in importunate prayer to God, he said to his wife: "I have found unutterable comfort and happiness, and God has given me a glimpse of heaven." Cartwright died in 1603, and his remains were deposited in St. Mary's Church, Warwick.

II.

To Cartwright the Bible was an "infallible Book," literally "God's Word," not depending for its authority on the testimony of the Church, nor asking from human reason an inquiry into its claims, but demanding submission to its laws. He read of points of order, as well as office-bearers, being ordained "in every church," and therefore he had no sympathy with the strange allegation that no system of Church government is to be found in the New Testament. He says: "Is it likely that He who appointed not only the Tabernacle and the Temple, but their ornaments, would not only neglect the ornaments of the Church, but that without which it cannot long stand? Shall we conclude that He who also remembered the bars there, hath forgotten the pillars here? Or He who there remembered the pins, here forgot the master builders? Should he there remember the besoms and here forget the archbishops, if any had been needful? Could he there make mention of the snuffers to purge the lights, and here pass by the lights themselves?"

Cartwright was the earliest complete incarnation of Presbyterianism. Wickliff indeed denied the Divine right of diocesan Episcopacy, and taught some of the fundamental principles of Presbyterianism. Mr. Blunt, in his semi-Popish history of the "Reformation of the Church of England," says, when writing about Archbishop Cranmer: "So far as he gave way to foreign and English Presbyterianism, it is a name of which the Church of England may be thoroughly ashamed." Thomas Becon maintained that there were but two orders in the Church, and advocated other main principles of the Presbyterian system. But Cartwright was the first who gave tangible form and expression to the Presby-

CATHOLIC PRESBYTERIAN, July, 1883.]

terianism of the Church of England. Speaking of the "Organic Continuity of the Church of England," Mr. Blunt says: "The vital organism of a Church consists of three things—(1), an Apostolically-descended Episcopate; (2), a sacerdotal ministry; and (3), valid sacraments. In these three particulars the Church of England has always been conspicuously distinguished from every Protestant community, English or foreign, and in these three particulars the Reformed Church of England is as entirely identical with the Pre-Reformation Church of England as a man who is at one time in sickness and at another time in health is the same man, or as a vine which has been pruned is the same vine that it was before it was pruned." We have been accustomed to hear clergymen of the Church of England branding the Papacy with epithets which we do not care to repeat; but Mr. Blunt affirms that the two Churches are essentially the same. Cartwright, in the "Second Admonition to Parliament," and in his "First and Second Replies to Archbishop Whitgift," not only assailed these points, but the entire hierarchical system; and the lapse of three hundred years has only added weight to his arguments. The government, ceremonies, and customs of the Church of England are not even professedly sustained by the New Testament. There *are* traces of Episcopal bishops, but only in such passages as 1 Peter v. 3—a line of prelates which has fortunately been often broken.

After Cartwright's decease a manuscript was found in his study which laid down and described the discipline of the Church, "anciently contended for, and as far as the times would suffer," practised by the Presbyterians in the days of Queen Elizabeth. This "book of order," which has been called by an Anglican historian the Palladium of English Presbyterianism, was drawn up in 1583, published by the authority of the Long Parliament, or of the Westminster Assembly of Divines in its name, in 1644; and republished by the late Professor Lorimer, D.D., in 1872, as a contribution to the Tercentenary Commemoration, by the Synod of the English Presbyterian Church, of the erection of the First Presbytery in England at Wandsworth in 1572. About five hundred of the clergy, all men of superior education, adopted Cartwright's Directory, and thus followed the example set by the English congregation at Geneva in 1556, and by the Reformed Church of Scotland in 1564. The book not only contains the great and well-defined principles of Presbyterianism, but forms and orders to "guide ministers in the execution of all the parts of their sacred office; leaving very much to be supplied by themselves, as the ever-varying circumstances of congregations might require." If the Church of the Reformation had become Presbyterian, as Knox had urged Cranmer to make it, and as Cartwright and many of the Reformers desired it to be, the Church of England would have been essentially *different* from the Church of Rome.

III.

Cartwright's intellectual faculties were colossal and well balanced. In his capacious mind there was ample room for all he saw, and heard, and read. The following extract is from a document subscribed by eighteen celebrated members of the University, and presented to the Chancellor. "We admire and revere his learning. He is well skilled both in the Latin and Greek languages. To the knowledge of these he has also added that of the Hebrew tongue, which requires not a little labour; and, though we may find his equals in each separately, he has certainly *no superior* in them all! How profitable these are in the study of theology may appear from this circumstance, that immense multitudes flock to hear him daily. They pay great attention, and readily adopt his opinions; and this not, as has been insinuated to you —that he is always bringing forward some novelty to tickle the ears of his auditors with strange notions; but such is the accuracy of his interpretations, his felicity in teaching, and the gravity of his subjects, that the weight of his sentiments seems to surpass the fluency of his language." His quick perceptive powers, and his clear and enlarged understanding, made him a great scholar and a sound divine. The celebrated Beza, in a letter concerning him, says, "I think the sun doth not see a more learned man." As a theologian he has been compared to Calvin.

His moral character was of still superior glory. During his whole life he displayed a noble, generous spirit, elevated above party prejudice and unbiassed by worldly interest. Fuller quaintly writes: "One saith, as for riches he sought them not; and another, that he died rich; and I believe both say true. God sometimes maketh wealth *find* them who seek not for it; seeing many and great were his benefactors." His charity never failed. He distributed money every week amongst the poor of Warwick, and generally preached at both churches every Lord's Day gratuitously. We must add that his good nature and softness of heart occasionally forsook him, when he assumed the controversial pen. A supreme regard for duty seems to have been the governing principle of his life. He believed that if the world was to be benefited it could only be by truth, and that it was better to stand by her friends, though in rags, than to walk with her enemies in purple. Hence he sacrificed preferment and exposed himself for nearly half-a-century to poverty, exile, and sufferings.

Cartwright was a "pattern of piety." His life was a practical illustration of his sermons. To love, honour, and serve Christ was his highest ambition. The scholars of Cambridge, almost without exception, bore witness to his piety and virtue. He could not endure to hear his adversaries reproached; and, if any person spoke disrespectfully of them in his presence, he would quietly reprove them, saying, "It is a

CATHOLIC PRESBYTERIAN, July, 1883.]

Christian's duty to pray for his enemies, and not to reproach them." Though in the first rank of ecclesiastical Reformers, Cartwright's name is not even mentioned in the index of this history of the Reformation of the Church of England.

In the tall massive figure of this indomitable presbyter, nature gave the world "assurance of a man." One author affirms that he was "unhewn and awkward, both in his person and manners;" and another says he was deficient in the lighter elegances. His portrait certainly does not suggest the idea of the man-milliner—a noble forehead, broad shoulders, large and determined mouth, penetrating eyes, huge beard, clerical and somewhat gloomy countenance.

WILLIAM ANDERSON.

ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.

WE have seen what constituted the main body of our Lord's teaching. We proceed to inquire, What was characteristic of His mode of handling truth? In the subordinate sphere of form and manner was there anything specially instructive? Did the rule which he laid down after the miracle of the loaves and fishes, "Gather up the fragments that remain *that nothing be lost*," find any fulfilment here? A brief examination will show that while He looked mainly to the essential weight and force of the truth for moving the human soul, and to the quickening power of the Holy Spirit, He took great pains with the form and manner of His discourses. It is not merely the substance of His teaching that shows the hand of a master, but His language, His forms and figures of speech, His illustrations, His ways of approaching men and of sending truth home to their hearts and consciences. It is an instructive truth that He is most particular as to style. But while this is true, nothing is done for what may be called stage-effect; all is directed to the production of impression. His arrows are shot, not to show His skill in archery, but that they may stick fast in the heart of the King's enemies. His figures of speech are not designed to dazzle, but to commend His lesson and to move His audience. In this attention to subordinate elements of impression He only followed the analogy of nature and art. A skilful painter is not content with a powerful foreground; the background and all the details must be in keeping. The mosses and lichens of the forest indicate as careful and beautiful work as the majestic oak. Form and manner are no doubt subordinate to substance; but they have elements of power or of weakness which cannot be set at nought.

Of the elements that added impressiveness to the great substance of our Lord's teaching some were connected more especially with the state and working of His own spirit, and others with the structure of His discourse.

On the former class we shall not dwell here. The exceeding clearness of His view and firmness of His grasp; His profound personal conviction of the truth of all that He taught; the spirit of prayer in which He lived and moved and had His being; the brightness, serenity, and cheerfulness of His ordinary tone; and last, not least, the remarkable harmony between His life and His teaching, would fall to be noticed under this division. It is hardly possible to pass over the last untouched. Even in respect of the highest attainments that Christ ever urged, His life and His lessons were in perfect accord. The Sermon on the Mount, though many think it adapted for angels only, was not too high a standard for His life. If He taught supreme trust in the heavenly Father, indifference to the treasures of earth, and entire surrender of our will to the will of God, His own life was a perfect exhibition, in spirit as in letter, of these sublime attainments. He ran no risk of "the retort courteous" when He hurled against the Scribes and Pharisees His charge of binding heavy burdens and laying them on men's shoulders while they would not touch them with one of their fingers. From infancy to the cross His life might be described in His own words to John the Baptist: "It becometh us to fulfil all righteousness."

Of the elements of impression that were connected with the structure of His discourses and sayings, a considerable number might be dwelt on. His appeals to the Old Testament; His appeals to our intellectual and moral intuitions, and to the ordinary experience of men in common life; His way of handling the sublimer truths of religion; His methods of illustration, especially through His parables, and various other felicities of diction, might all be dwelt on, as elements of impression in which He largely dealt.

Out of this group of qualities we select two for the present article—His habit of appealing to our intuitions; and the method of illustration in which He so largely dealt.

I. Appeals to our intuitions, moral and intellectual, underlie a great part of His teaching. He does not argue much; He secures our assent by a more direct process. In support of this remark, let us take the first, or rather the whole series of beatitudes, at the very beginning of the Sermon on the Mount. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." How is this proposition established? A great teacher must make very sure of his first position. But there is not even an attempt at proof. Nor does it seem to be meant that the truth is to be received simply on authority. In the very form of laying down the proposition there is an appeal to an intuitional something in

CATHOLIC PRESBYTERIAN, July, 1853.]

the soul that responds to it. The truth is made to shine by its own light, and thus commends itself to acceptance. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are the pure in heart, for they shall see God." These are not so much new revelations, as they are explicit exhibitions of truth with which we seem to have had a dim acquaintance before. The candid mind readily admits the connection between the graces and the rewards. There is in the connection a natural fitness, an obvious spiritual beauty. The readiness with which this is admitted is a powerful testimony to the skill of our Lord. By a stroke of heavenly genius He goes straight to the chords that respond to His words, and sets these vibrating in every breast. At Killarney, it is only as the result of much experiment and careful observation that the guide knows the precise spots where the echoes he is to waken lie slumbering among the mountains. But Jesus appears all at once to have had perfect knowledge of all the echoes of the human heart, and complete control over them. No man disputes the beatitudes. They waken echoes in the very depths of our nature.

Or let us take a sample of His appeals to what are more strictly our moral intuitions. Let us attend to His commentaries on the sixth and seventh commandments. After giving the views of the men of old time, He substitutes His own. "I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou Fool, shall be in danger of hell fire." "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." These are no doubt in a sense revelations by the great lawgiver—authoritative decrees of a great king. But do they not waken echoes in our moral nature? The principle that the heart is the seat and fountain of sin, is one to which we cannot but respond, and our Lord's statements are just expositions of that principle. And startled though we are to find branded as great sins what may be but silent and seemingly harmless movements in our hearts, a moment's reflection shows that our Lord's judgment is correct. The thought of wickedness is sin.

It is not to be supposed, however, that all the truths that Christ taught found an echo in men's inner nature. In the case of the twelve, there was vehement opposition when He taught them that He was about to be put to an ignominious death, and Peter in warm and indignant protest exclaimed—"Be it far from Thee, this shall not be to Thee." Nicodemus did not at first accept the doctrine of the new birth, nor the woman of Samaria that of the living water. And our Lord indicated that there were many truths which He could not reveal at that time because they would awaken no echo, they would encounter too great obstacles among the prejudices and traditions that still prevailed. "I have yet many things to say unto you, but ye cannot bear them

now." It was more especially in the region of "heavenly things" that this reticence had to be practised. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" It is important to mark this fact. It shows that Christ came to reveal as well as to appeal. His function as a teacher was not merely to rouse our slumbering consciousness or give definite form to our dim conceptions, but also to make known what was previously unknown. He did not raise our consciousness to the rank of a supreme authority, He used it only as a help. He did not make it a standard, but only a witness. He did not appeal to it on every occasion, but only when it was capable of bearing witness. He deemed it useful to get from it all the help it could give, in order that He might not strain unduly the principle of obedience to authority. Any echoes that might be evoked from conscience, or from the sense of moral fitness in reference to the ways of God, were carefully brought into action in the service of the kingdom; while, at the same time, it was made plain that the fountain of truth was infinitely higher, and that it came to men with the unchallengeable sanction—"Thus saith the Lord."

There are teachers among us who depart from our Lord's method on either side. There are some who are content to establish the truth by authority, to give proofs of it from Scripture, to show that it comes to us from the mouth of God. There are others who discard that method, and who hold that the standard is the inner consciousness of their hearers, and that nothing can be done but by drawing out from thence the lessons they would teach. Where the former method is followed exclusively, the tendency is to a hard orthodoxy which may convince the understanding, but leaves the other parts of the nature untouched. Where the latter method is followed exclusively, the tendency is to laxity of doctrine, the loss of a fixed standard of truth and duty, and the exaltation of the inner voice in man to the place due to the Word of God. It needs hardly to be remarked that of the two the latter method is far the most in vogue at the present day. But there is really no reason why the two methods should be pitted against one another. If our Lord combined them, why should not we? If part of what He taught rested on authority—either His own authority as Revealer, or the authority of the Old Testament—we should be careful to see that we have no inferior foundation than the authority of God for the main truths that we are wont to teach. But if it was His habit on suitable occasions to touch the intuitional nature of His hearers, and evoke from it a silent but powerful witness to what He taught, why should not we do the same?

In point of fact, it is the combination of these two elements that constitutes the best and most effective preaching. By preaching according to the Scriptures, we secure that what we utter is the truth of God, and we recognise the objective reality of that truth, apart from all the humours or fancies of the changeable mind of man. By trying

CATHOLIC PRESBYTERIAN, July, 1883.]

to rouse the intuitions of our hearers, by commending ourselves to every man's conscience in the sight of God, we take steps towards bringing the truth into living contact with them, we give them an interest in it, we show how profoundly it concerns them. In abstract doctrinal preaching, we are apt to lose sight of our audience, and to produce disquisitions which have no particular application to any one age or to any one people. Our sermons become like chapters of the Confession of Faith, or the Thirty-nine Articles, which, from their very purpose, appeal to abstract principles derived from the Word of God. But real sermons—*sermones*—are speeches addressed to an audience. They ought always to be constructed on that footing. A great part of them should be in the form of direct address and appeal. If we do not succeed in rousing the personal interest of our hearers in what we preach, we shall have preached in vain. If we kindle no echoes in their consciences, if we never get them to feel that it is their interests we are dealing with, if we do not set them on the *qui vive* of expectation on questions which profoundly concern them, we shall have made very poor work of it. The best preacher may be said to be the one who rouses the inquiries and anxieties of his hearers to the utmost, and having done so, is able to relieve and satisfy them most thoroughly from the Word of God.

Our great object should be to bring these two things into close union —the human heart and the Word of God. We need to study both. Theology strictly so called deals mainly with the latter, and theological classes afford little opportunity for the study of the former. It is in our more casual and disengaged moments that we have to learn what is passing in the hearts of our fellows. Let us not think of this, however, as a trivial matter. He who has neither knowledge of the heart nor sympathy with its workings may produce discourses of great logical power and excellent workmanship; but he may fail in the most essential of all a preacher's aims, and leave the conscience unmoved, the heart untouched, the will unrenewed, and the life unchanged.

II. We proceed to consider what was most instructive in our Lord's practice of illustration. It is an obvious fact that from first to last His discourses swarm with illustrations. One of the most characteristic class of His discourses—the parables—are just illustrations, pure and simple. His other discourses sparkle with them as the sky glitters with stars.

Evidently He had no sympathy with those who object to illustration on principle. It is regarded by some as an inferior mode of instruction; because some men are not capable of giving, and other men are not capable of receiving truth by means of the primary organ, the logical faculty, an inferior and less trustworthy organ—the imagination—is resorted to as a medium of instruction. The imagination, it is said, is much more liable to mislead us than the logical faculty. Our Lord, we

say, had evidently no sympathy with this objection. Had He been dealing with none but skilled and trained logicians, He might have deemed it right to adhere to the strict methods of logic, just as a geometrician, when teaching his science, adheres to the strict method of Euclid. But our Lord was dealing with popular audiences. His hearers generally were not trained logicians, but men whose ways of receiving truth were moulded by the practice of ordinary life. To such men illustration is one of the most useful mirrors of truth; and knowing this, our Lord used it abundantly.

In all discourses, and especially long discourses (our Lord's were never long) few things are so repulsive as dryness; and discourses which are destitute of illustration are sure to be dry and unsuitable to the popular mind. Now, the faculty of illustration, like the faculty of observation, is one that requires to be diligently exercised, and that is susceptible of almost indefinite improvement through exercise. Hardly any one is destitute of the germ of the faculty of illustration, for the perception of analogies and contrasts is one of the most ordinary attributes of the human mind. But a large proportion of preachers allow it to lie neglected, and comparatively few are impressed (as Dr. Guthrie was) with its importance, so as to make the cultivation of it one of the chief objects of their care. In teaching the young, we instinctively fall back on illustration, and it is generally those who have been compelled to illustrate, whether in the family or the Sunday school or the Bible class, that become most successful in the art. We feel instinctively, as we handle the young mind, that a long spell of abstract statement wearies and repels it; it must have a story, an anecdote, or a figure. It is well to remember that men are but children of an older growth, and that by most of them bare exposition or dry discussion is as little relished as by children. In discoursing to ordinary flocks, preachers have just as much need to think how they may brighten and illustrate their remarks as in dealing with children; if they fail, they must pay the penalty, and that will commonly be found in a weary, uninterested audience, and all the preacher's labour spent in vain.

In considering our Lord's method, we may first note the sources from which He drew His illustrations; second, their form; and third, the purpose for which they were used. The parables will not be included in the present paper.

1. *Sources.*—If we collect and classify our Lord's illustrations, we shall find that, with hardly an exception, they all spring from these two—external nature and human life. This implies a co-relation of three things—Christian truth (the thing that has to be illustrated), external nature and human life (the sources from which the illustrations come). No one can deem it surprising that Christian truth should stand related to the operations of nature. Both have the same author, and both are revelations of the same Being. It was by the Son that God made the world, and it was by the Son that He revealed Himself

CATHOLIC PRESBYTERIAN, July, 1883.]

in the Gospel. It is no wonder that He who revealed the Father in the Gospel should have found numberless analogies to that revelation in the world of nature, which was but a revelation of the self-same God. It may excite some surprise, however, that in the sphere of human life he should have found so many resemblances to the ways of God. Has not the machinery of human life been thrown too much out of gear by sin to be adapted to such a purpose? Not so in the judgment of our Lord: "If ye that are evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?" It would seem from this that there is still a sphere in human life that furnishes analogies to the ways of God. The entire sphere is not so co-related, but a part of it is; and it is in that part which has been least shattered by the forces of evil that our Lord finds His illustrations of the order and operations of the kingdom of heaven.

The analogy that connects the *world of nature* with the revealed truth of God is one of profoundest interest, and it affords a delightful field for the faculties of congenial minds. The analogy is seldom obvious; it commonly lies below the surface. To bring it to light requires a certain insight or penetrating power, "the vision and faculty divine" of the poet. Of modern poets none has shown more of this gift than Wordsworth, in so far as the sights and sounds of nature bear on the truths of *natural* religion. Keble makes nature speak in a more evangelical strain. The morning sun is the fit symbol of Him who makes all things new; when the sun sets at night, he reminds us of the—

> "Sun of my soul, thou Saviour dear,
> It is not night if Thou be near."

The angels' song reverberating through the world is—

> "Like circles widening round
> Upon a clear blue river,
> Orb after orb the wondrous sound
> Is echoed on for ever:
> 'Glory to God on high, on earth be peace,
> And love towards men of love,—salvation and release.'"

Some of our Scotch preachers, like James Hamilton and William Arnot, Hugh Macmillan and Henry Drummond, have shown the same poetical insight, with a large power of application. The charm of their writings consists in their way of bringing out the analogies of nature and grace; and their genius lies in the felicitous way in which they hit them off, and show their relation to each other.

2. *Form of our Lord's illustrations.*—It is to be observed, however, that there are two ways of dealing with analogies between the processes of nature and the ways of God. The one is realistic, the other idealistic. The one is prose, the other poetry. The one is didactic —chiefly for use; the other æsthetic—more for ornament.

Of all instances of the prosaic method of treating analogy, Butler's work is the most remarkable. The object of the book, as explained in the title-page, is to trace the analogy of religion, natural and revealed, to the course of nature. The subject is capable of poetical treatment; but, very wisely, Butler has adopted the other mode. It may be hard on the reader,—as Tholuck said of it, one tires of walking on dry sand; but it is fortunate for the subject. Where the object of a writer is to establish and elucidate truth, the more prosaic his treatment of analogy the better. If the object is to embellish what is known and admitted, the poetical mode of treating resemblances may safely come in. For it is in the more idealistic or free poetical use of analogy that the danger lies of dazzling the vision and misleading the judgment. The prosaic use of analogy is not so subject to this risk.

Now, it is chiefly to the more prosaic method that our Lord's analogies belong. "Ye are the salt of the earth. Ye are the light of the world. I am the vine, ye are the branches. If these things be done in the green tree, what shall be done in the dry?" Our Lord's object was to establish truth. With such a purpose, it would not have been suitable for him to entrust himself, as his ordinary habit, to the wings of poetry. And if the four gospels had abounded in poetic flights and visions, their historical character might have been more easily attacked, and we should have wanted the strong argument for their absolute truth which their calm, matter-of-fact aspect so clearly supplies.

Thus it is that certain of our Lord's illustrations seem tame in comparison with some in the Old Testament of similar tenor. Compare two emblems of the Divine solicitude for men: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him:"—"How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not." In the imagery of the psalms and prophets, the idealistic spirit often soars to heights sublime. In the Apocalypse, you have it in its most brilliant and gorgeous form. Compared with the splendour on either side, our Lord's imagery is somewhat bare and tame.

Not that it altogether wants touches of poetry. There is beauty as well as force in the imagery of the lilies—"Consider the lilies of the field; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The parable of the prodigal son in its very simplicity is a beautiful poem; so is the parable of the lost sheep; and the tragic elements in the "Rich man and Lazarus" could hardly be surpassed. In certain delineations of the future our Lord allowed his fancy an ampler sweep:—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me." "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, and from one end of heaven to the other."

But if in handling illustrations drawn from the field of nature our Lord seldom soars into the higher regions of poetry, but keeps to the more prosaic method, this feature is still more apparent in emblems drawn from human life: "Neither do men light a candle and put it under a bushel, but on a candlestick." . . . "No man putteth a piece of new cloth unto an old garment." . . . "If the blind lead the blind, both shall fall into the ditch." "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

In such instances our Lord just appeals to the common sense of men, but by using an illustration he exemplifies that rule of vivid discourse by which you express the general by the particular. He does not in an abstract way bid us beware of bestowing on coarse, rough men arguments beyond their capacity, or gifts beyond their taste, but He says: "Give not that which is holy unto dogs, neither cast your pearls before swine." He does not reprove the Pharisees for passing over offences of greater magnitude, and being very particular about smaller sins; but He exclaims: "Ye blind guides, which strain at a gnat, and swallow a camel." He does not say dryly that consciousness of our emptiness, the sense of dependence, docility and guilelessness, are marks of His followers; but He says: "Whosoever shall not receive the kingdom of heaven as a little child shall in no wise enter therein." He does not say that heaven is capable of accommodating a large and varied family, but "In my Father's house are many mansions." He does not say that He will be careful of their interests when He goes thither, but "I go to prepare a place for you,"—just as the two disciples had gone before to prepare the place in which they were. And yet there are preachers who think they are following Christ's steps when they translate his bright, graphic emblems into abstract propositions and weary prose!

We cannot pass from this head without noticing how our Lord fulfilled the rule that illustrations ought to be drawn from familiar objects. Transparency is the true quality of all that is designed to illustrate, and for this end the analogy must be one that is familiar to the hearer. And there is this further advantage in such illustration, that the preacher is in less danger of spending undue pains on the dress of the figure. In those who have to deal with the awful realities of sin and grace, death, judgment, and eternity, the elaborate dressing out of illustrations is highly unbecoming. The wisest course

is to follow in the footsteps of our Lord; to aim simply at instructing and impressing the audience; to seek to be homely without being vulgar, and plain without being commonplace.

3. *Purpose of our Lord's illustrations.* — Illustration in general deals with truth both in its relation to the intellect and in its relation to the will. In its relation to the intellect, the purpose is to elucidate truth; in its relation to the will, to apply it. Sometimes an illustration will serve both purposes; nay, it will even do more—it will state a truth, explain it, and apply it all together. To these principles our Lord's illustrations conformed. Our space is exhausted; otherwise we should now proceed to show the bearing of our Lord's illustrations on all the characteristic points of His teaching. The fatherly character of God; the inwardness of true religion; the fruitfulness of true religion; our spiritual dependence on Christ Himself; the duty of trust; the duty of prayer; the duty of service—were all explained and enforced by suitable analogies. He left behind Him pictorial witnesses, as it were, for all the great truths which He came to teach. What pictures are to a book of history, our Lord's illustrations are to the Gospels. The things that are seen become teachers of things unseen and eternal. The sluggish mind is stimulated by the active eye and the active ear; and the sluggish conscience is roused from its slumbers when it is seen how the pains and care bestowed on the interests of the life that now is rebuke the apathy so often manifested about all that concerns the life to come.

W. G. BLAIKIE.

ORIGINES PHILANTHROPICÆ.

I.—WILLIAM WILBERFORCE.

THE philanthropic stream of the nineteenth century has now become so vast and varied a river that there is a new pleasure in going back to its fountains and examining the region whence it sprang. Men like Wilberforce were interesting in themselves, and remarkable for their achievements in philanthropy, and when the memoirs of their lives appeared they were read with eagerness and with profit for their own sakes and for the sake of their work. It is just half-a-century since Wilberforce died. As the years roll on, and the claims of Christian philanthropy are so generally acknowledged that it is felt to be a reproach to any Christian, especially in the upper ranks of society, not to be engaged in some department of philanthropic service, the significance of such lives, and the influence of such men, become greater and greater. The change is like that prophetically indicated in the case of

CATHOLIC PRESBYTERIAN, July, 1883.]

the great Hebrew patriarch when his name was changed from Abram to Abraham. If not a father of many nations, William Wilberforce has become a father of many orders of philanthropy. It must be confessed that the lustre of the name did not increase in the second generation of his family, though it promises to fare better in the third. It is of no little consequence to show that that noble and most fruitful life had its origin in nothing else than the evangelical faith by which he was early and most powerfully influenced, and that it was sustained from year to year and from day to day by the most earnest fellowship with Father, Son, and Holy Ghost. In the light of such a life, the presumptuous assertion of secularists that the splendid work of our Christian philanthropists was due not to their religion, but to certain principles of secularism which worked in them in spite of their religion, becomes positively ludicrous. In the case of William Wilberforce this is utterly and flagrantly untrue; his career would have been entirely different, and the slave trade might never have got its death-blow, but for the miraculous change which turned the rich and ambitious young man of six-and-twenty into the earnest, self-denying servant of the Lord Jesus Christ.

Wilberfoss of Wilberfoss was an old Yorkshire family, but the branch from which our philanthropist sprang was that of a younger son, who changed the name to Wilberforce, and established a flourishing commercial business at Hull. The year of his birth was 1759. Small of stature, feeble in his frame, and weak in his eyes, William Wilberforce did not look like a man to shake the world or develop a new era in Christian life and work. Yet, even at the age of seven, his powers of elocution were remarkable, and the schoolmaster at Hull used to set him on a table and make him read aloud as an example to the other boys. When he was eight his father died, and he was sent to various schools. His mother was at this time what her son used to call "a Tillotson Christian"—not under the strong influence of the evangelical faith. An aunt, in whose house he had lived for some time, was a great admirer of Whitfield, and the susceptible heart of young Wilberforce seems to have caught something of the glow, though not the substance of her piety. Inheriting as he did a great fortune, his worldly friends were desirous that he should cut a figure in the world, and did all in their power to wean him from the ways of Methodism. His talents for society and his rare skill in singing made him a most acceptable guest in fashionable circles, and he greatly enjoyed the pleasures of society. At St. John's, Cambridge, he was exposed to a new temptation—being introduced on the very night of his arrival to as licentious a set of men as could well be conceived. But from this snare he happily escaped. He was encouraged, however, by his very tutors in the belief that there was no need why he should work at college—such drudgery was for penniless men. Having resolved to enter public life, a dissolution of Parliament gave him the opportunity

of contesting Hull, and at the age of one-and-twenty he was returned with as many votes as the other two candidates received together. Hardly was he in Parliament when that intimacy and friendship sprang up between him and William Pitt which had so much influence on his public life. During his first three years in Parliament he was known as a rising man, but otherwise he made little mark. In 1784 he achieved the remarkable feat of being returned as member for Yorkshire, in opposition to the influence of many of the greatest families. His eloquence carried every thing before it. Boswell, who was present in the castle yard at York tavern, when young Wilberforce addressed the electors, described the scene thus: "I saw what seemed a mere shrimp mount upon a table; but, as I listened, he grew and grew until the shrimp became a whale." It became more and more evident that he would be a great power in public life. And his ambition lay in that direction; political distinction was his idol, and with wealth, eloquence, a great charm of manner, and the warm friendship of men like Pitt, it seemed as certain as any future event could be, that ere long he would fill the political throne to which he aspired.

God, however, had predestined him for a very different career. And the change came about in this wise. In the end of 1784, he planned a tour on the Continent. The friend whom he first proposed as his companion declined, and he made the offer to Isaac Milner, the brother of his schoolmaster at Hull. Milner was then, unknown to Wilberforce, a reserved Evangelical; had Wilberforce known his sentiments he would not have made the offer to him. When, however, in their tour, Milner was led to urge his views, they were only controverted by his companion. Still the memory of the views he had been familiar with in his uncle's house gave zest to the subject, and it was not dropped. One day at Nice, a copy of Doddridge's "Rise and Progress" fell into his hands. Milner and he read it together, and Wilberforce determined that when he had leisure he would study the Scriptures for himself, and compare with them the views it presented. By degrees he imbibed Milner's sentiments, but he confessed that for a long time they lay in his mind as mere opinions. "Often," he said afterwards of this period, "when in the full enjoyment of all that this world could bestow, my conscience told me that in the true sense of the word I was not a Christian. I laughed, I sang, I was apparently gay and happy; the thought would steal across me—what madness is all this, to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that while everlasting happiness is within my grasp!" A hard struggle went on. He told Pitt of his anxiety; Pitt recommended Butler's "Analogy," though he owned that in his own mind it had raised more doubts than it removed. He consulted the venerable John Newton, then Rector of St. Mary, Woolnoth. "By degrees," he said afterwards, "the promises and offers of the Gospel produced in me something of a settled peace of conscience.

CATHOLIC PRESBYTERIAN, July, 1883.]

I devoted myself for whatever might be the term of my natural life to the service of my God and Saviour, and with many infirmities and deficiencies, through His help, I continue unto this day." Right earnestly did he try to carry out his vow of consecration; most intense was the scrutiny he directed towards his heart, and unwearied were his efforts to maintain the true spirit of consecration, and make the service of God his all in all.

In the spring of 1786, he returned to the House of Commons an altered man. The rumour of the change had preceded him, and his mother and other friends expected to find him half mad. But all the change his mother observed was greater kindness and evenness of temper. The charm of his manner and his delightful liveliness, kindliness, and geniality, overcame, in some degree, the enmity of the world, and his speeches in the House commanded the admiration of his party and the esteem of all. His mind began to turn on measures for the reformation of morals and religion, both of which were at a miserably low ebb. Something like what Wesley had done for the lower needed to be done for the upper classes of society. He tried to infuse among his friends a determination to resist the growing vices of the times. His special endeavour was to obtain a Royal Proclamation against vice, and then to form an association for carrying it into effect. He tried by personal solicitation to enlist all the bishops and many other persons of influence. He was not much satisfied with the measure of his success. But, as he was surveying the vices of society and trying in Christ's name to make war on them, his attention was turned to the slave trade. Through the conversations of a friend who had been in the West Indies, a Lady Middleton had come to feel profoundly on that subject. In vain she urged her husband, who was a Member of Parliament, to take it up in the House. Various members were talked of, and their fitness discussed; but Mr. Wilberforce, an able and eloquent man, an advocate of the cause of truth and virtue, and a friend of the Minister, seemed to be the very man. On being applied to, he gave an encouraging answer, and by-and-by his whole heart was in the business. "The first years that I was in Parliament," he afterwards said, "I did nothing—nothing, I mean, to any good purpose; my own distinction was my darling object." But now, as his biographers have pointed out, he acted upon a new set of principles; "his power of mind, his eloquence in speech, his influence with Mr. Pitt, his general popularity were now all as talents lent to him by God, and for their due improvement he must render an account. Now, therefore, all his previous interest in the cause of the West Indian slaves led to practical exertion." "God," he said, in undertaking the task, "has set before me two great objects, the suppression of the slave trade, and the reformation of manners."

In attacking the slave trade, it was not long ere he saw how deeply it had struck its roots among the commercial interests of the country, and what intense, bitter and prolonged resistance the movement for

abolition was destined to receive from merchants interested in the trade. A long and dangerous illness that brought him to the very gates of death, suspended for a time his personal efforts in the cause, but brought more earnestness of purpose in the service of God, and more determination with God's help to prevail.

At the beginning of the movement a circumstance occurred which showed very plainly how much it owed to the religious spirit by which he was inspired, and how little was done for it by some who valued liberty merely on political grounds. It was most desirable to have the co-operation of France. At first it seemed as if abolition would be carried in the Assembly by a single stroke. Wilberforce and his friends were in great delight. By-and-by, however, interested opposition arose. Efforts were made to go forward notwithstanding; but they came to nothing. At last the French Minister declared that these were subjects on which the interests of men and their sentiments were much at variance. The sentiments could not overcome the interests, and in France the proposed movement for abolition led to nothing. The movement died for lack of an inspiring and conquering religious faith.

Under the banner of truth and righteousness, Wilberforce advanced. On 14th May, 1789, he spoke for three hours in favour of abolition, and all his friends eulogised him to the echo. He failed, but he was not discouraged. He knew that the cause was good, and he had a very sincere conviction that God was on its side, and that God was calling him to the conflict. It turned out that the beginning was not the hardest time of conflict. Though the country was not prepared to move at once, there was a certain response from the nation's heart to the first appeal; the national conscience could not but feel that the traffic in human beings was horrible in itself, and disgraceful to a Christian country like England. But as time passed, and the possibility that in a fit of beneficent enthusiasm Parliament might some day abolish the traffic, dawned on those who were interested in maintaining it, they began to lay their plans for defeating the movement. Alas, the love of money is a root of all evil; West India merchants, following in the wake of the workmen of Ephesus, saw that their craft was in danger, and did their utmost to keep things as they were. First, the facts were denied; then it was maintained that if abolition were enacted, an illicit traffic would be substituted for a legal one; this, it was maintained, would be a great deal worse for the negroes; then schemes for gradual abolition and other compromises were proposed; then complications arose with other countries; in short, for years upon years the management of the campaign was alike worrying and embarrassing. For a time Wilberforce had to concentrate his energies on establishing the facts before a Committee of Parliament. Fighting as he was on the floor of the House of Commons, he had to look well after his supporters there, not wishing the question to become a party one, and striving at once to secure the active support of his friend Pitt and the Tory party

to which he belonged, and at the same time to get the benefit of that desire for freedom and popular rights which was characteristic of the opposition.

From 1789 to 1807, Mr. Wilberforce kept "pegging away." Every year he introduced his Bill. Every year he made a brilliant speech in support of it. There could be no doubt that the cause was making progress in the nation; but the time was a very distracting one. Men in power were terrified to do anything that might even seem to be on the lines of the French Revolution, and sometimes the majority against the Bill was greater than the year before. Twice it passed the Commons, but only to be rejected by the Lords. In 1804, the Commons passed the Bill a third time, and victory seemed to be in his grasp, but it was found necessary to postpone it in the House of Lords. On one occasion, when Pitt was sore pressed, he entreated Wilberforce as a personal favour to withdraw his Bill for a time; Wilberforce replied nobly, that even a life-long friendship would not influence his procedure in the cause of justice and humanity. In 1806, Pitt, weighed down by the difficulties of his position, died. In March, 1807, the Bill had passed through all its stages and received the royal assent. Mr. Wilberforce was overwhelmed with congratulations. Sir James Mackintosh's words were remarkable—we should say, prophetic. He caught the idea that Abram was now to be Abraham. "To speak of fame and glory to Mr. Wilberforce would be to use a language far beneath him; but he will surely consider *the effect of his triumph on the fruitfulness of his example* [italics ours]. Who knows whether the greater part of the benefit which he has conferred on the world (the greatest that any individual has had the means of conferring) may not be the *encouraging example* that the exertions of virtue may be crowned by such splendid success? We are apt petulantly to express our wonder that so much exertion should be necessary to suppress such flagrant injustice. The more just reflection will be, that a short period of the short life of one man is, well and wisely directed, sufficient to remedy the miseries of millions for ages. Benevolence has hitherto been too often disheartened by frequent failures; *hundreds and thousands will be* animated by Mr. Wilberforce's example, by his success, and (let me use the word only in the moral sense of preserving his example) by a renown that can only perish with the world, *to attack all the forms of cruelty and corruption that scourge mankind.* Oh, what twenty years those were in the life of one man who abolished the slave-trade! How precious is time! How valuable and dignified is human life, which in general appears so base and miserable! How noble and sacred is human nature, made capable of achieving such truly great exploits."

In view of such an achievement, Sir James Mackintosh would indeed have been amazed if the question had been asked, Is life worth living?

It is not easy to estimate the amount of self-denying labour on the part of Mr. Wilberforce through which this achievement was realised.

He was naturally ambitious, he often tells us; his splendid abilities and his great popularity would have secured him any prize. But first of all, his religious convictions, and thereafter his determination to make the abolition of the slave trade his great business, prevented him from giving to his party that undeviating support which would readily have opened the way to the highest offices of the State. Undoubtedly he felt the sacrifice, but the more he felt it the more he wrestled in prayer that he might be kept steadfast in the path of duty, and might be able to turn away his eyes from the glittering prizes of ambition. While peerages were flowing to many an inferior man who had stuck to his party through thick and thin, no decoration came to him. He died as he had lived, plain Mr. Wilberforce. But the absence of tinsel decorations only causes his real distinction to shine out the more gloriously—as one whose privilege it was to undo the heavy burden, and whose character might be summed up in the Bible formula of what the Lord requireth of us—"To do justly, and to love mercy, and to walk humbly with thy God."

The abolition of the slave trade, while it concentrated the efforts of Mr. Wilberforce, was very far from monopolising them. On the contrary, he was continually impressed with the prevalent irreligion and immorality, and felt a special call to endeavour to arouse the upper classes to a sense of Divine realities. His "Practical View" of religion, published on 12th April, 1797, in the very thick of the abolition campaign, was an eloquent exposition of evangelical truth, and a fervent, impassioned appeal on its behalf to the more cultivated classes of the time. Some of his friends were very doubtful of the wisdom of his becoming an author. Success was by no means sure, and a failure here would diminish his prestige in the sphere where his abilities had won him such distinction. The publisher, too, was perplexed, and the first issue was but 500 copies. But within six months four editions, consisting of 7500 copies in all, had been called for. Porteus, Bishop of London, thanked Providence for the appearance of such a work at the particular time. John Newton wrote to Mr. Grant: "What a phenomenon has Mr. Wilberforce sent abroad! a book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folk, who will neither hear what we can say, nor read what we may write." Good men had a very strong opinion of the wickedness of the times, and deemed the book most opportune. "Hell," said Mr. Hey, one of the godliest of Mr. Wilberforce's friends, "seems broke loose in the most pestiferous doctrines and abominable practices which set the Almighty at defiance, and break the bonds of civil society." There can be no doubt that the book was an important means under the power of the Holy Spirit, of awakening souls, and a powerful factor in the evangelical revival. "In India," said Henry Martyn in 1807, "Wilberforce is eagerly read." Twenty-five editions of the book were rapidly sold in the United States, and it was translated into French, German, Dutch,

Spanish, and Italian. It may have been somewhat diffuse and wordy, but it was admirably adapted to its purpose. More than a dozen years after it was published, it fell into the hands of a young Scotch minister, who had just begun to be awakened from the spiritual blindness and apathy in which he had spent the first thirty years of his life. On him as on others it had a wonderful effect. It was not the least distinction of Mr. Wilberforce that he could reckon Thomas Chalmers among his spiritual children. What Doddridge had been to Wilberforce, Wilberforce was to Chalmers. And in Chalmers he had a son who, while he brought to the service of Christ and of humanity an eloquence and an enthusiasm at least as great as his own, supplied that grasp of mind, that power of abstract thought, and likewise that knowledge of the humbler orders of society which Wilberforce wanted. It was a great happiness to Chalmers in after years to be in the company of the man whose writings had been so useful to him in the hour of his perplexity, and a great delight to find that on matters of the highest moment they were so much at one.

The spirit of Mr. Wilberforce was essentially catholic, but he was a thorough Englishman and a thorough Churchman, and he was unconsciously influenced by the prejudices thence arising. In his heart he condemned the Test Acts, constraining men in civil office to take the Sacrament; but as their removal would have (in his view) impaired the influence of the Church, he voted against their abolition. A tinge of exclusiveness unconsciously runs through his life; yet when he meets Robert Hall or Thomas Chalmers, his spiritual instincts spring into activity and he is charmed.

Six weeks after the publication of the "Practical View," Wilberforce, who was then in his thirty-eighth year, was married to Barbara Ann Spooner, eldest daughter of Mr. Isaac Spooner, of Elmden Hall in Warwickshire. It is remarkable how very little the previous achievements of his life had been indebted to the influence of female piety. His mother, as we have seen, was not at the time an earnest woman. He had made up his mind to serve God, he had renounced the prizes of political ambition, he had flung himself into the breach as the champion of the oppressed and fought like a hero through many years of arduous strife, and he had unfurled his flag as an author before the beginning of his married life. Not only so, but he had felt it his duty not to renounce worldly society, and he was constantly dining and supping with men who had no spiritual sympathy with him whatever. He retained his friendship and his intimacy with Pitt, trying to influence him a little, though he was desperately chagrined to find, in an incidental way, towards the close of Pitt's life, how poor an opinion the great Minister had of the whole class of clergymen with whom Wilberforce fraternised. Was it possible for Wilberforce to pursue such a course and not receive spiritual detriment? Some, reasoning from general principles, would say that it was not,—that no man could breathe

so much of a secular atmosphere without being in some degree secularised. But we are bound to say that there are no indications that Wilberforce's spirituality was impaired by the course he followed. And for this, three reasons may be given. In the first place, he was eminently regular and earnest in his secret devotions, watchful against backsliding, and intense in his prayers for Divine influence and direction. Further, the wrestling attitude in which the abolition business kept him, dependent as it was every day in a thousand ways on Divine help and influence, was another great safeguard. And still further, he possessed such social gifts, he was so able to take the lead in conversation, he was so able to keep his own ground even in a worldly company, and so ready to take opportunities for introducing serious topics into conversation, yet without silencing or embarrassing his friends, that the usual secularising influences of worldly company were in a great degree obviated. The eminent conversational gifts of Mr. Wilberforce were not allowed to remain idle. Possessed of great natural readiness for conversation, and of a mind stored with facts, anecdotes, and incidents of the kind that usually give zest and interest to it, we nevertheless find him at times thinking beforehand what points of interest he might introduce, so as to give the talk an edifying turn. Through these three causes combined, and pre-eminently the second of them, Mr. Wilberforce was able to follow without spiritual detriment a course which, in nine cases out of ten, could not have failed to have a hurtful tendency. The great work he had in hand, the tremendous battle he was waging with principalities and powers and the rulers of the darkness of this world, kept him constantly looking to the Lord. In such a warfare as he was engaged in, the need of help from on high pressed itself upon him every hour of the day.

Of other directions in which Mr. Wilberforce tried hard to serve the cause of religion and morality, we note the cause of Sabbath observance, opposition to the fashionable practice of duelling, the circulation of the Bible, the Christianisation of India and the Colonies, and last not least, the abolition of slavery. He felt very keenly the tendency to the profanation of Sunday, especially when practised by the Government, or other public authorities. He did all he could to prevent the drilling of soldiers on Sundays—a practice which the Government had recommended, and actually introduced in an Act for England (for as it was known that Scotland would not bear it, a distinction was made, and Scotland was not included!) Once, when it was proposed to call Parliament together on a Monday, he urged on the Minister the great amount of Sunday profanation that would follow, and to prevent this he got the day fixed a little earlier. The Speaker's Sunday parties distressed him, and led to a request which, carefully and gently though it was made, gave great offence, and was received by that eminent personage as a personal insult. What roused him against duelling was, the famous duel between Mr. Pitt and Mr. Tierny. The nation was fearfully excited, not by a

sense of the sin of duelling, but by the thought of the frightful consequences to the nation, had a life of such value as Mr. Pitt's been sacrificed to a "law of honour" so senseless and indefensible. Mr. Wilberforce thought the opportunity a good one for putting a stop to the practice, and gave notice of a resolution in the House intended to brand it with disapproval, and it was only at the earnest request of Mr. Pitt, on whom the carrying of such a resolution might have entailed the necessity of resigning, that the motion was withdrawn.

When the Bible Society was founded in 1803, he was delighted at the combination of Christian men in a work at which he had himself laboured much, and he became one of the founders of the Society. The great difficulty of obtaining Bibles for home, and still more for foreign circulation, had for years been a matter of unavailing complaint. He was not less interested in the formation of the Church Missionary Society. He had struggled in vain to induce the Government, as a Christian Government, to do something for the Christianisation of India and the Colonies, and it was in despair of inducing the public authorities to take up the matter that he fell back on the efforts of a voluntary society. On more than one occasion this was the experience of Mr. Wilberforce. When the chariot wheels of Abolition tarried, he had been an active member of the Sierra Leone Society, which had for its object to benefit the condition of the negroes. He had a strong conviction of the duty of Governments to further the cause of religion at home and abroad. He looked much to royal proclamations, Acts of the Legislature, and even religious tests for civil offices, as helps and bulwarks of religion and morality. It was slowly and painfully that he came to see how little reliance in such matters can be placed on any but those in whose hearts the Spirit of God has kindled a sense of their importance, and a burning desire for their realisation. In some matters, however, the help of the Legislature was indispensable, and in this direction his struggles were far from ended when the abolition of the slave trade had been secured.

For there were other Governments under whose flag it was carried on, and in some instances its abandonment by the British seemed only to give it an impulse in foreign hands. It was necessary to watch it as far as possible, by means of squadrons on the African coast; it was necessary to employ the resources of diplomacy in order to bring about a general compact for its abolition; but, still further, it was necessary to face the question, whether the very existence of slavery did not encourage the traffic, and whether we were not bound to emancipate our slaves. In 1823, Wilberforce issued a manifesto calling on all good men to concur with him in endeavouring to improve the condition of our West India slaves. "Really," he wrote to a friend, "when I consider the heathenish state in which these poor creatures have been suffered to remain for two hundred years, wearing out their strength in a far more rigorous than Egyptian bondage to a Christian nation; pity,

anger, indignation, shame create quite a tumult in my breast, and I feel myself to be criminal for having remained silent so long, and not having sooner proclaimed the wrongs of the negro slaves, and the injustice and oppression of our countrymen." But the battle of Emancipation was too serious an undertaking for a man of Mr. Wilberforce's years. The championship in Parliament was committed to Mr. Buxton, afterwards Sir T. Fowell Buxton, by whom the struggle was conducted on the same Christian lines as the battle for abolition had been by his predecessor.

In 1825, Mr. Wilberforce quitted Parliament. "It must be a satisfaction to you," wrote Mr. Joseph Butterworth, "to have observed that the moral tone of the House of Commons as well as of the nation at large is much higher than when you first entered on public life; and there can be no doubt that God has made you the honoured instrument of contributing much to this great improvement." Of Mr. Wilberforce as a speaker in Parliament, Mr. Pitt observed, "Of all the men I ever knew, Wilberforce has the greatest natural eloquence." A brother M.P., Mr. Morritt, remarked, "Wilberforce held a high and conspicuous place in oratory even at a time when English eloquence rivalled whatever we read of in Athens or in Rome. His voice itself was beautiful, deep, clear, articulate, and flexible. . . . In all his speeches, long or short, there was generally at least from five to ten minutes of brilliance, which even the best orator in the House might have envied."

The latter years of Wilberforce were spent as became the close of such a life. Deeper and deeper grew the devotional spirit. Towards his family, his affections poured out in fervid streams. A reverse of fortune left him at last almost dependent; but the serenity and content of his spirit remained. The frame that had been the home of his noble spirit for nearly seventy-four years was at length dissolved, and on the 29th July, 1833, this faithful servant entered into the joy of his Lord.

Practical Work of the Church.

PRESBYTERIANS UNATTACHED.

PASTORAL work for the last two centuries and a-half in most of the Presbyterian Churches has been divided into three departments—public instruction and worship, district catechising, and family visitation. The preaching of the Word and the conducting of public worship are the main part of the pastor's duty, and, being essential to the perfecting of the saints, can never be allowed to fall into disuse. The great bulk of the people owe to the institution of preaching the Gospel nearly all that they know of Christianity. Catechising is a very

CATHOLIC PRESBYTERIAN, July, 1883.]

useful exercise for breaking up into fragments the vast masses of Divine truth, and for adapting it to the grasp of the popular understanding; but the experience of most ministers is, that after the first or second year's trial the interest of the congregation diminishes therein, and that those who need it most are the most neglectful of it. Family visitation, especially where a congregation is large and scattered, is laborious and tedious, and the profit of it, at least so far as visible, is not always proportioned to the expenditure of time and strength which it requires. As a minister advances in years, and infirmities gather round him, the visitation of a large parish becomes to him physically impossible.

The general effect of the system is, that under these influences there have grown up two classes among the people—church-going people who, for religious intelligence and morality, are not inferior to any in Christendom; and a non-church-going class, who live for the most part outside the pale of Church ordinances, and who, more especially in large cities, have lapsed into a kind of heathenism.

It has often been put forward as one of the advantages of a Church establishment, that it puts a pastor in charge of a certain well-defined district, to the inhabitants of which he is bound to give pastoral attention, whether they all attend upon public worship or not. Supposing a man in other respects disposed to labour faithfully in his own corner of the vineyard, the arrangement assigns him a corner,—a definite district to work in,—and so far is beneficial. The pastor of a congregation gathered from all sides, and who derives his sole income from those who wait upon his ministrations, is under strong temptation to give his attention merely to those by whom he is called, and to believe that they require all the time and strength which he can spare. Many in all parts of the country have nobly and successfully resisted the temptation, and have laboured, not simply for the good of their own flock, but for others who belonged to no flock in particular. Still the tendency of every pastor is to give himself to the service of his own flock, and to overlook those who are outside the fold. But, whatever the cause, when everything has been done that can well be done under present arrangements, there is still a large number of persons in this country who are outside the pale of any existing Church, and whose spiritual interests seem unreached by any existing system.

Of recent years, it has become common, more especially in great cities, to appoint town missionaries to visit the lapsed, to read the Scriptures, to carry the Gospel to them, to pray with them, and to conduct religious services for their special benefit. Much good, we have no doubt, is done in this way; for town missionaries, as a class, are pious, hard-working men, who are earnest in the discharge of their duty, and who, in some instances, have gathered whole congregations out of the poor people among whom they labour. But, in cases not a few, they have not made any perceptible impression upon the mass. We do not

mean that their labours have been in vain; but that those who from time to time fall down into the non-church-going class, are about equal to those who by this agency are raised out of it, and so it happens that, after years of toil, the ignorance and irreligion of great cities seem to be very much as they were when the work began. Even those who appear to be benefited content themselves, as a rule, with the instructions of the missionary visitor, and do not connect themselves very often with existing congregations. They continue to live without some of the highest privileges of the Church; for the missionary in charge, not being an ordained minister in many cases, can neither baptise nor administer the Lord's Supper. The consequence is, as is believed, that such of them as are anxious to obtain these privileges either resort to other Churches not so scrupulous about the character of their membership, where baptism is used as a sort of bribe wherewith to gain over adherents, or else make up their minds to submit to a constant deprivation of the means of grace.

It is worthy of consideration whether something could not be done to bring the best of those who are instructed by the missionary into closer connection with the Church. Those who sow the seed have the best right to reap the harvest. The present bond of connection is little more than nominal. The Church probably supports the missionary, and enables him to give his time and labour to the poor without imposing upon them any burden. The people, whether they know it or not, do not see any visible bond between the Church and themselves, and are in danger of thinking that nothing of the kind exists. It is one of the questions of the hour,—what ought to be done to meet and remedy this state of affairs?

Some are of opinion that a change in the direction of pastoral labour would be a decided advantage. In thickly populated districts, where the lapsed are to be found in considerable numbers, it might be found possible to release pastors from some portion of their present duties, and to direct their daily efforts in another way. District catechising is unsuited for the present day, and is to some extent made unnecessary by the Sabbath school; why persevere in an obsolete kind of labour which has ceased to be appreciated? The encouragement in various forms which every pastor is now expected to give to secular and religious education, and the time devoted to it, may be accepted as discharge in full for the duties of catechising imposed upon him at ordination. The visitation of the sick and infirm can never cease to be a portion of the pastor's duty; but the visitation of people who are in good health and attend on public instruction every Sabbath, can only be a duty in districts (now rarely found), where no families habitually absent themselves from the public congregation. That may be a duty; but to go forth and look after "the lost sheep" is a more pressing duty still. The preaching of the Gospel, the supervision of education, and the visitation of the sick, comprise the most important

departments of pastoral work. Any time not required for these duties might be wisely devoted to local evangelisation.

To do this work effectively it is almost a necessity for every minister, whether in an Established Church or not, to have a well defined district allotted to him which he can undertake and manage with some hope of success. This will be his parish, whether known by that name or not. Many are in expectation that the Presbytery will some day ride the marches, and give to every pastor a district entirely his own. But if a pastor wait till his Presbytery shall define his district and draw a line of demarcation between him and his neighbours, he may probably have to wait for ever. The fact is, that for want of local knowledge a Presbytery cannot do it. A man can only have it done by coming to a friendly understanding with his nearest neighbours of the same faith; but, failing that, he can do it for himself. He can define his own district better than any Presbytery can do it for him, and in doing so he will have this advantage, that he can make it large or small according as it suits his taste or capacity. Taking his church as a centre, let him extend the radius of the circle for evangelisation on all sides as far as he is able. Let him proceed on the principle that every person attending his own or any other church, is for the time outside the sphere of his operations. But let him regard every family that attends nowhere else, as lapsed members of his own congregation, and use every fair and reasonable method of turning them from the life of sin, and of raising them to a better and happier condition. No doubt it will be hard and rough work which a man need not think to accomplish with gloved hands; but set about and pursued earnestly from day to day and from year to year, it is quite possible, and with the blessing of God, can be performed.

The most successful evangelist among the poor is not always the man who does most of the work himself; it is most frequently he who can engage earnest assistants, and who can wisely use and direct their help. If the circle marked out as the sphere of operation were divided into convenient districts, consisting, let us say, of nine or ten families apiece, and each of them put in charge of two pious members of the church who would engage to visit them once a-month at least, and who would in every possible manner provide for their spiritual and temporal good, it would do more perhaps to win their hearts and to help them, than the most efficient pastor could do by any personal attentions. In towns where a paid missionary can be supported, let him labour to the best of his ability, but always in connection with the pastor while within the bounds of the pastor's district.

A much more difficult question is, How is the whole movement to be kept in connection with the Church, and made auxiliary to its grand aims and objects? Would it not be possible, in addition to the duty of keeping the whole evangelistic machinery in motion, for the pastor to preach occasionally at the local stations, and baptise the children of

the most promising of them? We are not sure that this would be allowable under present arrangements, for many regard baptism as intended only for the children of parents one of whom at least is in full communion, and only to be administered in presence of the Church assembly. That is certainly the way to make it most edifying to the people, and to use it for teaching the great moral lesson which it symbolises. But it is not certain by any means that more should be exacted from a parent presenting a child for baptism than the simple profession of faith which in apostolic times would have entitled the man himself to be baptised, neither is it certain that baptism was intended to be more than a Divine ordinance—the seal of a Divine promise, the symbol of a doctrine, and the recognised method of professing faith on the part of an individual. The eunuch did not wait till he found a Church Assembly in whose presence he could profess faith and be baptised.

No doubt the Church is under Divine command to preach the Gospel to every creature; but that includes the heathen at home no less than the heathen abroad, and it does not mean that our next-door neighbours who have lapsed from much that is good are to be left in ignorance of the truth that saves. If the surging sea of ignorance and unbelief that lies around us is not kept in check by systematic efforts to diminish it, it will overwhelm us at last. No means is so effective as for every minister to attack vigorously that portion of it which comes closest to himself. The duty of the pastor in other years may have been to preach, catechise, and visit from house to house; now, it may be summed up in the words: "Feed my sheep;" "Feed my lambs;" "Do the work of an evangelist." The result of such an aggressive movement would at once stimulate and strengthen his own pastoral charge, perhaps very much more than if all his efforts were limited to church members only.

THOMAS WITHEROW.

NACHTMAAL IN DUTCH SOUTH AFRICA.

TWO days' journey from Cape Town brings the traveller to an extensive pastoral district, stretching from the south-east coast of Cape Colony into the interior. The scenery of the district is magnificent, and it contains some passes and waterfalls of remarkable interest. The two most important towns are George Town and Oudtshoorn. George Town, about one hour by cart from the sea, with its weatherbeaten church and spire, its long, green, tree-bordered avenues, its old-fashioned houses, and its praiseworthy institutions for the education of boys and girls, is a dignified old village. The green range of the Outeniqunland mount-

ains, the grassy "veld" around, the tangled forests near, and the charming glimpses of the sea obtained from suitable points of view, add to the variety, and enhance the beauty of its surroundings. Oudtshoorn is about eight hours by east further into the interior. The country in the immediate vicinity has a barren appearance, but farther off the high mountain scenery has a majestic effect, while the town itself is laid out in regular streets, and contains several fine buildings, among which the Dutch Reformed Church and Parsonage are very noticeable, the former having been lately built at a cost of some £28,000. It is considered one of the finest churches in South Africa, which to tell the truth cannot yet boast of many great buildings. George Town represents more the quiet, old-fashioned life of the colony; Oudtshoorn its modern, enterprising life. At Oudtshoorn, instead of the grass-grown streets as at George Town, where flocks may be seen quietly browsing under the shade of the stately trees, one finds large shops, houses of modern build and appearance, with the noise, the traffic, and the enterprise of a central business town.

It was in this district, and particularly at these two places, that the writer witnessed the religious customs of the Boer population in connection with the Dutch Reformed Church, known here as "nachtmaal," which he now proceeds to describe.

The parishes of the Dutch Reformed Church being very large, and the members residing often as far distant from church as four or five days' journey by ox waggon, they can attend the services only on the special occasion of the quarterly communion. Having come from far, and being for the most part unprovided with dwelling-houses in the village, they pitch their tents and live a camp life for the time being. At Oudtshoorn one may see, three or four days preceding the communion Sunday, numbers of ox-waggons, or carts, the former drawn by eighteen oxen, the latter by four or six horses or mules, arriving on the ground reserved for the camp near the church. These covered-in ox-waggons, the rustic Pullman car of South Africa, which contain beds and other conveniences, have served as moving dwelling-houses during the days and nights occupied by the journey. Arrival follows arrival in quiet succession, and the ground is soon dotted by large tents, some square, some of circular form, with a covered-in waggon interspersed here and there, which serves for a tent to some. The interior of the tent contains in many cases several apartments, with mattresses for beds, forming a miniature of the homes of the people. Near each tent blazes a fire, well supplied with cooking utensils, surrounded by coloured servants, who are busy cooking. By night these fires have a picturesque effect from a distance, dimly discovering the crowds of moving men and women among the numerous tents, and reminding one of a large military encampment. A good deal of business is done during the day, when the people are not engaged in attending service, except of course on Sunday. There are shops near, and as it is the only chance of buying

and selling which, owing to the distance at which they reside from the village, many of the people have, they embrace the opportunity to lay in a supply of household necessaries for the next six, or even twelve months in some cases, in exchange for the produce which they have brought. In the evening the people may be seen after service moving about in the camp, greeting each other, engaged in friendly conversation, or discussing the agricultural prospects, or the latest lawsuits in the petty or circuit courts (for the Boers are very litigious), with the noise and merriment of a fair. In some tents, where the venerable head of a family is holding evening worship, with a large attendance of friends and neighbours, one hears the singing, in not always very harmonious strains, of Sankey's hymns or the Dutch Psalms. Such strains proceed, too, from different assemblies throughout the camp, and, amid the confusion of sounds, leave no very melodious effect upon the ear of the listener. In old days the scene during the communion "occasions" in some parts of Scotland, as noticed by Dean Ramsay and in "The Annals of the Parish," must have had many points of resemblance to that of the South African "nachtmaal," and there are one or two stanzas of Burns's "Holy Fair" that might be taken as descriptive of such a camp assembly of the Boer population, as the writer witnessed at Oudtshoorn.

During the communion season, many services are held, and much parochial business is transacted, so that the energies of the minister and his session are taxed to the utmost. The services usually commence on Thursday, and continue with little intermission until Sunday evening, many of the people who have not worshipped in the public assembly of the house of God for three months or more showing a thirst for the truth, and an endurance in sitting out lengthy and quickly-succeeding services, which astonish one who has been accustomed to his two regular diets of worship every Sunday. On the Friday evening preceding the communion Sabbath, the ceremony of confirmation takes place in the presence of the congregation. The young communicants are seated on a long circular bench facing the pulpit, the elders and deacons occupying benches on each side, and a large assembly of members and adherents filling the rest of the building. The aspiring communicants are not generally all young. A number of them are married, and several of them are well up in years. They have not been able to present themselves sooner,—not from the same causes which operate in the Highlands to keep young men and women back, but because of the ignorance of a number of those living far from the town on isolated spots. Indeed, so great is the backwardness in several of the grown-up aspirants for membership in some parishes, that the ministers find it impossible to exact the regular standard of knowledge, and are obliged to admit them after showing that they understand the Gospel and live worthily of it. After a sermon, the young communicants, who rise and remain standing, are

CATHOLIC PRESBYTERIAN, July, 1883.]

addressed personally. They are reminded of the truths which have been taught them, and the exhortations which they have received during their preparatory training for membership. The responsibilities of the step are pointed out in presence of the listening congregation; they are admonished, exhorted, and encouraged, and are solemnly asked to answer before God and the congregation the following three questions prescribed in the Directory:—(1) If they believe from the heart the doctrine which they have confessed; (2) if they have determined, through God's grace, to stand by this doctrine, to forsake sinful habits, and to lead a Christian life; and (3) if they subject themselves to the care of the Church, and, in case of falling, to Church discipline? All having answered by an audible "Ya," an impressive silence follows, during which the minister descends from the pulpit, gives each one the right hand of fellowship, and declares them, in the name of the session and congregation, members; repeating as he moves round the circle such texts as—"He that is not for me is against me;" "The Lord knoweth them that are His," &c. Then a hymn is sung, followed by another exhortation to the young communicants to be true and steadfast, and an appeal to the elders and congregation to care, through prayer and the exercise of Christian love, for the spiritual welfare of these young brothers and sisters. It is an impressive scene. Without formality, without stiffness, there is yet a dignity and a solemnity about it which well becomes a transaction by which the young Christian publicly professes his faith in his invisible Lord, and his adherence to His visible Church. It is thus possible to have a certain simple ritual without being Romish or ritualistic; and this beautiful ceremony contrasts very favourably with the somewhat cold, unimpressive manner of receiving young communicants usually adopted by the Scotch Church, where there is no public confirmation-ceremony.

At the celebration of the Lord's Supper on the Sabbath, a table surrounded by benches is spread in the clear space before the pulpit. The minister sits at the top, and is faced by an elder, who sits with an open Bible before him at the bottom. The table is served by four elders, two at the top and two at the bottom, one being on each side. Thus the idea of a table is more literal in the Dutch Church here than in the Scotch Church, and is a feature of resemblance to the Agapæ at which the Lord's Supper was celebrated in the Primitive Church. Before partaking, a beautiful liturgy is read by the minister, in which the nature of the sacrament is explained, the condition of mind and conduct necessary for its proper reception enunciated, and the unworthy debarred from participation, and in which the creed and several appropriate prayers are repeated. The young communicants usually partake first, the young men on the one side, the young women on the other side of the table; then follow the male, and afterwards the female members, these being separated according to old custom, the whole occupying seven or eight tables, before the whole of the members have been

served. A short address precedes the distribution at each table, which is closed by the singing of a verse of a hymn, and by the members throwing their love-gifts into a plate placed on the table as they retire. The ancient simplicity of the whole is very pleasing. The old-fashioned dress, the simple demeanour, the reverent looks, the enjoyment apparent in the service, the liberality in giving, are a beautiful revelation of the character of Christianity, as well as a convincing testimony to the sincerity of the people.

But there are some things in which reformation is desirable. The large number of tables, with a separate address at each, prolongs the service to a tiresome length, and suggests perhaps the advisability of forsaking the primitive custom of a small table, and using the body of the church for that purpose as in Scotland. Then again, the custom of two or three friends going out during the service for a chat and a smoke, and then returning, as if they were in a theatre or concert, to witness the remaining part of the ceremony, is singularly out of place. With regard to this, many of the ministers have an arduous task in addition to their other labours in teaching some of the people reverent manners, a duty which some of them at least do not shirk, as the amusing stories about this matter testify.

The Dutch Reformed Church meets in Synod once in three years, and annually in its respective Presbyteries. The Synod is held in Cape Town, and lasts generally about six weeks; the yearly meeting of the Presbytery takes place successively at each of the parish towns within its bounds. As is usually the case at all the places where the Presbytery meets, a Christian conference is held on Saturday, the celebration of the Lord's Supper following on Sabbath and the business of the Presbytery and sundry other meetings occupying the following days. This year the Presbytery of George happened to meet at George, and the writer had thus an opportunity of being present at such a conference, at whose three diets the subjects treated were, "Knowledge and confession of sin," "Salvation through Jesus Christ," "Assurance of faith." Such special services, which are very evangelical in tone, are highly esteemed among the people, who are eager to hear and untiring in their attendance. The large number of ministers who are brought together on such occasions, and who present the Gospel each in his own characteristic fashion, forms an attractive novelty in the view of those who, living in distant solitudes, have not had the privilege to assemble in God's house to hear the Gospel preached for several months. In their remarks on the different performances, one is again reminded of the Scotch custom in the olden time of passing criticisms on the different ministers who conducted the services on special occasions. The effect too of the singing of some of Sankey's hymns, translated into Dutch, was very striking. The congregation at once assumed an intensely listening attitude as the simple words were sung to beautiful Gospel melodies, accompanied by the organ, and the bowed heads and copious

tears in the eyes of some of those sons of the soil showed that this effect was not formal. The value of music in our services and the necessity of improving it received strong confirmation among these simple people in the contrast of the impression made by good singing with organ accompaniment, at George, with that produced by lumbering, sleepy singing in a neighbouring congregation which is against instrumental music. On the whole, these special services held here and there among the scattered rural population of South Africa, by presenting the Gospel with simplicity and special emphasis, are followed by results which amply justify their adoption. They perform the work of evangelisation which other Churches accomplish by more regular means, such as the employment of a band of evangelists, and are a demonstration in favour of the utility of special services in proper circumstances.

Still, a word in closing. There are movements in the Presbyterian Churches in several parts of the world towards greater freedom in the use of a liturgy in their services. In Scotland this movement expresses itself in the desire, in some quarters, to see among other things a proper service authorised for baptism, the Lord's Supper, marriage, and burial; while among the Australian Churches a similar desire is apparent. In this case the Scotch Churches might learn a lesson from the Dutch Reformed Church of South Africa—Presbyterian, and almost identical with the Scotch in doctrine—which, from the foregoing remarks, observes a moderate liturgy and ritual in connection with confirmation, the Lord's Supper (avondmaal), baptism, and marriage.

Might not the Scotch Churches do well to study the usages of the Dutch Church now described? And might not the Dutch Reformed Church in South Africa, on the other hand, learn much from the Scotch concerning the life and work of the Church, appearing in certain social movements, such as the temperance reform, mutual improvement societies, young men's Christian associations, children's unions for missionary purposes, and other forms of modern Christian activity?

JAMES M'KINNON.

Portfolio Leaves.

MR. LECKY ON PRESBYTERIANISM IN IRELAND.

IN the second volume of Mr. Lecky's History of England in the Eighteenth Century, the affairs of Ireland have a considerable share. He tells minutely the horrible story of the English conquest and its barbarities. His notices of the introduction of Presbyterianism into Ireland are not so full and explicit as might have been desired, but, on the whole, they show an appreciation of its true spirit, and of the influence which it exercised. We give a few characteristic extracts. The first relates to

the dreadful story of the Irish conquest. There is little need, it may be thought, to reprint a description of a state of things fitted to add fuel to the flame of Irish hatred of the English. But our Journal does not circulate among the classes who are liable to such excitement. The story is part of history, and however sad and horrible, it must be remembered by those who would understand the forces that have moulded Ireland

The Conquest of Ireland under Elizabeth:—

"The war, as conducted by Carew, by Gilbert, by Pelham, by Mountjoy, was literally a war of extermination. The slaughter of Irishmen was looked upon as literally the slaughter of wild beasts. Not only the men, but even the women and children who fell into the hands of the English, were deliberately and systematically butchered. Bands of soldiers traversed great tracts of country, slaying every living thing they met. The sword was not found sufficiently expeditious, but another method proved much more efficacious. Year after year, over a great part of Ireland, all means of human subsistence were destroyed, no quarter was given to prisoners who surrendered, and the whole population was skilfully and steadily starved to death. The pictures of the condition of Ireland at this time are as terrible as anything in human history. Thus Spencer, describing what he had seen in Munster, tells how, 'out of every corner of the woods and glens, they came creeping forth upon their hands, for their legs could not bear them. They looked like anatomies of death; they spoke like ghosts crying out of their graves; they did eat the dead carrion, happy when they could find them; yea, and one another soon after, inasmuch as the very carcases they spared not to scrape out of their graves.' The people, in the words of Holinshed, 'were not only driven to eat horses, dogs, and dead carrions, but also did devour the carcases of dead men, whereof there be sundry examples. ... The land itself, which before these wars was populous, well inhabited, and rich in all the good blessings of God—being plenteous of corn, full of cattle, well stored with fish and other good commodities—is now become . . . so barren, both of man and beast, that whoever did travel from one end of all Munster, even from Waterford to the head of Smeereweeke, which is about sixscore miles, he would not meet any man, woman, or child, saving in towns and cities; nor yet see any beasts, but the very wolves, foxes, and other like ravenous beasts, many of them laie dead, being famished, and the residue gone elsewhere.' 'From Dingle to the Rock of Cashel,' says an Irish annalist, 'not the lowing of a cow nor the voice of the ploughman was that year to be heard.' The troops of Sir Richard Percie 'left neither corne, nor horn, nor house unburnt between Kinsale and Ross.' The troops of Captain Harvie 'did the like between Ross and Bantry.' The troops of Sir Charles Wilmot entered without resistance an Irish camp, where 'they found nothing but hurt and sick men, whose pains and lives by the soldiers were both determined.' The Lord President, he himself assures us, having heard that the Munster fugitives were harboured in certain parts of that province, diverted his forces thither, 'burnt all the houses and corn, taking great preys, . . . and, harrassing the country, killed all mankind that were found therein.' From thence he went to other parts, 'where he did the like, not leaving behind him man or beast, corn or cattle, except such as had been conveyed into castles.' Long before the war had terminated, Elizabeth was assured that she had little left to reign over but ashes and carcasses. It was boasted that in all the wide territory of Desmond not a town, castle, village, or farmhouse was unburnt; and a high English official, writing in 1582, computed that in six months, more than 30,000 people had been starved to death in Munster, besides those who were hung or who perished by the sword. Archbishop Usher afterwards described how women were accustomed to lie in wait for a passing rider, and to rush out like famished wolves to kill and to devour his horse. The slaughter of women as well

as of men, of unresisting peasants as well as of armed rebels, was openly avowed by the English commanders. The Irish annalists told, with horrible detail, how the bands of Pelham and Ormond 'killed blind and feeble men, women, boys and girls, sick persons, idiots, and old people;' how, in Desmond's country, even after all resistance had ceased, soldiers forced men and women into old barns which were set on fire, and if any attempted to escape they were shot or stabbed; how soldiers were seen 'to take up infants on the point of their spears, and to whirl them about in their agony;' how women were found 'hanging on trees with their children at their breasts, strangled with their mother's hair.'

"In Ulster, the war was conducted in a similar spirit. An English historian, who was an eye-witness of the subjugation of the province tells us that 'Lord Mountjoy never received any to mercy but such as had drawn the blood of some of their fellow-rebels.' Thus 'M'Mahon and M'Artmoyle offered to submit, but neither could be received without the other's head.' The country was steadily subdued by starvation. 'No spectacle was more frequent in the ditches of towns, and especially in wasted countries, than to see multitudes of these poor people dead, with their mouths all coloured green by eating nettles, docks, and all things they could find above ground.' In the single county of Tyrone 3000 persons in a few months were starved. On one occasion Sir Arthur Chichester, with some other English officers, saw three small children—the eldest not above ten years old—feeding off the flesh of their starved mother. In the neighbourhood of Newry, famine produced a new and appalling crime. It was discovered that some old women were accustomed, by lighting fires, to attract children, whom they murdered and devoured. At last, hunger and the sword accomplished their work; Tyrone bowed his head before the storm, and the English ascendency was supreme."

Influence of Popery on Industry.—After noticing other causes of industrial depression continuing to prevail during the eighteenth century, Mr. Lecky says:—

"The economical evil at the same time was aggravated at every stage by the laws against religion. The facility of selling land, and its value in the market, were unnaturally diminished by the exclusion of all Catholics from competition. Its agricultural condition was enormously impaired by the difficulty of borrowing money on landed security in a poor country, where this form of investment was legally closed against the great majority of the people. All real enterprise and industry among the Catholic tenants were destroyed by the laws which consigned them to utter ignorance, and still more by the law which placed strict bounds to their progress, by providing that if their profits ever exceeded a-third of their rent, the first Protestant who could prove the fact might take their farm. For reasons which have been often explained, Catholicism is, on the whole, less favourable to the industrial virtues than Protestantism, but yet the cases of France, of Flanders, and of the northern States of Italy, show that it is possible that a very high standard of industry may, under favourable circumstances, be attained in a Catholic country. But in Ireland the debilitating influence of numerous Church holidays, and of a religious encouragement of mendicancy, was felt in a society in which employment was rare, intermittent, and miserably underpaid, and in which the Catholic industry was legally deprived of its appropriate rewards. Very naturally, therefore, habits of gross and careless idleness prevailed, which greatly aggravated the poverty of the nation. At the same time the class of middlemen, or large leaseholders, was unnaturally encouraged, for while they escaped some of the most serious evils of the landlord, they were guarded by law from all Catholic competition, and accordingly possessed the advantage of monopoly. It was soon discovered that one of the easiest ways for a Protestant to make money was by taking a large tract of country from an absentee landlord at a long lease, and by letting it at rack-rents to Catholic cottiers. The Irish tenant, said a high authority on this subject,

speaking of the middlemen class, 'will not be satisfied unless he has a long lease of lives of forty, fifty, or sixty years, that he may sell it, and 'tis rare to find a tenant in Ireland contented with a farm of moderate size. He pretends he cannot maintain his family with less than 200 acres—nay, if at any distance from town, 200 or 300 acres.'"

The Growth of Belfast:—

"'In the reign of George II.,' said a writer in 1760, 'the north of Ireland began to wear an aspect entirely new; and, from being (through want of industry, business, and tillage) the almost exhausted nursery of our American plantations, soon became a populous scene of improvement, traffic, wealth, and plenty, and is at this day a well-planted district, considerable for numbers of well-affected, useful, and industrious subjects.' Belfast, though still ranking very low in the list of Irish towns, was beginning to emerge into prominence. At the time of the execution of Charles I. its Presbytery courageously published a protest against that act, which appears to have excited some attention, and it was answered in a strain of great scurrility by Milton, who speaks very contemptuously of Belfast as 'a barbarous nook of Ireland.' Belfast continued to be a great centre of Presbyterianism, and it was the scene of an important doctrinal schism in 1722. In 1707-8, when the Government were taking measures to ascertain the number of Catholics in each part of Ireland and to arrest the priests, the chief magistrate of Belfast wrote to the secretary Dawson that he had just thrown into gaol the only priest within his jurisdiction; and that, having had lists made of all the inhabitants, he had ascertained that there were not more than seven Papists living in the town, and not more than 150 in the whole barony. In 1757, when the first regular census was made, Belfast contained 1779 houses and 8549 inhabitants, of whom but 556 were Catholics. The first barrack was erected in 1737, and in 1757 the town contained 399 looms."

Position of the Presbyterians in the Eighteenth Century:—

"For some years after the Revolution a steady stream of Scotch Presbyterians had poured into the country, attracted by the cheapness of the farms or by the new openings for trade, and in the reign of Anne the Nonconformists boasted that they at least equalled the Episcopalian Protestants in Ireland, while in the province of Ulster they immensely outnumbered them. In 1715, Archbishop Synge estimated at not less than 50,000 the number of Scotch families who had settled in Ulster since the Revolution. Three years later Bishop Nicholson, writing from Londonderry, states that this parish—which extended far beyond the walls—though one of the most Episcopalian in the province contained 800 families of Protestant Nonconformists, and only 400 of Conformists, while in some of the parishes in his diocese there were forty Presbyterians to one member of the Established Church. But the political power of the Dissenters even before the imposition of the test, was by no means commensurate with their number, for they were chiefly traders and farmers, and very rarely owners of the soil. In the House of Lords they were almost unrepresented. In the House of Commons they appear to have seldom if ever had more than twelve members. When the Test Act expelled them from the magistracy, only twelve or thirteen were deprived. In the province of Ulster, Archbishop Synge assures us that there were not in his time more than forty Protestant Dissenters of the rank of gentlemen, not more than four who were considerable landowners, and, according to Bishop Nicholson, they had not one share in fifty of the landed interest in that province.

"At the same time they were rapidly becoming a great and formidable body, and their position was extremely anomalous. The Toleration Act, which established the position of the English Dissenters after the Revolution, had not been enacted in Ireland. William, it is true, had endeavoured with his usual liberality to promote such an act, but Sir Richard Cox and the bishops, who formed

about half the active members of the House of Lords, strenuously maintained that it would be fatal to the Irish Church unless it were accompanied by a Test Act like that of England, and they succeeded in defeating the attempts of Lord Sydney and Lord Capel in the direction of a legal toleration. The Dissenters themselves appear to have preferred a simple indulgence to an assured position encumbered by a Test Clause, and though lying beyond the strict letter of the law, their worship was not only openly celebrated, but was even to a small extent endowed. The Regium Donum bestowed upon the ministers, which was first given by Charles II., and afterwards revived and increased by William III., amounted only to an annual sum of £1200, but it involved the whole principle of legal recognition, and it continued to be paid in spite of the protest of Convocation and of resolutions of both Houses of Parliament. The attitude of the Presbyterians was at the same time as far as possible from conciliatory, and it formed a curious contrast to that of the Catholics. The latter, conquered, dispirited, deprived of their natural leaders, and reduced to a miserable poverty, continued with quiet and tenacious courage to celebrate their rites in mud cabins or in secluded valleys; but they cowered outwardly before the Protestants, shrank from every kind of collision, and abstained for the most part from every act that could irritate or alarm. But the Presbyterians, who were conscious of their unswerving attachment to the existing Government, who boasted that the great majority of the heroic defenders of Londonderry had sprung from their ranks, and who were indignant, and justly indignant, at the ingratitude with which they were treated, stooped to no evasion. They were chiefly of Scotch birth or extraction, and they were endowed with a full share of Scotch stubbornness, jealousy, and self-assertion. Not content with building their meeting-houses and celebrating their worship, they planted under the eyes of the indignant bishops an elaborate system of Church government not less imperious, and far more efficient than that of the Established Church, and imported into Ireland the whole machinery of Church judicatories which had made the Kirk almost omnipotent in Scotland. In the words of Archbishop Synge, 'their ministers marry people, they hold synods, they exercise ecclesiastical jurisdiction, as is done in Scotland, excepting only that they have no assistance from the civil magistrate, the want of which makes the minister and his elders in each district stick closer together, by which means they have almost an absolute government over their congregations, and at their communions they often meet from several districts to the number of 4000 or 5000, and think themselves so formidable as that no Government dares molest them.'"

The Huguenots in Ireland:—

"The French refugees came over in great numbers after the Revolution, and are said to have comprised an unusually large proportion of members of the higher classes. The Irish Parliament passed in 1692 and renewed in 1697 an Act giving them perfect freedom of worship. There were no less than three French congregations established in Dublin. There were congregations in Cork, Waterford, Carlow, Kilkenny, and Lisburn; and Portarlington, which was built on land granted to Ruvigny, the Earl of Galway, became in a great degree a French settlement. Most of the exiles conformed to the Established Church, and translated its liturgy into their own language. They threw themselves very actively into every form of industry, and identified themselves thoroughly with Irish interests. As we have already seen, the first literary journal in Ireland was edited by a French pastor, and the first florists' society was established by refugees. The linen manufacture, which is the most important branch of Irish industry, owed to them very much of its extension and prosperity. The silk manufacture was introduced into Ireland from the French colony at Spitalfields. Portarlington, became noted for its schools, great numbers of pupils being attracted by the opportunity of learning French, which was the common language of the town. Among the refugees who ultimately took up their abode in Ireland was Abbadie,

who became Dean of Killaloe, and whose treatise on the truth of the Christian religion was pronounced by Pitt to be the most powerful defence of the faith. Cavalier, though he died in England, was brought over to Ireland, and rests among his friends in the refugee burial-ground near Stephen's Green. Crommelin received the thanks of Parliament and a donation of £10,000, for the eminent service he had done the country in the establishment of the linen manufacture. The name of Latouche has for more than a century been foremost in every good work in Ireland, and the family who bore it were long the most prominent bankers in Dublin. Barré, who distinguished himself at the siege of Quebec, and who was conspicuous in English parliamentary life during the early years of George III., was a member of a refugee family in Dublin, and the families of De Vœux, Lefanu, L'Estrange, Maturin, Saurin, and Lefroy all rose in different ways to some distinction. A school for the education of the children of impoverished refugees was established in Dublin in 1723, and still existed in 1818; and in the beginning of the nineteenth century French churches founded by refugees still existed in Dublin, Cork, and Lisburn. In Portarlington the service was celebrated in French till 1816, when it was found that the language had almost died out. Even at the present day the French names of many of its inhabitants, and the title of French Church still retained by one of its places of worship, preserve the memory of its Huguenot origin."

The Huguenots undoubtedly had more sympathy with the Presbyterian than the Episcopal Church. But there seem to have been no Presbyterian churches in the chief places where they settled, and they conformed to the English. In explanation of this, however, it is to be borne in mind that during the first century after the Reformation the Church of England was on terms of great friendship and much communion with the Reformed Churches on the Continent. It was after the days of Laud that the bitter and proud system of exclusion became predominant, which regards all churches as alien and inferior that cannot claim the virtue of so-called Apostolical Succession. This spirit had not at that time pervaded the Church in Ireland.

Notes of the Day.

MADAGASCAR AND THE FRENCH.—We believe there is no one in the wide circle represented by the Presbyterian Alliance whose best feelings did not receive a rude and painful shock when it was announced that the French had attacked certain forts in Madagascar and reduced them to ruins. It brought up the memory of the French action with reference to Tahiti, a chapter of French history which had better have been consigned to oblivion. It was usual to ascribe to priestly influence the action at Tahiti, but priestly influence is no longer dominant in France, and yet we have a repetition of the same endeavour to acquire control by force over a country which, through the blessing of God on Protestant missions, is just emerging from barbarism. We know not what form of government may have been adopted for the native Church of Madagascar, but this is a case in which the form of government sinks into insignificance compared with the deeper affinities that ally the Christians of Madagascar with the Christians of older countries and

Churches. The spirit of the Presbyterian Alliance would undoubtedly demand that in the case of such Church, if exposed to violence and persecution, the feeling should be brought into play that when one member suffers, all the members suffer with it. Nothing was more remarkable at the Reformation than the strength of this sympathetic brotherly feeling. It was well known then that whenever a Protestant country was overrun by hostile armies, the very existence of the Protestant Church in it was greatly imperilled, and many of the political leagues and alliances of these times had their origin in this concern for the maintenance of the Protestant faith. We are yet in comparative ignorance as to the bearing of the facts in Madagascar on the Christian communities that have begun to be established there, but we feel a profound anxiety on the subject. We are perfectly certain that no body of men can be more sensitively alive to the action of France in this matter than our brethren of the Reformed Church in that country; they will certainly do whatever can be done to keep their Government right in its dealings with Madagascar, and to prevent them from acting overbearingly with reference to the State, or oppressively with reference to the native Christian Church.

DR. MILLIGAN ON THE PRESBYTERIAN ALLIANCE.—At the recent meeting of the "General Assembly of the Church of Scotland," a discussion arose on the "Pan-Presbyterian Council," in which Dr. Milligan, the late Moderator, is reported to have said that he looked "with suspicion" on that body. We have a great respect for Dr. Milligan personally; we have welcomed him as a contributor to the pages of *The Catholic Presbyterian;* and his recent work on the Resurrection of our Lord was introduced to the favour of our readers in words of more than ordinary cordiality of approval. To read such a remark as falling from such a man caused, we must own, a painful sensation. What ground has he for suspicion? Does he think us too lax in doctrine? Surely that cannot be, for the general judgment is, that nowhere have the old creeds been more firmly upheld than at the Council meetings at Edinburgh and Philadelphia. Are we too Presbyterian for his taste? That is a question which we cannot so easily dispose of. It is certain that Dr. Milligan, by his utterances at Detroit, before the General Assembly of the Presbyterian Church of the United States (North), and again last year from the chair of his own General Assembly, has given currency to the idea that he desires a union between the Established Churches of Scotland and England. If Dr. Milligan seriously contemplates such a step, the Presbyterian Council will certainly be in his way. And perhaps all the more that its protest against such declension would not go forth in any extreme form, but in a form corresponding to the tone in which it has hitherto maintained and defended the Presbyterian position. The Presbyterian Council has never been fanatically Presbyterian. It has never denied that in the Episcopal Church there are

features which might with advantage be imported into the Presbyterian and other Churches. It has never gone the length of maintaining such a *jus divinum* on behalf of Presbytery, as to brand other forms of Church government with being sinful and hateful to God. If it had taken up such extreme ground, its influence would have been small enough. But it does maintain that the Church of the New Testament was essentially Presbyterian, not prelatic; it does maintain that when the Reformers went back to Scripture to find the true constitution of Christ's Church, it was the Presbyterian which they found there, and which they agreed to support; it does maintain that in point of fact Presbyterian Churches, when not unduly interfered with, have been more marked for Scriptural preaching, educational activity, the due observance of the Sabbath, simplicity and spirituality of worship, encouragement of civil and religious liberty, and the maintenance of the rights of the Christian people; while Prelatic Churches have tended to worldly pomp and show, externalism in worship, impurity of communion, sacerdotal pretensions and practices, and especially to the adoption of the miserable figment of apostolic succession, making the commission of the ministry depend not on their gifts and graces, but on a mere matter of external form. The Presbyterian Alliance undoubtedly holds that the development of many of these tendencies in the Church of England of late years has added vast strength to the Church of Rome, and tends to imperil not only the Church of England, but the cause of Christianity itself in these islands. We are Presbyterian by conviction, but without prejudice and without bigotry; and we can conceive no greater evil to the northern part of the island than that any of its Churches, whether Established, Free, or United Presbyterian, should relax its hold of what is really strong and Scriptural in its Presbyterianism, for the sake of alliance with the Church of England, albeit that Church enjoys so much worldly favour, and in social influence is so wonderfully strong.

OUR BELFAST CONVENER.—Many of our readers have heard with the deepest concern of the very serious illness through which the Rev. Dr. Robert Knox, Convener of the Committee of Arrangements for the Council at Belfast, has just been passing. After a time of profound anxiety to his friends, the severity of his illness has subsided, leaving him much prostrated, but still, we thank God, in hope of being able to discharge the duty which the Council laid on him at Philadelphia with the firm persuasion that he was the right man in the right place. Dr. Knox was one of the earliest, if not the very earliest, to whom the idea of a general confederation of Presbyterian Churches presented itself as feasible. Most heartily, most unweariedly, has he laboured in the cause. He has not been one of its fair-weather friends, who urged others to take up the cause, but when difficulties arose, found that other duties had become very pressing, and left the burden to rest on

their shoulders. No man has been a more uniform, steady friend. The encouragement he has given to the conductors of *The Catholic Presbyterian* has been simply invaluable, and a great contrast to the cold shoulder of some other men. The honour and love in which Dr. Knox is held in Belfast is participated wherever he is known. While we do most earnestly trust and pray that he may be able to do in the main the work committed to him, we hope arrangements will be made to relieve him as far as possible of the drudgery of details. The whole Presbyterian community has an interest in his health and strength, and we are sure they will at this time join very cordially in prayer for him—that, "as his days, so may his strength be."

WALDENSIAN AND BOHEMIAN SCHEMES.—In an early number of *The Catholic Presbyterian*, it is expected that a full statement will appear of the results of the scheme for raising £12,000 as a capital fund to augment the salaries of the Waldensian pastors. It will be found that the sum proposed has been considerably exceeded. With regard to the scheme for raising £5000 to aid the Reformed Church of Bohemia and Moravia, considerable progress has been made. The bazaar held in Edinburgh realised upwards of £1000, and already a sum of £200 has been remitted as a first instalment from the United States, with the express condition that it is to benefit the Comenius Society. It is the want of an executive staff for the Presbyterian Alliance that has retarded the prosecution of this scheme. It was expected that the deputies sent to Bohemia to the Centenary Celebration in 1881 would give addresses in various parts of Scotland and elsewhere, and excite an interest which would have been favourable to starting the scheme. Unfortunately this has not been done, partly, we believe, through the lamented illness and death of Mr. Maclagan, acting Convener of the Continental Committee of Council, and partly through the constant engagements of other gentlemen. When a movement is made we know there are friends very ready to respond.

American Notes.

IMMIGRATION.—It has been stated by those watching the figures, that if the immigration into the United States continues during the present year on the scale of the months already past, about NINE HUNDRED THOUSAND persons will be added to the population of the country during the year. Only a portion of these will make their homes in the present cities. Most of them will go to the North and West, and either form new settlements or swell the population of those recently formed. In view of this "European Migration" the great question for all the Churches is, What can be done to supply the incomers with religious ordinances? How can men be got to go along with these masses, or to follow them as the shepherd follows the straying sheep?

Some of our public men have been trying to make a little capital—as against England, in the matter, by alleging that that country is relieving itself of its aged and helpless poor by shipping them across the Atlantic and paying their expenses out of the National Treasury: "No Pauper Immigration" is sure to be, and most legitimately, a popular cry, and is sometimes raised by men in high station. Among the loudest of the loud in denouncing this "pauper immigration" has been His Excellency the Governor of the enlightened and cultured Commonwealth of Massachusetts, Ben Butler himself, of whom it has been said, "that in some respects he is a mean man, but that in other respects he is meaner." Governor Butler went the length of publicly saying, "that if he believed it was in his power as Governor to prevent the landing of these paupers, he would do so." Now it comes out that not one of these immigrants belongs to the class of paupers, that six-sevenths of them were ticketed to places outside Massachusetts, that all of them had sums of money in their possession, and that in every case they claimed to be going to friends who were expecting to receive them.

CHURCH CUSTOMS.—To those accustomed to ascribe the attractiveness of Episcopacy over the masses to its connection with a monarchy, it must be somewhat of a problem to account for its social power in a Republican country like the United States. These persons forget that, except the Romish Church, no Christian organisation allows such room for "the flesh" as does the Episcopalian, and hence its attractiveness to some, and these not a few. If there be a season that its adherents regard as specially sacred it is that of Lent—observed as a reminder of the Lord's fasting in the wilderness. This year our papers have given daily notices of the manner in which this season has been observed by the fashionable circles of New York. True, there has been an omission of the larger gatherings, but what shall we say of a "reading circle at So and So's house, and after which there was a quiet dance, in which two hundred couples took part"? "Quiet," is the favourite word in these connections. "A sewing-society followed by quiet private theatricals;" "quiet theatre parties, with a quiet supper at Delmonico's;" and then, when the turning-point in this course of self-denial had been reached, the papers announced, "Mid-Lent cheerfully passed," while the close of this "quiet" period was marked by one of the most costly entertainments that even luxury-loving New York ever witnessed. The truth seems to be that New York likes Lent as affording a relief and a variety from its customary round of winter gaieties, but not the most enthusiastic believer in Episcopacy can find much comfort in the religiousness of the spirit in which it is observed.

ROMISH ASSUMPTION.—Have any of your readers seen Paul Bert's "Morality of the Jesuits," a translation into French of a "Compendium of Theology," lately published at Lyons? The book is untranslatable into English, but as an *exposé* of Jesuit teaching is simply invaluable.

CATHOLIC PRESBYTERIAN, July, 1883.]

It is not a book of the past, but of the present teaching and practice of these unflinching upholders of the Papacy. Take a case in point. Rome, it is well known, has a "Table of prohibited Degrees" of her own, interference with which can for the most part be obtained by a Papal dispensation, which means simply—money. The control thus claimed over marriage relations is extended to what are called "spiritual relations." Hence, should a nun leave her convent and marry, she is accused of becoming an adulteress, as she is already married to Christ! Bert quotes a case in which it was decided that a married man, having had an adulterous child, dreading the scandal, secretly baptised it himself (such baptism is valid in the Romish Church), and then sent the child to the foundling hospital. After a time, his wife died, when he married the mother of his child. This marriage the Jesuits declare to be void, because by baptising the child he had come into spiritual relations with its mother! Now for my case. Some years ago, a man in Quebec got a neighbour's wife to stand as godmother to his child on the occasion of its baptism. After a time, the man's wife died. Thereafter the woman's husband died. The man married the woman, both being Roman Catholics. Years afterwards, and only a few months ago, the question was somehow raised as to the legality of the marriage, and the case came before the civil courts. The civil courts referred the matter to the Archbishop of Quebec for his opinion as to the law of the Church. And now the Archbishop has decided that a spiritual relationship existed between the man and the woman through that godmothership, which forbade the marriage; that, therefore, it was illegally contracted, and the parties must be regarded as never married! Accordingly, they have separated, and are now living apart. Are our Protestant people aware of what the Church of Rome claims to-day, and of the extent to which she enforces that claim whenever she has the power? Rome cannot change. She may withhold her claim because of want of power to sustain it; but wherever the power is in her hands, then woe to such as cross her path!

BAPTISTS AND THE BIBLE.—There has been lately held one of the most influential gatherings of the Baptist denomination in this country that perhaps has ever been. The object was mainly to settle the question, to them so troublesome, of Bible circulation. The question is twofold—Shall Baptists use the present English version of the Scriptures, or prepare a new version according to Baptist views? And if the latter, By whom shall this new Baptist version be prepared?—by a Baptist Bible Society, to be formed for the purpose, or by an existing Publication Board? Our American Baptists, as a rule, are men of pretty positive opinions, so that there was little diversity of view among them as to the evil of using King James's Version. The Revised, or, as it is sometimes called, the Canterbury Version, fared still worse. No toleration could be extended to that; so that now, as the ball of revi-

sion has been set rolling, it was but right that they should follow suit and revise in the interests of their favourite word—Immerse. The convention decided in favour of separate action, withdrawing from the use of the present version, and intrusted the preparation of a version suitable for their use to their presently existing Publication Society. Having thus drawn the lines as tightly as possible around themselves the convention joined in singing "Blest be the tie that binds."

PRESBYTERIAN CHURCHES.—May is consecrated to the gatherings of Presbyterians, for on both sides of the Atlantic the varied Churches of this great family hold their annual meetings at this season. On this side of the water, the Presbyterian Church—North, as it is called for brevity—met in General Assembly in Saratoga, of world-wide fame for its saline springs, and pre-eminently the resort in summer time of the fashionable world of the United States. The sessions were opened by a striking sermon from the retiring Moderator, Dr. Herrick Johnson of Chicago, in which he discoursed at length on the present perils of the Church, specifying *Worship*, under which he pressed adherence to our present simplicity of service; *Doctrine*, urging the necessity of abiding faithful to the evangelical fundamentals of the Church at large and the Calvinistic fundamentals of the Presbyterian system; and lastly, the *Ministry*, in which he considered the chief peril of the Church at present to consist. The present supply of ministers is altogether inadequate to the demand. There are 500 congregations of more than 40 members each, for which no ministerial supply of any kind exists in the Church. For the last ten years there has been an annual increase of 101 churches, but of only 70 ministers. In 1882, the Presbyterian Church had 123,964 more communicants, 1014 more churches, 702 more ministers, and 141 fewer candidates than in 1872! Bad as these figures are, they had been worse but for the accessions from other denominations,—one-third of the new ministers each year being from outside sources. The main cause of this falling off, Dr. Johnson considered, to be the neglect of the Church to employ systematically suitable means for raising up ministers. The Churches trusted too much to the ordinary commercial idea of supply and demand, and God is teaching us that the ministry is His gift, and to be obtained only in answer to pleadings with Himself.

The new moderator is Dr. Hatfield, stated clerk for a long term of years, and whose acquaintance with forms renders easy the transacting of business. Among the important items had been the re-establishing of fraternal relations with the Southern Presbyterian Church. In 1860, the Old School Presbyterian Church in the United States was a grand old Church, and in it North and South met in brotherliness. Shortly after, the boom of cannon was heard all over the land. The Church divided, part going South, and part remaining North. Hard things were said and harsh things were done. Grieved feelings became

bitter feelings; and though the political strife has long been settled, the memories of past aspersions on Christian character would not die out. Efforts have repeatedly been made to effect a reconciliation, but the set time had apparently not come. At last, the opening appeared. The Southern Church held out the hand of amity. The North seized it, and, mid blended tears and thanksgiving, both parties have said, "We are all one man's sons." This year each Church sent a delegation to the other. The leading speaker from the Southern Church at the Northern Assembly was the Rev. Dr. Brown, the permanent clerk of its Assembly, and for many years editor of one of the leading papers. Dr. Brown had a difficult task to perform, but showed great wisdom in the course he took. A less wise man would have avoided, on such an occasion, much reference to the past, and have sought to cover out of sight, by some skilful form of words, differences actual and existing. Dr. Brown took a wiser course. He boldly went over the whole ground; stated clearly why the Southern Church had differed from that of the North; pointed out, with a force that the Assembly felt, that all the right was not on the side of the North, and did his work with so bold and deep-cutting a knife that some were afraid that fraternal relations were still in peril; ending with stating his objections to organic union, and his preference for simple fraternal relations. The Assembly was equal to the crisis. It listened carefully and courteously to Dr. Brown's indictment, and then, through its moderator, replied in a strain of brotherly feeling and tenderness that settled the question. There could be no coolness or estrangement when such words had been spoken. Dr. Brown, who had come merely to deliver his message and to return home, asked and obtained leave from his Assembly to remain the whole time; while, in a few days, the Assembly declared anything and everything which reflected on the Christian character of their brethren of the South altogether repealed and set aside, and the brotherhood of the Churches was placed beyond all question.

Among the important matters before the Assembly was the report on its Home Mission work,—a work that widens out year after year as new settlements are occupied. The cry is for men to supply vacant fields. Three hundred and eighty-five additional men wanted, and only one hundred and fifty saying, "Here are we, send us." The Foreign Mission report told that during the past year the Churches had contributed a larger sum than ever before; but on the principle of ever seeking greater things, the committee asked for a yet larger sum for the coming year. Here too the same demand, More men, more men. Forty additional men wanted for fields needing to be reaped. So alarming is the situation that the Assembly instituted a special board of what is called Higher Education, for the purpose of starting and upbuilding high schools and colleges, in which men may be trained for the Presbyterian ministry.

A sharp contest has been going on for some time as to the relations

of the Presbyteries to the Home Mission Board. The Board claims that, as the distributor of the Church's funds, it must have some say in deciding as to a man's relative fitness for a particular field of work, while the Presbyteries claim that the power of appointing a man to a field within their bounds pertains exclusively to them.

Some interest was occasioned by an appeal made to the Assembly from an Ohio Presbytery. They had suspended a minister for a volume of sermons, in which he denied the Satisfaction-theory of the Atonement, and taught the "moral influence" of Bushnell. At the last moment the appellant's courage failed him, and he withdrew his appeal and, at the same time, left the Church. It is plain that the Presbyterian Church is not yet a home for young men of genius. Something more than youth or genius is required to satisfy her demands. She asks "soundness in the faith." She may get along without either genius or scholarship, but she cannot get on without the "simplicity of the Gospel." She walks in the old paths, and is plainly intending to continue therein. A more serious matter consisted in overtures from several Presbyteries, asking a deliverance in reference to what is called the "higher criticism," on which there have been lately some publications that have caused uneasiness. Every one understood what was meant; but as the petitioning Presbyteries had chosen to be very general, there was no necessity for the Assembly's being definite. It therefore contented itself with condemning all views inconsistent with the inspiration of Moses, and so on. It did not state what it did condemn, nor assume that any in the Church held such views, and ended by reminding Presbyteries that it was their duty to protect the Church from assaults that might be made within their bounds on the faith once delivered to the saints. The Assembly accepted the report with satisfaction, as a sufficient indication of the Church's position, and as an admonition to Presbyteries to do their own duty, if these thought that there was anything to be done.

The SOUTHERN ASSEMBLY is also in session while I write, in Lexington, Ky., and has honoured one of its oldest members, Dr. Pryor, by electing him moderator. Naturally, the question of fraternal relations soon came to the front, when Judge Strong, along with Drs. Prime, Niccolls, Humphrey, and others, presented the salutations of the Northern Church. Whatever anxiety might have been felt before the Assembly met as to the feelings of the Southern Church on this question, was all dispelled when the delegation was received. Not simply with courtesy, but with enthusiasm, did the Southern brethren show their pleasure that the time of alienation had come to an end. Dr. Prime, while earnestly desiring peace between the Churches, as distinctly disclaimed any present desire for organic union.

Your space, however, forbids a longer account of the procedure in the several Assemblies, which must be reserved for next month.

G. D. MATHEWS.

General Survey.

SCOTLAND.

THE GENERAL ASSEMBLIES.

MODERATORS—SCHEMES OF THE ESTABLISHED CHURCH—PAN-PRESBYTERIAN COUNCIL—OVERTURES ON ORDINATION—UNIVERSITIES BILL—SCHEMES OF FREE CHURCH—INSTRUMENTAL MUSIC—SUBSCRIPTION OF DEACONS—DECEASED WIFE'S SISTERS BILL—UNIVERSITIES BILL.

THE two Scotch Assemblies met as usual in the end of May. The Assembly of the Established Church was presided over by an accomplished and highly respected country clergyman, the Rev. Dr. Rankine of Sorn, Ayrshire. The moderator of the Free Church Assembly was the Rev. Dr. Horatius Bonar, well known as the author of many popular religious books, and still better known by his hymns, some of which have now a place in all the churches, and are not likely to pass away.

The reports on Church work made to the former Assembly were satisfactory. The Foreign Missions showed again decided financial progress. The Home contributions to the Foreign Mission amounted to upwards of £20,000. There has been substantial progress, too, of a higher kind. At Calcutta the number of baptisms during the year was 41; at Darjeeling, 192. The institution at Calcutta continues to flourish. Its attendance last year was as high as 1342. At the recent annual distribution of prizes the Hon. W. W. Hunter, President of the Educational Committee which has been for some months occupying such an important place in the public mind of India, was present and made a most laudatory speech. He spoke of himself as profoundly impressed by the success of the institution, and gave his testimony in the strongest way to "Dr. Duff's" plan of missionary operations, from which he looked for great results. There can be no doubt that Educational Missions which had been falling into disfavour because of their comparative want of positive results, are rising again; even those who lay greatest stress on direct evangelistic effort are not indisposed to acknowledge that in God's providence the higher Christian education has proved, and is proving, a most important element in the Christianisation of India. At the same time Mr. Hunter is an Indian civilian, and his words must be taken *cum grano*. Mr. Hunter took the opportunity of alluding in a most complimentary way to the "Presbyterian representative" on the Educational Committee, "his honoured friend Mr. Miller," who sat by his side, and who had "exercised a powerful influence over the great issues on which the committee had to decide." The Established Church, we may notice, is proposing to have another mission,—one to the aboriginal tribes of India.

The other schemes of the Church are fairly prosperous. Help is still being given to the colonies, in most or all of which Presbyterianism more than holds ground. The Jewish Missions in the East are thriving. In Egypt they have apparently received a new impetus from the late commotion. Generally, the number of Jewish boys and girls in the schools have made increase.

The Home Mission is flourishing. The parochial collections are larger than ever but once before. There are seventy Mission *churches*, with 9550 communicants. While there is some decrease in the senior classes, the Sabbath school attendance is rather over that of last year. The young men's "Guild" is making progress.

Various subjects of general interest came before the Assembly. 1. One of these was the Pan-Presbyterian movement. Some members did not like the idea of the Council trying its hand at a "consensus of Presbyterian creeds." Dr. Phin was dubious about the whole thing. No good had come of the movement, or was likely to come; the most which could be said was that it had done no harm. For his part he was "first a Christian, then a Protestant, then a Churchman, and last of all a Presbyterian." Dr. Phin's views did not meet with general acceptance; but it was finally resolved not to elect the delegates to Belfast till another year, when they might have fuller information. "Our position," said Professor Mitchell, "is very different on some great questions from the other Churches." 2. Another question of some importance was raised by an overture which, with reference "to the frequent application of ministers of various denominations for admission to the Church," requested that the Assembly would make it a rule that no one "should be accepted as a lawful minister who had not been ordained by prayer, and the imposition of hands of at least three persons orderly associated for the purpose." The proposal was very strongly objected to by Principal Tulloch. It involved principles that would land them they knew not where. They were entering on a most perilous course if they gave it any encouragement. There was an unhappy tendency, Dr. Tulloch said, appearing among their young men—a tendency showing itself in "the very forms of their dress and of their relations to their people." Professor Milligan differed from Principal Tulloch, and supported the overture. Any sacerdotal leanings were strongly denied. Dr. Tulloch's motion to reject the overture was carried by 86 to 58.

The great public question of the Assembly was the "Universities Bill," to which in our last number we referred. It was fully discussed on two separate days, and evidently excited deep interest. Very diverse views in regard to it were expressed. At the one extreme it was regarded as a measure altogether bad, a grievous breach of the terms of union between England and Scotland, an "insidious attempt at disestablishing the Church," something that might have come from the "Liberation Society," &c. At the other extreme it was argued that the old idea of the University as one with the Church must be

given up; science and not dogmatism must reign there in the Theological as well as the Secular Chairs; tests would not keep "men really orthodox," and were unsuited to these days when "students laughed at old saws and old formulas." At one time there were no less than half-a-dozen motions before the Assembly. The result was that a "middle" motion of Professor Milligan, which declared strong dissatisfaction with the Government proposal of testless Theological Chairs, but at the same time expressed willingness to consider any modification of the existing condition of things which would still preserve doctrinal harmony between the chairs and the Westminster standards, was carried by a large majority. The motion of Dr. Story of Roseneath, declining to express any disapproval of the suggested removal of the test from the Chairs of Theology, but expressing the hope that "security might be provided that men of *Christian character and scholarship*" be appointed to them, had only forty-nine supporters.

FREE CHURCH ASSEMBLY.

As in the other Assembly, a large portion of the business consisted in the reception and discussion of the various reports on the work of the Church. The contributions to the Sustentation Fund showed an increase of £1700, the associations advancing £1956, and amounted in all to £183,000. There is progress also in the scheme next in importance—the Foreign Missions. This is its highest year. Its home income is £50,000. In six Mission Colleges and 235 schools the Free Church has between 14,000 and 15,000 students and scholars, nearly 700 of the former. It seems to indicate notable progress that the school and college fees have risen during the past quinquennium from £6000 to £11,000. The Free Church Institution at Madras has now a larger attendance than even the "Assembly's Institution" at Calcutta, and a larger attendance than any similar institution in India; but for want of room it is said the numbers would be even greater. The higher results of the year are fairly encouraging, and there are in 33 convert congregations 4400 communicants. The income of the Jewish Mission though less than last year reached the very considerable sum of £5200. The revenue of the Colonial scheme unfortunately shows a slight declining tendency. But it has done a great service in the past. The Free Church, it was stated, has sent out 600 preachers of Christ's Gospel to the Colonies at a cost of over £140,000. Of the Free Church foreign schemes none apparently has had a more successful year than the Continental one. Its stations have done excellent work, and it reports an income of £8950. So far as we can make out, the home contributions of the three great Presbyterian Churches of Scotland for foreign objects this year reach nearly £132,000.

The Home Mission work of the Free Church is carried on earnestly

under its three departments of Home Mission (Lowlands), Highland Scheme, and Church Extension. Under the last, we notice that while during the three preceding years building grants to the amount of £22,000 had been made—in 1882-83 the scheme has been gathering and hardly giving, though it sees very heavy claims upon it approaching. This indicates perhaps that the view which is beginning to prevail in England—that there has been too much church-building and that it is men rather than masonry the case requires—is spreading also on this side of the Border. The report on Sabbath schools showed an increase in every department—in schools, scholars, teachers, and senior classes.

Among the subjects which created a special interest and led to debate, the most important, or, at least, the most exciting was that of Instrumental Music in Public Worship. The debate lasted a whole day. It ended in the Assembly, by a majority of 130, accepting the motion of Principal Rainy, declaring that in the opinion of the Assembly there is "nothing in the Bible, or in the laws and constitution of the Church precluding the use of Instrumental Music *as an aid to vocal praise*;" but, at the same time expressing regret that so large a number of the office-bearers and the people of the Free Church think differently, and impressing upon all the duty, in this difference of view and in consideration of the long continued practice of the Church, of having especial regard to the peace of congregations and the authority of the Courts of the Church.

The Assembly approved of the report of a committee appointed at last Assembly on the subject of the subscription of deacons. It suggested that instead of deacons being required to subscribe the Confession, they should sign a formula declaring acceptance of the Scriptures as God's Word, of the system of evangelical truth contained in the Westminster Standards, of the Presbyterian government and discipline, and of the doctrine of the spiritual freedom of the Church. An overture to this effect was sent down to presbyteries.

The Assembly agreed to petition Parliament against the Bill for legalising Marriage with a Deceased Wife's Sister. This has often been done before, and hitherto unanimously. On this occasion there was opposition to any action in the matter, and on the vote being taken there appeared a minority of 50 against 150 in favour of that course.

The Universities Bill excited much less interest in the Free than in the Established Assembly. Principal Rainy said that when the State arrived at the conclusion that it could not teach theology through the Church, that simply meant that the teaching of theology had passed out of its sphere. There was no difficulty about the Chair of Oriental Languages still retaining its place in the University; but it was not credible that any of the Churches would commit the training of their students in theology to professors emancipated from Creed and Church. However, there were still relations to the University of a hopeful kind,

CATHOLIC PRESBYTERIAN, July, 1883.]

which theology might have. He moved that while approving generally of the Bill, it was the duty of the Church to maintain her own Theological Halls in their present connection with the Universities, that the connecting of University Theological Halls with one denomination could not be defended, that the teaching of theology is primarily the concern of the Churches, and that the Universities Commission be enjoined to report to Parliament as to the changes which ought to follow the withdrawal of the Tests, and what Chairs should be retained and what left to be provided by the Churches.

Of all the subjects before the Free Church Assembly the most gratifying, perhaps, was that which related to the state of religion. A conference (not reported) on that subject was felt to be the most interesting that had ever taken place, and the reports then briefly made of religious revival, especially in connection with temperance reform, were most cheering. Old members of Assembly felt that the spirit of the Church in her most earnest days was returning, and that she was setting herself with great eagerness to do battle with all the moral evils that afflict the country, and to strive, as she had opportunity, to turn it into the garden of the Lord. The Moderator manifestly felt the influence of the prevailing spirit, his closing address being much more hopeful than his opening one; while his appeals to the Church to be done with controversy, and throw herself, heart and soul, into the great work of the Lord at home and abroad, went to the heart of nearly every one, and called up a cordial Amen.

WALES.

By Rev. W. WILLIAMS, *Swansea.*

THE General Assembly of the Welsh Calvinistic Methodist Church was held at Swansea, beginning on Monday, the 28th of May. On that day and the following there were several meetings of committees for preliminary arrangements, and at 5 P.M. on the 29th, the Assembly was constituted under the presidency of the moderator for last year—the Rev. Rees Jones, of Port Dinorwic. In accordance with the usual custom of electing the moderator and one of the secretaries a year in advance, the Rev. Robert Roberts, of Dolgelly, was elected to the former position, and the Rev. J. Cynddylan Jones, of Cardiff, to the latter. Following this came the retiring moderator's valedictory address. He spoke of the Church as a community which owes allegiance to no other Master than one—the Lord Jesus Christ. We are exhorted to pray for kings and for those who are in authority; but what are we to ask for in their behalf? It is that they may have wisdom to attend to their own duties, to do them well, and to let the Church of Christ alone, "that we may lead a quiet and peaceable life in all godliness and honesty." The Church has suffered throughout the ages from the interference of the powers of this world, and has had many reasons for plaintively saying to her Master: "O Lord our God, other lords

besides Thee have had dominion over us." One section of the Church in this country is becoming increasingly conscious of its bonds. Its condition is just that of the "creature" as described by the Apostle Paul: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature itself was made subject to vanity, not willingly, but by reason of Him who hath subjected it." He expressed the hope that the time was not far distant when the great and good men who adorn the Establishment would follow the example of their brethren in Scotland, who, forty years ago, forsook their manses and their emoluments, and came out that they might enjoy the liberty of Christ. He referred to the dangers and difficulties of the present time—the spread on the one hand of ritualism and sacerdotalism culminating in Popery, and on the other hand of rationalistic ideas making towards infidelity and godlessness. Human laws are utterly inadequate to contend against these evils, for they are *spirits*. How is an Act of Parliament, or a decree of Convocation to grapple with a spirit? These are the spirits of devils and can only be overcome by the Spirit of the Lord. The address occupied an hour in delivery, was listened to throughout with rapt attention, and was well worthy of it. At the close the reverend Moderator gave up the chair to his successor, the Rev. Thomas Levi of Aberystwith.

On Wednesday the Foreign Missionary report was presented by the secretary, the Rev. Josiah Thomas, M.A., and it may be safely said that it was the most cheering report that has been presented since the beginning of the Mission forty years ago. It spoke of remarkable success on the Mission field and of largely increased liberality at home. A young brother, Mr. J. C. Jones, a candidate for Mission work, was presented to the Assembly, was warmly and unanimously accepted, and will in a few weeks set out for India. In the evening a well attended and enthusiastic missionary meeting was held. The leading feature of this meeting was a narrative by one of the elders of the Church, Mr. Thomas Lewis of Bangor, of a visit which he recently paid, at his own expense, to all the stations on the Khassian Hills.

The statistical report of the Church presented on Thursday showed an increase in membership of 2752, and in receipts of £10,153. The present number of communicants is 122,107, and the receipts for last year amounted to £172,686, 14s. 2d.

A crowded meeting was held at the Albert Hall, to present to one of the Elders of the Church, John Roberts, Esq., M.P., a congratulatory address on his success in passing through Parliament his Sunday Closing Bill for Wales, and a deputation from the town, headed by the Rev. Dr. Morgan, Vicar of Swansea, attended to present him with a similar address. A number of brethren, ministerial and lay, were appointed as delegates to the meeting of the Presbyterian Alliance at Belfast, June, 1884.

CATHOLIC PRESBYTERIAN, July, 1883.]

IRELAND.

THE GENERAL ASSEMBLY—INSTRUMENTAL MUSIC QUESTION.

THE Assembly of 1883 had been looked forward to with great interest, and by many with much anxiety. The question of instrumental music, which has been agitating the Church since 1868, was to come before the Court again for the fifteenth time, and was to come before it in a form which might give rise to very serious consequences. The opponents of the use of an instrumental accompaniment in the service of praise, in the public worship of God in the sanctuary, had carried resolutions in 1881 prohibiting such use in certain congregations; and, in 1882, had secured an action of the Assembly extending the prohibition to all the congregations under its care, and directing presbyteries to give special attention to this matter and take the necessary steps to have this resolution carried into effect. As it was well known that while some of the congregations referred to had, out of deference to the feelings of the anti-instrumentalists, not employed their instruments during the year, others had not complied with the injunction of the Assembly, there were grave apprehensions entertained regarding the action which the Supreme Court might be led to take. The intensity and extent of this feeling of apprehension were manifest by the eagerness with which the general public sought admission to the Church in May Street, both in the morning and the evening of the day fixed for the discussion. In the evening every square inch of floor, and gallery, and vestibule, and ante-chamber, and platform, was occupied by an audience which gave unquestionable evidence of intensest interest in the subject which had now reached a stage which might well be designated a crisis. The anti-instrumentalists believed that the question had now become, not simply a question of instruments or no instruments, but a question of government or no government, of obedience or disobedience to the constituted authority of a Court of Christ. As the speakers on this side of the question put it,—The Supreme Court of the Presbyterian Church in Ireland is a truly Scriptural institution. It meets in the name, and by the authority, of Christ. His presence is invoked throughout its deliberations, and His promises are pleaded, especially that promise in which He pledges Himself to be with His Church even to the end of the world. The assumption is, that all that is enacted under such solemn circumstances must have His sanction. From such premisses the conclusion was drawn, that disobedience to such enactments as might be issued under such high sanction was disobedience, not simply to man, but to Christ, the King and Head of the Church. To this the instrumentalists objected, pointing out to their brethren that the subjection due to the decisions of the Supreme Court by those subject to its jurisdiction, is not an unreasoning and unquestioning obedience, but a subjection "in

the Lord," and that it is a Presbyterian fundamental that God alone is Lord of the conscience, and has made it free from the doctrines and commandments of men, and that to accept such doctrines, or submit to such commandments when they are in conflict with the revealed will of God, is to betray true liberty of conscience. The point thus raised, therefore, was regarded by both sides of the house as one of exceeding gravity. The fundamental questions of a Scriptural ecclesiology were manifestly involved in the specific question which had now come up for arbitrament. In conformity with their previous actions, and in harmony with their views of Church authority, the anti-instrumentalists, after a historical preamble, proposed the following resolution :—

"That the Assembly now declares that the conduct of these ministers is utterly un-Presbyterian, and directly subversive of order and government. (2.) That the Assembly, in defence of the rights and liberties of those ministers and people who conscientiously object to an instrumental accompaniment, and in defence of that authority with which it is invested as the Supreme Court of the Church, now enjoins the ministers of those congregations where an instrumental accompaniment in public worship is in use to give it up forthwith. (3.) That the Assembly now appoints a commission with Assembly powers with instruction to take charge of this whole matter, and to correspond with these ministers; and, in the event of their continued disobedience, to deal with them in accordance with the laws of the Church, made and provided in the case of contumacy."

These resolutions were moved and seconded by speeches delivered with great earnestness, and which throughout proceeded upon the theory of Church authority and correlative obedience indicated above, and were received by the opponents of instrumental aid in the service of praise, with expressions of a full and unqualified indorsement.

To these resolutions the instrumentalists, proceeding along the line of their ecclesiological theory, and in harmony with their views of the limitation of Church power on the one hand, and of the conditions of obedience demanded by conscience, the Scriptures, and our subordinate standards on the other, proposed the following amendment :—

"That in view of all the circumstances of the case, and the gravity of the issues involved, this Assembly decline to appoint the Commission proposed in the motion, or to take any steps which would involve discipline or the rending of the Church."

This amendment was advocated with an ability, and with a fervour, and with an acceptability, which proved that the instrumentalists were as earnest in supporting the cause of liberty as their opponents were in the maintenance of Church authority. At the close of the morning sederunt the debate was adjourned to the evening, when it was resumed with unabated zeal on both sides, in presence of an audience which packed the house to its utmost capacity of accommodation, and almost beyond all capacity of endurance on the part of those who had to stand throughout a pressure bordering upon the perilous. At the opening of the evening proceedings, the Moderator very judiciously intimated that he wished, if possible, to take the vote shortly after nine o'clock. This

announcement exercised a very salutary influence, and aided greatly in shortening the speeches, so that the call of the roll was entered upon shortly after ten o'clock, and concluded at ten minutes past eleven, when the Moderator rose to declare the result. Through a mistake on the part of the tellers, the figures handed to the Moderator were placed under the wrong headings, so that the announcement was in favour of the anti-instrumentalists, who immediately gave full vent to their feelings of delight at what they believed to be a triumph of their cause. The cheering, however, was mingled with cries of "Wrong;—the other way." The Clerk then proceeded to count the votes as marked by him during his call of the roll; and at the close, the Moderator, amid breathless silence, read the paper handed to him, as follows:—

For the Amendment, . . .	320
Against, ...	309
Majority, ...	11

Having read out these figures, the Moderator said—"The figures read out are perfectly correct, and I therefore declare the amendment carried."

The scene which followed is thus described by one of the daily papers:—

"A scene of the wildest enthusiasm ensued. Vociferous cheering was indulged in both by members of the Assembly and the general public, the large majority of whom occupied seats in the gallery. The ladies were as demonstrative in their display of satisfaction as even the most ardent of the clerical advocates of instrumental music. Many persons rose to their feet, and hats, handkerchiefs, and umbrellas were freely flung into the air, as if the owners cared little whether they should recover them again. Amidst the momentary enthusiasm with which the declaration of the vote was received the expression of feeling which emanated from the non-instrumentalists was scarcely appreciable. Probably the shock of the sudden disappointment which they had just experienced suspended their powers of giving expression to dissent—a proceeding for which they evidently had not thought it necessary to prepare themselves."

The anti-instrumentalists, at least, so far as they have yet given intimation, have simply asked leave to enter their dissent, and give reasons for doing so in due time.

The other items of business connected with this vexed question having been withdrawn at the request of the parties concerned, and with the unanimous concurrence of the house, the Moderator said,—"Practically, the whole thing ends at this moment; it is buried, and I hope it will have no resurrection. (Hear, hear.) I think we should be most thankful. (Cheers.)"

The anti-instrumentalists have since held a meeting, and have, in conformity with the feeling of the majority, agreed to have no further agitation of this distracting question; while the instrumentalists are not disposed to give offence by a hasty introduction of instruments.

Thus has ended our fifteen years' conflict, not with a disruption, but, it is believed, with a feeling of great relief to the great majority on both

sides. There are few lovers of our Presbyterian Church, on either side, who do not heartily join in the prayer that for the instrumental music question there may be no resurrection. Brotherly love is still in the ascendant; and our beloved Church is now free to set herself in right earnest to the execution of her great commission in this long distracted, benighted land.

As there was no other subject out of the ordinary course or demanding special notice, it is unnecessary to occupy further space in your invaluable magazine, except to add that, in order to give "the Council" of 1884 a clear field in Belfast, the Assembly agreed to meet next year in the maiden city of Londonderry.

ROBERT WATTS.

AUSTRALIA.

THE PRESBYTERIAN CHURCH OF QUEENSLAND.

By Rev. ALEX. HAY, *Rockhampton.*

The Catholic Presbyterian is doing a great work in making the various sections of the Presbyterian Church scattered over the world better known than formerly to each other. This mutual knowledge is an essential condition of that unity which belongs to our Church, but which, before the days of the Pan-Presbyterian Council, was too little recognised. It is not the least important part of the mission of this Magazine to bring the smaller portions of the Church under the notice of the larger, and to awaken the sympathy of the strong for the weak.

Till within these few years Queensland was, to people at home, almost an unknown land. Even now it is no unusual thing for the colony to appear on the addresses of letters written, by otherwise well informed people, as a district of Victoria, South Australia, or New Zealand. Thanks to the efforts of our immigration department, and specially to the increasing frequency and facility with which Australians visit the old country, our position, extent, and resources are becoming better and more widely known. Still, ignorance stands very much in the way of the growth of the colony, and specially of the growth of our Church, and of its extension over the vast territory which is under her charge.

Though among the youngest, Queensland is by no means the smallest, of British colonies. It may be roughly described as a triangle with a base line from east to west of about 900 miles, and a height from south to north of about 1200 miles. It is six times as large as the great colony of Victoria, more than twice the area of New South Wales, from which, in 1859, it was separated, and five and a-half times as large as all the British Islands taken together. The population of Queensland at the date of the first census, in 1861, was 30,069; in 1881, it had reached 213,525. The Presbyterian Church of Queensland has just completed the nineteenth year of her existence as such. In November,

1863, the most of the congregations and ministers in Queensland representing the colonial and home Churches were united into one body. Among the twelve ministers then in the colony, the Established, Free, and United Presbyterian Churches of Scotland, and the Presbyterian Church of Ireland, were represented; and the brotherly union thus inaugurated has continued and been consolidated, the absence of State aid to religion having removed the great cause of the divisions that exist at home.

During the twenty-three years of the separate existence of Queensland the relative strength of the leading denominations has undergone very little change. The census of last year gave fully a third of the population to the Anglican Church, fully a fourth to the Roman Catholic Church, and nearly a ninth to the Presbyterian Church. The full strength of the last was 22,609, a total which must have increased during the last twenty months to little short of 24,000. To confine our attention, then, solely to these adherents of our Church, what provision exists for supplying them with Christian ordinances?

At the present time the ordained ministerial staff of our Church numbers nineteen. Of these, two are either wholly or partially laid aside from regular work, while four are at present without fixed charges, leaving only fifteen ordained ministers as the inducted and regularly working pastors of congregations. As against this staff there are on the roll thirty-three organised congregations, which have for a longer or shorter period enjoyed a settled pastorate; and to these fall to be added eight or ten other localities where congregations have not yet been, but ought, without delay, to be, formed, and in which other denominations with a far smaller number of adherents have formed and sustained congregations for years. The present Presbyterian ministry of Queensland has barely half the strength that is required to supply the already recognised charges, and falls far short of meeting all the demands that are made upon us.

The question will naturally be asked: How is the disparity between the number of ministers in Queensland and the field to be occupied to be accounted for? A complete answer would require far more space than can be given to it here. The case of Queensland, however, is only an exaggerated form of the case of all the Australian colonies. Victoria with her 180 charges could find work for forty ministers more than she has. New South Wales has 100 charges, and wants at least 30 additional ministers. New Zealand, with 150 charges, could also find room for 30 ministers above her present staff. As a Colonial Church grows, the disparity between the number of charges and the number of ministers may be expected to decrease. The territory to be supplied with ordinances remains the same, but the number of centres where population has become so dense as to be easily overtaken by one minister increases, and at the same time the Church as a whole becomes more able to assist in supplying the Gospel to the outlying and still thinly

peopled districts. Victoria, New South Wales, and New Zealand have reached this stage, while Queensland is, all but a few patches on or near the coast, a pastoral country in which families that are next door neighbours are in many cases fifty or sixty miles apart. It is just the thinly peopled districts that constitute our great difficulty, and our difficulty with them springs out of our difficulties with the towns and settled districts. Congregations in the latter generally give fair incomes to their ministers. One of our ministers has a stipend of £600; another of £500; two others of £400; most of the others have stipends ranging from £250 to £350; stipends under £250 are exceptional, while, at the same time, some of these are made up through the grouping of several small congregations under one minister. Most of our ministers have manses, some of them large and handsome, though built only of timber; and our property in the form of churches is of considerable value. But this property, both in churches and manses, has had to be created while congregations have been maintaining ordinances from year to year; and it is to be noted to the honour of our Church that, while other denominations have generally called upon all their neighbours to help them in the erection of their churches and parsonages, in extremely few cases has our Church gone to those outside its own pale for assistance. To a far greater extent than can be said of any other Church in these colonies, our Church has relied upon the resources and the liberality of her own children to build sanctuaries for the worship of God and homes for her ministers. In the light of these facts it will not be wondered at that hitherto it has been found difficult enough to meet present and urgent wants in the settled charges, not to speak of aggressive action on the unoccupied field beyond. Such aggressive action has hitherto chiefly been carried on by the ministers of a few of the settled charges, and at the cost of the loss of their services, perhaps for a month or two at a time, by the members of their special flock. To take up the outlying districts effectively, the Church must borrow the tactics of an invading army. There must be a base of operations from which supplies may be drawn until the territory has been conquered, and its resources drawn forth and utilised. The mistake has too often been committed of attempting to make the country invaded at once support the invaders. In other words, when we send a minister into a new field we must be able to say to him, "Thy bread shall be given thee, and thy water shall be sure." The faith and enterprise that have of late years planted so many Presbyterian Churches in the large towns of England by sending the minister to his work with his first year's stipend secured to him and the promise of help, if required, for subsequent years, teach the method that virtually must be followed in Australia, and specially in Queensland. The effort required to enable our existing congregations in Queensland to send forth and support for a time the twelve or fifteen ministers that are needed to fill openings now urgent is far

beyond her strength, even had she the men to place in these openings. The home Churches have not been remiss in sending liberal financial assistance. Last year the Free Church of Scotland sent us £100; and the Presbyterian Church of Ireland £150; but these funds have been of very little avail for want of the men on whose support in new fields they might be expended. An effort has been made by the Church to rear a native ministry; and in the course of the last ten years an equal number of young men, trained more or less under our Presbyteries, have been added to the ministry of the Church, and have formed a valuable and energetic accession to that ministry; but these, together with accessions from home and elsewhere, have barely done more than fill up the blanks caused by death or removal; and for years to come, we cannot look for any appreciable supply of ministers from this source. Even the far older and stronger Churches of New South Wales, Victoria, and New Zealand, are obliged, notwithstanding colleges and divinity halls, to rely upon the home Churches for the recruiting of the ranks of their ministry, and have received proportionally a far larger supply of recruits from that quarter than we have. Eighteen months ago the General Assembly of our Church instructed our Home Mission and Church Extension Committee to present an appeal to the home Churches for additions to our ministerial strength. As already stated, the Free Church and the Church of Ireland liberally responded in money, but it is only now that we have had any response in the form of ministers, all of whom are already mortgaged to fill vacancies that have recently emerged. Had we ministers of acceptable gifts, and the means of supporting them during the initiatory period of their work in new fields, our Church would grow with accelerated rapidity. It is not too much to say, that to a very large proportion of the residents in the bush, the services of Presbyterian ministers are more acceptable than those of any other. But in these Colonies we require men of energy, mental power, aptitude in ministerial work, general intelligence and social acceptability, and unselfish earnestness and faith. The round man gets into the square hole in the Colonies as everywhere else, but if a minister has fair aptitude for his duties, if his character as a Christian commands respect, if he does his work in an honest way, and does not eat the bread of idleness, he is bound before long to find the place for which he is fitted, and where he will be appreciated and rewarded. The saying, borrowed from Colonial slang, attributed to Mr. Spurgeon — "That duffers need not go to the Colonies"—is true to the letter. The sturdy independence, the intelligence, and the not too reverential spirit of the Colonial merchant, squatter, farmer, artisan, or miner, are utterly intolerant of shams either intellectual, moral, or spiritual; but to their credit also be it said, they are by no means niggardly in showing their appreciation of the aims and efforts of the minister who shows himself

anxious, up to his ability, to promote their spiritual good. Only the other day, the minister of one of our congregations, being in very poor health, was ordered by his medical adviser to cease from preaching for a period of, at least, four months. His congregation did not number 450 persons, men, women, and children, all told, and these not exceptionally wealthy. He started on his voyage to another part of the colony; the very next mail brought him a cheque for £130, a voluntary expression of sympathy on the part of his people, and collected in the course of a few days.

There is one thing which ought to commend service in the Australasian colonies to not a few ministers in the old countries. Many threatened with, or suffering from incipient, pulmonary weakness, struggle on amidst all the trying severities and changes of the winter, spring and autumn climate of Britain, perhaps obliged to flee, for a portion of each year, from the bleak and biting north-east wind. To such, were they only to be wise in time, migration to these southern regions, with their clear sunny skies and pure dry air, would add years upon years to their life. Twelve years ago the writer of these lines, acting under the advice of the highest medical skill, and of the noblest and most generous friendship, left Scotland for Queensland. He scarcely ventured to believe the promises of restored health and prolonged life which, humanly speaking, his medical adviser held out to him. He has doubled what, otherwise, would have been the length of his active ministry, and in his new home has been able, and is able to do an amount of work in the pulpit, in the Church courts, in visitation in town and country, and in literary work in the interest of the Church, which he would never have thought of attempting at home, even in the fulness of health. But the palpable benefits of the Australian climate, and of the half open-air life which people live here, are of no avail for those who have postponed migration until the last chance of recovery at home is gone. An early removal is imperative, if such results, as above described, are to be achieved.

Had space permitted, it might have been of advantage to describe the operations of our Home Mission and Church Extension Committee, our Committee for the supplement of stipends in weak charges, and of our Fund for the benefit of Aged and Infirm Ministers, and Widows and Orphans of Ministers, and the arrangements which have been made for the training of students for the ministry, and for testing the result of their studies in preparation for their work. These, and other parts of our Church's machinery, as yet in little more than their infancy, may shortly be made the subject of another and briefer paper. Meanwhile, the writer trusts that he has contributed a little towards drawing attention to the circumstances and wants of our Church in this vast and rapidly progressive colony.

CATHOLIC PRESBYTERIAN, July, 1883.]

Open Council.

CHRONOLOGY OF GOOD FRIDAY.

OUR valued correspondent, Rev. Clement de Faye, writes us on this subject, calling attention to two *brochures* that have recently appeared upon it by M. Lutteroth and Dr. Anderson. Our friend has written out a very full account of M. Lutteroth's views; but limited space compels us to give them in a very condensed form.

1. In 1855 Mons. Lutteroth, a French layman, author of important studies on the "Census of Quirinus in Judea," and on the "Edict of Claudius for the Expulsion of the Jews from Rome," and of a remarkable commentary on Matthew, published a *brochure* having for its object to reconcile the statements of the Synoptists and of the Fourth Gospel as to the day on which our Lord ate the Passover. It is well-known that the Synoptists appear to say that our Lord partook of the Supper on the day of the Passover (15th Nisan), while John seems to say that it was on the day before the Passover (14th Nisan). M. Lutteroth's investigations bring him to the conclusion that our Lord died, not on Friday as is generally believed, nor even on Thursday as Mr. Gall contends, but on Wednesday. His leading contention is, that "the preparation of the Passover," indicated as the day on which Christ suffered, does not denote a day of the week, Friday, but a day of the month—viz., 10th Nisan. The study of Exodus xiii. 3-6 was what led him to this conclusion. "In the tenth day of the month they shall take to them every man a lamb . . . and ye shall keep it until the fourteenth day of the same month." The day when this taking of the lamb occurred was the preparation of the *Passover*. This was the usual meaning of "the preparation." No doubt Friday was also a preparation for the *Sabbath*, and in certain places, but only when clearly defined by the context, the word is used to denote that too. Bochart says, "*Præparatio ad Pascha incipit a die decimo, quo agnum seponi iussit mactandum die decimo quarto.*" (The preparation for the Passover begins from the tenth day, when he ordered a lamb to be set aside, to be killed on the fourteenth day.) M. Lutteroth maintains that when John speaks of "the preparation of the Passover" (xix. 14), he denotes the 10th Nisan, and that in other places where the simple word "the preparation" is used, it is of the same day.

In Mark xv. 42 it is said, "It was the preparation, that is the day before the Sabbath" (ἦν παρασκευή, ὅ ἐστι προσάββατον). M. Lutteroth, however, thinks that the absence of the article, and the common use of the word σάββατον, to denote any holy feast, favour his idea that the preparation for the Passover is denoted—the 10th Nisan. The harmony between the Synoptists and John comes out thus: As the 10th Nisan, or the preparation of the Passover, preceded by four days the Passover feast, and as the four Gospels uniformly fix the preparation on the day of the crucifixion, it is evident that if the preparation is the 10th Nisan, the Synoptists agree with John in putting the death of Jesus before the Passover" (John xiii. 1). We must distinguish between "the Passover"—*i.e.*, the paschal season—and the feast of the Passover (John xiii. 1), when the lamb was eaten. In John xii. 1, "six days before the Passover" means six days before the 10th Nisan; therefore on the 4th Nisan, or that day in the evening, occurred the Supper in Bethany; on the same *legal* day, but spoken of by the Jews as the next day (John xii. 12), the triumphal entry took place. From this day six days are to be counted for the events recorded in Matthew xxi. to xvi. 20. When Jesus says (Matt. xxvi. 2), "After two days is the Passover, and the Son of man is . . . to be crucified," He meant not the *feast* (as the

words in italics in Authorised Version mistakenly indicate, omitted in Revised Version), but the beginning of the season, the 10th Nisan.

M. Lutteroth frankly owns that there are difficulties to his view in Luke xxii. 7, difficulties which he once thought fatal; but his later thought leads him to interpret the words, "when the Passover must be killed," of Christ Himself—"Christ our Passover, sacrificed for us"—and then the difficulty disappears.

Our Lord having thus died on the 10th Nisan, and risen very early on the 14th, which was the Passover and the first day of the week, was thus three full nights and three full days in the grave,—thus literally fulfilling the prediction He Himself had given.

2. The other *brochure* is a pamphlet recently published by Rev. Dr. Anderson, formerly of Old Aberdeen, entitled "A Contribution towards determining the Date of the Lord's Supper." Dr. Anderson holds that the discrepancy supposed to exist between John and the Synoptists upon the question of the date of the Supper has no real existence, but has taken its rise from a mistaken apprehension of the sense of the Synoptic narrators, which seem to represent the Lord's Last Supper as coincident in date with the Paschal Supper ordained to fall on the 15th Nisan.

The Synoptic narratives agree in asserting that it was on the first day of the Feast of Unleavened Bread that Jesus replied to the question of the disciples as to where they were to eat the Passover, by directing them to the house of a Jerusalem householder who was to point out the apartment to be used on the occasion, indicating that the circumstances of the case were urgent, and that the meeting was to take place at a later hour on the same evening. Again, the Synoptic narrative announces that this conversation occurred on the day on which the Jews had to kill the Passover. These two marks of time by which the Synoptics determine the date of the conversation with the disciples concur in clearly marking out the day as the 14th of Nisan, known among the Jews as the day of the preparation of the Passover, or the Passover eve. The day has been defined by mistake in our translation as "the first day of *the feast* of unleavened bread." In point of fact the feast of unleavened bread began on the 15th Nisan. The Synoptics clearly mean the 14th, being the day on which all leaven, according to the usage of the Jews, was separated from their food, or destroyed. Then as to the other mark of time, the killing of the Passover, it clearly was ordained to take place between the two evenings or on the latter part of the 14th Nisan. On the evening which commenced 14th Nisan, accordingly, the disciples met the Saviour to eat unleavened bread according to the law, and in this sense it was that they met to eat the Passover on that evening while the paschal lamb in figure was yet unslain. The eating of the typical paschal lamb or the feast of the Passover proper had not yet arrived; it fell after sunset of Friday, the 15th Nisan, and does not come into account in the evangelical narrative, which is occupied with the sacrifice of the Lamb of God sacrificed for us. Here clearly appears the harmony of the Synoptics with John, who describes the last Supper as having taken place "before the feast of the Passover." Accordingly we determine the date of the last Supper as having fallen on 14th Nisan at even, while the Jewish Passover fell acccording to the law on 15th Nisan, after Christ had held His farewell meeting, when Jesus had been crucified and consigned to Joseph's tomb.

To the Editor of "The Catholic Presbyterian."

SIR,—Will you kindly allow me a few sentences to remove the difficulties of "A Constant Reader."

1. In pleading for merely *possible* interpretations of Scripture, he overlooks the fact that there is *not a single passage* in the New Testament which either asserts or implies that the crucifixion was on Friday; whereas there are at least *eleven* passages whose *natural and obvious meaning* is that it was on Thursday. A

CATHOLIC PRESBYTERIAN, July, 1883.]

ossible meaning is valuable when our object is to *reconcile* Scripture, but here ıere is nothing to be reconciled. Good Friday rests on *nothing* but tradition.*

2. My argument does not at all depend on the "undue narrowing" of the *word* even," which is elastic enough. It is the *phrase* "when even was come" that decisive, and which I have shown means "after sunset."

3. Joseph was not at all accountable for what was done with our Lord's body *fore* he arrived. When he did arrive, he lost no time in begging the body.

4. The breaking of the legs was only to *hasten* death, not to *produce* it. No ealthy man *ever* dies by crucifixion within twenty-four hours; sometimes not ll long after. Here was a crucifixion within thirty-three hours of a high abbath; the breaking of the legs therefore was a necessity. That *three* men hould be brought out for crucifixion within *nine* hours of such a Sabbath is ıconceivable.

5. The hasty depositing of the body in Joseph's tomb needs no explanation, if ve consider the amount of work which I have shown Joseph and Nicodemus ctually did before the Sabbath arrived.

6. It is quite true that "the third day" is ambiguous, and therefore I never uote it. But surely there is no ambiguity in such expressions as, "this is the hird day *since*" or "*after* three days" which occurs four times in the Revised 'ersion, not to speak of the "three days and three nights."

7. So far from unsettling men's minds, my object is to settle them, not on this oint only, but on many others that need settling. In my book I have shown hat "Good Friday" has made Scripture bristle with difficulties and anomalies, 'hich commentators have laboured and struggled in vain to get over or explain; and have also shown that by simply throwing overboard Good Friday, it is as when onah was cast into the sea—immediately there is a great calm; *every* difficulty isappears, new light and new beauties begin to show themselves where all was reviously dark and ugly, and the real story of our Lord's burial is recovered, fter being buried under Good Friday for more than fifteen centuries.

JAMES GALL.

3 ARNISTON PLACE, EDINBURGH.

P.S.—I am unable to see what conceivable motive the women could have in roposing to disturb the body of their Master, after lying in the sepulchre for wo days. If they had really seen the two rich disciples give Him a far more xpensive burial than they could afford, omitting nothing that was usual among ıe Jews on such occasions (John xix. 40), why should they wish to anoint the ody a second time, and add *more spices* to the 100 lbs. already applied?

THE SCOTCH CHURCHES AND THEIR NEW MISSIONARY CREED.

By the Rev. S. G. M'LAREN, M.A., *Union Theological Seminary, Tokio, Japan.*

VE have never regarded the mere letter of the Westminster Confession of Faith ith anything like idolatrous reverence. On the contrary, it seems to us that ıe Presbyterian Churches have erred in not sooner removing the minor mistakes ıd blemishes which it contains.

But while we have never regarded the mere letter of the Confession with ıperstitious reverence, we have always cordially and loyally accepted the ystem of doctrine which it contains. Calvinism, to us, furnishes the explanation, so far as this is within the reach of man in this life, of the mystery of the niverse. To us it means that the will of God, and not the will of man, is the

* The eleven passages are—Matt. xii. 40; xxvi. 61; xxvii. 40, 57, 63. Mark viii. 31; . 31†; x. 34†; xiv. 58†; xv. 29. John ii. 19, 20. *Those marked thus† are from the evised Version.*

ultimate factor in the universe; that God can accomplish His purposes not simply by removing the wicked from the earth, or baffling their plans by His superior wisdom and power, but by turning their hearts as the rivers of waters, and making them willing in the day of His power. But Calvinism does more than satisfy the intellect. It is fraught with practical consequences of the highest importance. An Arminian parent can have no security that his children will be saved, for they may not choose the Lord, nor submit their wills to the influence of His Holy Spirit, or if they do this, they may yet "fall from grace" and make final shipwreck of their faith. But the believing Calvinist can without anxiety commit his children to God, secure in the promise that God's purpose of mercy includes the seed of the righteous, and that, if he trains up his children in the way they should go, when they are old they will not depart from it. To the Christian labourer, and especially to the foreign missionary, the Calvinistic creed also brings comfort and encouragement, for he knows that, as no individual can resist the effectual call of the Spirit of God, so no nation can, and that thus, even among the most degraded people on the face of the earth, God's purpose of election shall surely stand. Nay, more, he can (with reverence be it spoken) lay hold of this purpose, through faithful labour and believing prayer, knowing that both in providence and in grace, the decrees of God leave room for the operation of lawful means and secondary causes.

Holding, as we do, such sentiments, it is with extreme surprise and profound regret that we have received from Scotland a creed intended for use in Presbyterian Churches in Mission fields, and bearing the sanction of two of the Presbyterian Churches of Scotland, from which Calvinism is altogether eliminated, which contains no statement of the doctrine of justification by faith, and which leaves those who assent to it free to hold the doctrines of conditional immortality or universal restoration. That these defects exist admits of easy proof; that they will not be regarded as serious by the great mass of Christians in Scotland we can hardly believe possible.

In proof of the statement that *Calvinism has been eliminated from the new creed*, we might rely on the testimony of Arminians who have examined it. A controversy on the subject has been going on in America, and Methodist organs there hold that Calvinism has been left out. The testimony of Methodist brethren labouring in Japan, to whom we have submitted the creed for examination, is to the same effect. While admitting that there are some expressions in it which might be interpreted by Calvinists in a sense which they would not accept, they have declared that it contains no statements which cannot fairly be interpreted in a sense consistent with Arminian doctrine. An examination of the creed itself entirely confirms this verdict. The distinctive doctrine of Calvinism is its doctrine of election, and this doctrine is not once mentioned or referred to in the new creed. The clause which comes nearest it occurs in the 4th Article, which reads as follows:—

"All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, *all things serve the fulfilment of His wise and good and holy purposes.*"

There is nothing here to which the Arminian cannot assent. The question between him and the Calvinist is not, Whether God fulfils His purposes?—this both alike maintain—but, What is the nature of these purposes? The Arminian maintains that God's purpose of election depends on and is conditioned by faith and perseverance, the Calvinist that it is "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto" (Westminster Confession, chap. iii. sec. 5).

That this view of the new creed is correct, is shown further by the way in which it deals with the work of the Holy Spirit. The Arminian believes that under the preaching of the Gospel preliminary grace is given to every man

to help him to decide whether he will be saved or not. His will is not so far enslaved by sin as to be unable (at least with the aid of this preliminary grace) to decide this important question. Should he decide in the affirmative, the Spirit of God then carries out in his soul the great work of regeneration and conversion. An Arminian will ascribe this work as unreservedly to the Spirit of God as the Calvinist, and will describe it in exactly the same terms, except that he does not include in it the "*renewal of the will*," for, according to his theology, the prior consent of the will is a necessary condition to its being undertaken. He will speak of the energies of the will being quickened, aided, or directed by the preliminary grace of the Spirit, but not of the will itself being renewed; whereas, with the Calvinist, the renewal of the will is the essential element in regeneration. The will being renewed, the sinner gladly receives Christ Jesus as He is offered to him in the Gospel. It is significant that the phrase, "renewing our wills," has been dropt out of the new creed. The teaching of the Shorter Catechism is that—

"Effectual Calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and *renewing our wills*, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel."

The teaching of the new creed is—

"The Holy Spirit makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness."

In support of our assertion that *the creed contains no statement of the doctrine of justification by faith*, we can do little more than repeat the assertion itself. The doctrine is not to be found there—neither the name nor the thing. Adoption and sanctification are mentioned, but not justification. "The full forgiveness of sins" is indeed stated to be one of the privileges of God's children, but this forgiveness is not ascribed to the righteousness of Christ imputed to us, and received by faith alone. On the contrary, it might be inferred from the context that it is viewed as the result of faith *and obedience*. We do not suppose this is meant, but such an interpretation would not be inconsistent with the language employed. There is nothing in the creed to prevent any one who accepts it from holding the Arminian, and even the Roman Catholic view of justification, and we are therefore justified in asserting that it has let go the grand central principle of the Reformation—the test, according to Luther, of a standing or falling Church.

Our third charge is that *this creed would tolerate the doctrines of conditional immortality and universal restoration*. Its eschatology is contained in the 11th clause:—

"At the last day the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins."

We have in Japan at this moment two missionaries who hold the doctrine of conditional immortality, and who openly avow and propagate their opinions, but who could nevertheless assent to every word of this clause; for while they believe and teach that the wicked shall ultimately suffer extinction, they also believe that a period of punishment in the other world shall first intervene. There is nothing in the new creed which forbids this belief, nor does it conflict with the doctrine of universal restoration.

We have now to inquire what reasons may be urged for the adoption of such a creed. So far as we have been able to gather, it owes its existence chiefly to the belief that the existing standards are too complicated and difficult for use on the Mission field, and that something simpler and more level to the capacity of converts from heathenism is required. Now, we have no objection to the shortening and simplifying of creeds either at home or abroad, but we cannot

regard it as a legitimate way of attaining this end simply to drop out a few of the cardinal doctrines of the faith; and we must protest against the notion that such a process is necessary in order to adapt a creed to the wants of the Mission field. It should not be forgotten that creeds are primarily intended, not for the use of the private members of the Church, but for the guidance of its office-bearers. Can it be maintained that, taken as a whole (for it would be absurd to legislate for exceptional cases), the office-bearers of any Presbyterian Church in the world are so deficient in capacity and intelligence as to be unable to understand a simple statement of the doctrine of election, or of justification by faith, or of eternal punishment, and to form an opinion for themselves whether these doctrines are taught in the Scriptures or not? If such office-bearers, and especially if such ministers, are to be found, where are we to look for them? We mention ministers specially, for the question really concerns the teaching rather than the ruling elders in the Church. Are we to look for them among the negro races? We cite on this point the evidence of the Rev. Dr. Brown of Paisley, the Editor of the United Presbyterian Missionary Record, and the Rev. R. M. Macinnes of Ayr, who have lately visited the stations in Jamaica of the United Presbyterian Church, as delegates from the mother Church. In Kingston they examined the theological students, under the care of the Rev. Professor Robb, in Hebrew and Chaldee, and "were greatly delighted, not to say shamed, by the remarkable proficiency of the students. We were invited (they add) to test their ability to read *ad aperturam*, and found that they could translate with fluency a passage chosen at random." All through their report the delegates bear testimony to the intelligence and efficiency of the native ministers and students. Shall we transfer our search to India? A people who are gifted with the metaphysical acuteness of the natives of Hindostan, and who can send such representatives to Great Britain as the Rev. Narayan Sheshadri and the Rev. P. Rajahgopaul may be credited with the ability to understand a plain statement of fundamental doctrine. Perhaps the new creed is specially required in China. Those who know the Chinese best assert that in intellectual ability they are the equals of the Anglo-Saxon race, and though their power is as yet to a great extent latent, it is showing itself in every direction. Native merchants are competing successfully with foreigners in every port in China, and Chinese students are graduating with honours at our Western Universities. It only remains to notice Japan. It is our own field of labour, and we assert most emphatically that the office-bearers of our Presbyterian Churches in Japan need no creed accommodated to brethren of weak capacity and slender intelligence. In quickness of intelligence the Japanese are not surpassed by any other nation. There is scarcely a university in the world where their students have not taken a distinguished and sometimes even a leading place, and a creed that is suitable for the Churches in Scotland will not be unsuitable for Japan. The time may have arrived for the preparation of a shorter and simpler creed, but if so, let the need be supplied by the Presbyterian Alliance on behalf of all the Presbyterian Churches throughout the world, and not by the preparation of a defective creed for use on Mission fields.

It may be urged in favour of the new creed, that in the past too much attention has been devoted to dogma, and that now it is above all things important that the thoughts of the Church should be turned into practical channels. With reference to this, we would say that we cannot but regard the impatience of dogma which prevails at the present day as a sign of weakness and retrogression, not of strength and progress. To be indifferent to doctrine is to be indifferent to the Scriptures, for it is impossible to search the Scriptures without coming to some conclusion regarding the doctrines they teach. Take, for example, the doctrine of election. We find this doctrine referred to in almost every book in the New Testament, and in some of them treated at great length and with much fulness of illustration. Are we to ignore all the passages where it is discussed or referred to, or are we diligently to study and compare them, and make up our minds,

to the best of our ability, as to their exact meaning? If we do the latter, and surely this is our bounden duty,.we must formulate a doctrine of election. It cannot be maintained that there is no connection between doctrine and practice. We have already referred to some of the practical consequences which flow from the doctrine of election. The doctrine of justification by faith is even more important. It was one of the principal doctrines with which Luther fought the battle of the Reformation, and it has not yet lost its power nor survived its usefulness. The Church of Rome is labouring zealously and successfully in Japan to-day. Protestant missionaries and their converts are constantly coming into contact with its doctrines, and it is necessary to meet them with the old weapons. The doctrine of eternal punishment is also one of vast practical importance. We have recently had the testimony of the *Spectator* to the fact that the decay which has taken place in the popular belief in this doctrine is lessening the reverence with which an oath has hitherto been regarded, and loosening the foundations of society.

Perhaps the new creed may be defended on the ground of its comprehensiveness. The divisions of the Christian Church are certainly to be deplored, and any plan which proposes to heal or lessen them ought to have our sympathy. But these divisions cannot be healed merely by adopting a creed vague enough, or broad enough, or elastic enough to allow conflicting parties to be drawn within its pale. Comprehension without concord, union without unity, would magnify and not lessen existing evils. Of this we have abundant illustration in the present condition of the Church of England. There we have a house divided against itself, and a Church engaged in internecine strife. There is less friendly feeling between the different parties in the Church of England than there is between other denominations which frankly recognise their differences, and agree while remaining separate to regard each other as brethren, and to labour in harmony side by side. Of this we had some years ago a remarkable illustration in Japan, where the agents of the two great missionary societies of the Church of England—the Church Missionary Society and the Society for the Propagation of the Gospel—would not even unite in the training of students in a common seminary in Tokio. The advantages and limitations of union among those who differ in fundamental doctrines are well illustrated by those Union Churches for American and English residents which exist in Tokio, Yokohama, and other places throughout the East. The Union Church in Tokio may be taken as a specimen of the others. Public worship is maintained in it by the missionaries of all denominations (Episcopalians excepted), who preach in it by turns. The arrangement is a very happy one, and affords scope for the exercise of mutual forbearance as well as brotherly love. In practice it has wrought admirably, but this has been found possible only on one condition, understood, if not expressed, that each preacher shall as far as possible consent to suppress in his preaching what is distinctive of his own denomination. If each one were to speak out plainly all that he believes, the union would probably not last more than six months. We have heard of brethren having conscientious scruples about keeping back any part of their convictions, but the reflection that only in this way could a service in English be kept up at all, has reconciled them to the situation. But no earnest Christian minister would consent permanently to suppress his convictions on fundamental doctrines. You may make the creed of the Church broad enough to include Calvinists and Arminians, but if both parties are honest and earnest the result will be, not order and beauty, but confusion and conflict. For our own part, we could never consent to fill the position of an instructor in a theological seminary in which we could not have freedom to speak out all our convictions, and we have too much respect for our Arminian brethren who are labouring along with us for the regeneration of Japan, to believe that they would act otherwise. We have learned to love and esteem our Methodist brethren, we recognise them as forming one great division of the army of the living God upon the earth, we are willing to co-operate with them in every good work, and ready to learn

from their example; but so long as their opinions and ours remain what they are, no good purpose could be served by our accepting a common creed, or being included, if that were possible, in one organisation.

Presbyterianism recognises the essential equality of all her ministers, and reserves even to the humblest the right of dissent and protest. We may, therefore, be permitted, even though this creed has received the sanction of two of the ecclesiastical Assemblies of Scotland, to lift up our voice in earnest protest against it, and to express once more our profound regret that the Scottish Churches should have shown themselves so ready, even as regards the Mission field, to abandon a creed which is identified with all that is best in the history and traditions of Scotland, and which has nourished so long the religious life and fervour of her people. Who can tell to what extent the Calvinistic creed, as expressed in that incomparable document, the Westminster Shorter Catechism, which contains not a single sentence which any Calvinist would wish altered, has given strength and solidity to the Scottish character, and robustness and intrepidity to the Scottish intellect? Is it too late to express the hope that what we cannot but regard as a hasty and ill-considered piece of legislation may yet be reconsidered, and that the result may be the preparation of a new creed, on a Calvinistic basis, or, perhaps better still, the careful revision of the Westminster Confession of Faith, by the representatives of all the Presbyterian Churches throughout the world? To unite Presbyterians everywhere under one creed were a worthier achievement by far than to add one more to the defective creeds of Christendom.

PROGRESS IN THEOLOGY.

To the Editor of "The Catholic Presbyterian."

NEW HAVEN, CONNECTICUT, 15*th May*, 1883.

IN an article by Professor Watts in the April number of *The Catholic Presbyterian*, I am surprised to find a sentence purporting to be a quotation from my "Old Faiths in New Light," which, as given by Professor Watts, is not contained in that volume. Doubtless through some inadvertence, he represents me as saying that the sacrificial types of the Old Testament "were never intended to teach anything beyond the truth at the heart of sacrifice, that all we have is His, and with entire faith in His goodness should be devoted to Him." The words as I wrote them are as follows:—"God sanctions, by His commandment, the truth at the heart of sacrifice, that all that we have is His, and with entire faith in His goodness should be devoted to Him."* Upon the preceding page I had spoken of an "ulterior design" in the teaching of the sacrifice of Isaac. The passage from which the words are misquoted has to do solely with the morality of the commandment to Abraham, and with the manner in which God abolished human sacrifices in Israel. As it never occurred to me before reading the words erroneously attributed to me by Professor Watts to deny the typical significance of the Old Testament sacrifices, I must request you to correct for your readers the mistake into which, in this instance, Professor Watts has fallen.

NEWMAN SMYTH.

[This letter was unfortunately received a day too late for our June number.—ED. *C.P.*]

---

* "Old Faiths in New Light," p. 103, Am. Ed.

MILL HILL SCHOOL, MIDDLESEX, N.W.,

IS KNOWN TO THE FOLLOWING PRESBYTERIAN MINISTERS:—

Rev. Dr. EDMOND, of London (one of the Governing Body of the School); and the Rev. Dr. THAIN DAVIDSON, of London; Rev. Dr. BOYD, of Forest Hill; Rev. Dr. HAMILTON, of Brighton; Rev. W. J. ROOME, of Aldershot; all of whom have had Sons at the School. Reference is permitted to any of these gentlemen. For Prospectuses, &c., apply to the Head-Master, Dr. WEYMOUTH, at the School.

MILL HILL SCHOOL.

DISTINCTIONS AND DEGREES gained by Old Millhillians at the Universities and elsewhere, during the Year from June 1881 to June 1882.

University of Oxford.—W. R. D. Adkins has gained a Minor (Brackenbury) Exhibition in Modern History, £40 for four years at Balliol College.

University of Cambridge.—A. R. Ropes (of Mill Hill and City of London Schools) was *Eleventh Wrangler* in the Mathematical Tripos of January last; A. R. Ropes, *Proxime accessit* for the Whewell Scholarships for International Law; E. H. Cook has gained a Sizarship for Hebrew at St. John's College; E. B. Moffat has gained a Minor Scholarship (Mathematical) of £50 for three years at Queen's College; H. Temperley was placed in the Second Class in the Law Tripos; R. B. Morris was placed in the Third Class in the Law Tripos; J. R. Tanner was second in the *First Class* in the History Tripos; O. Seaman (of Mill Hill and Shrewsbury Schools) has gained the Porson Prize for Greek Verse; E. R. Tanner has gained the Coles Scholarship (for Mathematics) of £50 for three years at Clare College.

University of London.—S. L. Hart, D.Sc., has been appointed Assistant-Examiner in Experimental Philosophy; T. E. Scrutton, M.A. (B.A., LL.B., Trin. Col., Camb.), has taken the LL.B. degree; W. R. D. Adkins has taken the B.A. degree, with Honours in Mental and Moral Science, First in Third Class; E. H. Cook has taken the B.A. degree; E. S. Weymouth, M.A., has passed the Further Scriptural Examination in the *First Class*, with Prize of £10 in books; E. F. Bright has passed the Preliminary Scientific Examination for the degree of M.B., with Honours in Zoology (Second Class) and Botany (Second Class).

University of Edinburgh.—E. Wilcox has gained a Prize and Medal in Surgery.

University College, London.—T. E. Scrutton, M.A., has been elected a Fellow; N. Micklem, B.A. (M.A., New Col., Oxford), has been elected a Fellow.

Owen's College.—E. H. Cook has gained the Prize in the Hebrew Class.

Council of Legal Education.—Thomas Edward Scrutton, M.A., has gained the Barstow Scholarship of £70 a-year for two years, open to all Students of the four Inns of Court who pass the Bar Pass Examination in Trinity Term. (This Scholarship has been gained by Old Millhillians now two years running; last year by Nathaniel Micklem, M.A.)

RECENT WORKS AND NEW EDITIONS

By J. R. MACDUFF, D.D. Just Published.

Early Graves. A Book for the Bereaved. Included in the volume are brief memoirs of Rev. Charles A. Janson, M.A., of the Oxford and Cambridge Universities' East African Mission; and of Captain W. Gill, R.E. Crown 8vo, cloth, 5s.

"No more fitting gift could be made to the bereaved than this."—*Dundee Advertiser.*

Recently Published, a Cheap Shilling Issue of the "LIFE OF OUR LORD," for the Young.

Brighter than the Sun; or, Christ the Light of the World. The Publishers have pleasure in announcing a Cheap Issue, at 1s., of the above Work. It is in paper covers, the same type and size of page (post 8vo) as the original 7s. 6d. volume, and contains 12 full-page Illustrations by A. Rowan.

"Within the last few years we have received many biographies of Christ. None of these works, however, supersede the desirability of such a volume as this. It is written for the young, and written in a style suited to charm the young imagination. As a writer on sacred themes, the author is well known. This volume will not only enhance his fame, but widen and deepen the currents of his usefulness."—*Homilist.*

Recently Published, in small 4to, with numerous Illustrations and decorative cloth binding, price 6s.

The Story of a Shell: A Romance of the Sea, with some Sea Teachings. A Book for Boys and Girls.

"Dr. Macduff, we venture to say, conveys in this volume far more of interesting information on the subject to which it relates, than is given in 99 out of 100 of the works of more pretentious scientific men. The frontispiece is delightful for its delicacy. There is a pleasant, graceful fancy running through the whole book, and it deserves very high praise."—*Scotsman.*

Crown 8vo, cloth, 5s.

In Christo; or, The Monogram of St. Paul.

"Those who have found pleasure and profit in Dr. Macduff's many published works will be thankful for the present volume."—*Record.*

Crown 8vo, cloth, 3s. 6d.

Noontide at Sychar; or, The Story of Jacob's Well. A New Testament Chapter in Providence and Grace. With Vignette.

Small Crown 8vo, cloth, with Vignette, 3s. 6d.

Eventide at Bethel; or, The Night-Dream of the Desert. An Old Testament Chapter in Providence and Grace.

The above two Volumes may be had bound together, cloth, 6s. 6d.

New and Cheaper Editions, Crown 8vo, cloth, 3s. 6d.

Memories of Patmos; or, Some of the Great Words and Visions of the Apocalypse. With Frontispiece.

"His powers of graphic description and wealth of illustration are well known, and have never been more suitably employed than in commending to the attention of Christians the grand lessons of the Apocalypse."—*Christian Advocate.*

Small Crown 8vo, cloth, 5s.

Palms of Elim: or, Rest and Refreshment in the Valleys. A Companion Volume to "Grapes of Eschol." "And they came to Elim (Valleys), where were . . . threescore and ten palm trees; and they encamped there."—Exod. xv. 27.

"Written in the earnest, thoughtful style which has rendered his previous works so acceptable to Christian readers."—*Rock.*

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

A SELECTION OF BOOKS SUITABLE FOR EVANGELISTIC WORKERS.

GOD'S ANSWERS: An Account of Miss Annie Macpherson's Work amongst the London Poor. By CLARA M. S. LOWE, Author of "Punrooty," &c.

"We would that this deeply interesting record of the work of our friend, Miss Macpherson, and her fellow-labourers could be in every Christian home throughout the United Kingdom."—*Christian.*
"A well-told story of a truly consecrated life."—*Outlook.*

RAGGED HOMES, AND HOW TO MEND THEM. By Mrs. BAYLY. Crown 8vo, cloth, 3s. 6d. Also a Cheaper Edition, cloth limp, 1s. 6d.

SEEKING THE LOST: Incidents and Sketches of Christian Work in London. By the Rev. C. J. WHITMORE, Author of "The Bible in the Workshop." Crown 8vo, cloth, 3s. 6d.

"A series of sketches throwing a flood of light on the misery . . . of the great metropolis."—*English Independent.*

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown 8vo, cloth, 3s. 6d.

"The title page of this book is in itself full of interest, and a very cursory perusal of the contents will convince the reader that . . . there are at present white fields in France gleaming bright with the promise of a glorious Christian harvest."—*Record.*

HASTE TO THE RESCUE; or, Work while it is Day. By Mrs. CHARLES WIGHTMAN, Author of "Annals of the Rescued," &c. With a Preface by the Author of "Eyes and Hearts and English Hands." Small crown 8vo, limp, 1s. 6d.

OUR COFFEE-ROOM. By Lady HOPE of Carriden. With Preface by Lieutenant-General Sir Arthur Cotton, R.E., K.C.S.I. Crown 8vo, cloth, 3s. 6d.

"Just the book to stir up other believers to go and do likewise."—*Record.*
"Prayer and work together do wonders, and those who wish to see what they can achieve should read this little volume."—*Christian World.*

"MORE ABOUT OUR COFFEE-ROOM." By the Same. Crown 8vo, cloth, 3s. 6d.

"This volume is even more interesting than the last."—*English Independent.*
"Intensely interesting and valuable."—*Christian.*

THE LORD'S PURSE-BEARERS. By HESBA STRETTON, Author of "Jessica's First Prayer," &c. Crown 8vo, cloth, 1s. 6d.

"The whole tone of the book is high."—*Liverpool Mercury.*
"A most interesting story."—*Daily Review.*

NURSES FOR THE NEEDY; or, The Bible-Women Nurses in the Homes of the London Poor. By L. N. R., Author of "The Missing Link," &c. Crown 8vo, cloth, 1s.

"All who feel for the poor and work among them should read this book."—*E. P. Messenger.*

JOYFUL SERVICE: A Sketch of the Life and Work of Emily Streatfeild. By her SISTER. Crown 8vo, cloth, with portraits, 3s.

"An exceedingly interesting record of a noble and devoted life."—*Church Bells.*

LIFE OF MRS. COLIN VALENTINE. By Mrs. GEORGE CUPPLES. Crown 8vo, cloth, 3s. 6d.

A MEMOIR OF ELIZABETH FRY. Abridged from the Larger Work. By a Daughter, Mrs. CRESWELL. With Portrait. Small crown 8vo, cloth, 3s. 6d.

"Will make our girls acquainted with her life, and inspire them, we trust, with a desire to imitate her example."—*British Quarterly Review.*

BRUEY: A LITTLE WORKER FOR CHRIST. By the late FRANCES RIDLEY HAVERGAL. Small crown 8vo, cloth, 3s. 6d. Cheap Edition, paper, 1s.; cloth limp, 1s. 6d.

MEMORIALS OF LITTLE NONY: a Biography of Nony Heywood, who was the First Collector for the Bruey Branch of the Irish Society. By her MOTHER. With Preface by Miss HAVERGAL. Small crown 8vo, cloth, 2s. 6d. With Portrait.

"Her short, fair life is sketched in these pages by the hand which was the tenderest on earth to her. It is a book which cannot fail to do good."—*Christian.*

REMARKABLE ANSWERS TO PRAYER. By the late JOHN RICHARD PHILLIPS, formerly Country Association Agent for the London City Mission. Crown 8vo, cloth, 3s. 6d.

CHRISTIAN VISITOR'S HAND-BOOK. By the Rev. CHARLES NEIL, M.A. Small crown 8vo, cloth, 2s. 6d.

ABIDE IN CHRIST. Thoughts on the blessed Life of Fellowship with the Son of God. Small crown 8vo, cloth, 2s. 6d.

"A deeply spiritual and valuable work."—*Christian.*

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

THE

CATHOLIC PRESBYTERIAN

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

NO. LVI.—AUGUST, 1883.

PAGE

1. Our Lord and the College of the Twelve. By the EDITOR, 81
2. Solomon's Lily Work. By Rev. ROBERT BALGARNIE, M.A., Gravesend, Kent, ... 88
3. Arnaldo da Brescia and his Recent Commemoration. By Madame SOFIA BOMPIANI, Rome, ... 95
4. An Unsuccessful Ministry—John Richard Green, . . 104
5. Land Tenure in Bible Times. III.—The Hebrew System. By RICHARD REID, Esq., Kirkintilloch, ... 109
6. Pierre du Moulin. By WILLIAM PEDDIE, D.D., Edinburgh, 119
7. Women's Foreign Missionary Societies in the United States. By DAVID A. CUNNINGHAM, D.D., Wheeling, Virginia, . 125
8. Portfolio Leaves—Joseph Cook on Advanced Thought in Great Britain and in India, ... 129
9. Notes of the Day, ... 136
   The Highlanders at Strome Ferry—Old Friends with New Faces—Church Music—The Excursion Season.
10. American Notes, ... 140
    Rome and Politics—Intemperance—Princeton College—The Assemblies—Presbyterian Alliance.
11. General Survey, ... 145
    Great Britain—France—Germany—Italy.
12. Open Council, ... 158
    Progress in Theology.
13. Information about the Belfast Council, ... 160

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.

1883.

Shilling.]

[All Rights Reserved.

WORKS BY J. R. MACDUFF, D.D.

THE STORY OF A SHELL: a Romance of the Sea, with some Sea Teachings. A Book for Boys and Girls. Small 4to, with numerous Illustrations and decorative cloth binding, price 6s.
"Dr. Macduff, we venture to say, conveys in this volume far more of interesting information on the subject to which it relates, than is given in 99 out of a 100 of the works of more pretentious scientific men, and it deserves very high praise."—*Scotsman.*

Just published, a cheap Shilling issue of the Life of our Lord for the Young.

BRIGHTER THAN THE SUN; or, Christ the Light of the World. The Publishers have pleasure in announcing a cheap issue, at 1s., of the above work. It is in paper covers, the same type and size of page as the original 7s. 6d. volume, and contains 12 full-page Illustrations by A. Rowan.

IN CHRISTO: or, the Monogram of S. Paul. Fourth thousand, crown 8vo, 5s., cloth.
"Most heartily do we recommend this priceless volume."—*Homilist.*

NOONTIDE AT SYCHAR; or, the Story of Jacob's Well. A New Testament Chapter in Providence and Grace. With Vignette. Eleventh thousand, crown 8vo, 3s. 6d., cloth.

EVENTIDE AT BETHEL; or, the Night-dream of the Desert. An Old Testament Chapter in Providence and Grace. With Vignette. Fifth thousand, small crown 8vo, 3s. 6d., cloth.
The above two volumes may be had bound together, 6s. 6d., cloth.

MEMORIES OF PATMOS; or, Some of the Great Words and Visions of the Apocalypse. With Frontispiece. New and cheaper Edition, crown 8vo, eighth thousand, 3s. 6d., cloth.

PALMS OF ELIM; or, Rest and Refreshment in the Valleys. A companion volume to "Grapes of Eshcol." Fourth thousand, small crown 8vo, 5s., cloth.
"And they came to Elim (Valleys) where were . . . threescore and ten palm trees; and they encamped there."—*Exod.* xv. 27.

THE GRAPES OF ESHCOL; or Gleanings from the Land of Promise. Being Meditations on Heaven for every day of the month. 18th thousand, crown 8vo, 3s. 6d. cloth.

HOSANNAS OF THE CHILDREN; or, a Chime of Bells from the Little Sanctuary. Being brief Sermons for the young for each Sunday in the year. Second thousand, recently published, small 4to, 5s., cloth, with Illustrations.

CLEFTS OF THE ROCK; or, the Believer's Grounds of Confidence in Christ. Fourth thousand, crown 8vo., 5s., cloth.

THE FOOTSTEPS OF ST. PETER. Being the Life and Times of the Apostle. Sixth thousand, crown 8vo, 5s., cloth, with Illustrations.

THE FOOTSTEPS OF ST. PAUL. Being a Life of the Apostle, designed for Youth. 36th thousand, crown 8vo, 5s., cloth, with Illustrations.

ST. PAUL IN ROME: or, the Teachings, Fellowships and Dying Testimony of the Great Apostle in the City of the Cæsars. Being Sermons preached in Rome. With a copious Introduction, containing details of Local, Historical and Legendary interest gathered on the spot. With frontispiece. Sixth thousand, crown 8vo, 4s. 6d., cloth.

WELLS OF BAÇA; or, Solaces of the Christian Mourner, and other Thoughts on Bereavment. 30th thousand, 16mo, 1s., cloth.

THE SHEPHERD AND HIS FLOCK; or, the Keeper of Israel and the Sheep of his Pasture. With Vignette. 16th thousand, crown 8vo, 3s. 6d., cloth.
"Written in Dr. Macduff's peculiar style of simplicity, eloquence and unction."—*British Quarterly Review.*

SUNSETS ON THE HEBREW MOUNTAINS. Some of the more prominent Biographies of Sacred Story viewed from Life's close. With Vignette. 20th thousand, post 8vo, 6s. 6d., cloth.

THE PROPHET OF FIRE; or, the Life and Times of Elijah. With frontispiece by Sir John Gilbert. 12th thousand, new and cheaper edition, small crown 8vo, 3s. 6d., cloth.

A VOLUME OF FAMILY PRAYERS. 52nd thousand, crown 8vo, 3s. 6d., cloth.

COMFORT YE, COMFORT YE. Being God's Words of Comfort addressed to his Church in the last Twenty-seven Chapters of Isaiah. With Frontispiece. Fifth thousand, crown 8vo, 5s., cloth.

MEMORIES OF BETHANY; or, Our Lord's Sympathy with the Sick and Sorrowful. With Vignettes. 55th thousand, crown 8vo, 3s. 6d., cloth.

MEMORIES OF OLIVET; or, Incidents in Sacred Story connected with the Mount of Olives. With Vignettes. 11th thousand, post 8vo, 3s. 6d., cloth.

MEMORIES OF GENNESARET; or, Our Lord's Ministrations by the Sea of Galilee. With Vignette. 23rd thousand, post 8vo, 6s. 6d., cloth.

THE MORNING AND NIGHT WATCHES. Separately, 32mo, 8d. sewed, 1s. cloth In 1 Vol., 16mo and royal 32mo, 1s. 6d., cloth, 405th thousand.

THE MIND AND WORDS OF JESUS. 310th thousand, 16mo, and royal 32mo. 1s. 6d, cloth; or separately, 8d. sewed, 1s. cloth.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

WORKS

BY THE

REV. GEORGE EVERARD, M.A.,

Vicar of St. Mark's, Wolverhampton.

BRIGHT AND FAIR. A Book for Young Ladies. 16mo, cloth, 1s.; or, bound in leather, 2s. 6d.

OUR WEDDING DAY. Words of hearty goodwill to a Bride and Bridegroom. Suitable for distribution at Weddings. Paper cover, 2d.; cloth, 6d.

STRONG AND FREE, A Book for Young Men. With a Recommendatory Letter from the Right Honourable the EARL of SHAFTESBURY. 16mo, cloth limp, 1s.; extra gilt boards, 1s. 6d.

FOLLOW THE LEADER, and other Papers. Counsels on the Christian Life. 16mo, 1s. 6d. cloth limp.

IN SECRET: Private Prayers for a Fortnight, with Occasional Prayers and Introduction. 16mo, 1s. cloth limp.

THE RIVER OF LIFE; or, Salvation Full and Free. 16mo, 1s. cloth limp.

EDIE'S LETTER; or, Talks with the Little Folks. Small 4to, 2s. 6d. cloth.

DAY BY DAY; or, Counsels to Christians on the Details of Every-day Life. Large Type Edition, Small Crown 8vo, 3s. cloth. Also a cheaper Edition, 16mo, 1s. 6d.

STEPS ACROSS; or, Guidance and help to the Anxious and Doubtful. A Companion Volume to "Day by Day." Small Crown 8vo, 3s. cloth boards.

BEFORE HIS FOOTSTOOL. Family Prayers for One Month, the Principal Festivals and Occasional Prayers, with Introduction. Small Crown 8vo, 3s. cloth boards.

HOME SUNDAYS; or, Help and Consolation from the Sanctuary. Designed especially for those prevented from attending the Public Services of the Church. Small Crown 8vo, 3s. cloth extra.

THE WRONG TRAIN; or, Common Mistakes in Religion. A Series of Short Read ings in very large type. Small Crown 8vo, 1s. 6d. cloth limp.

MY SPECTACLES: and what I saw with them. 16mo, 1s. cloth limp.

BENEATH THE CROSS: Counsels, Meditations, and Prayers for Communicants. 16mo, 1s. cloth limp.

NOT YOUR OWN; or, Counsels to Young Christians. Especially designed for the Season of Confirmation, or first Communion. 16mo, 1s. cloth limp.

SAFE AND HAPPY. Words of Help and Encouragement to Young Women. With Prayers for Daily Use. Small Crown 8vo, 1s. cloth limp.

LITTLE FOXES: and How to Catch Them. 16mo, 1s. cloth limp.

WELCOME HOME: or, Plain Teachings from the Story of the Prodigal. Especially suitable as a Gift to Young Men. 32mo, 126 pp., 6d. sewed; 8d. cloth.

THE HOLY TABLE: A Guide to the Lord's Supper. With Prayers and Hymns. 32mo, 4d. sewed; 6d. cloth.

THE HOME AT BETHANY; or, Christ revealed as the Teacher and Comforter of His People. 32mo, 4d. sewed; 6d. cloth.

NONE BUT JESUS. Especially suitable for a gift after a mission, or to anxious inquirers. 96 pp., 32mo, 4d. sewed; 6d. cloth.
On application to the Author a large reduction, when fifty copies are taken for gratuitous distribution.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W

Now Ready, uniform with "Bits from Blinkbonny."

Second Edition, in One Volume, cloth extra, with Six Original Illustrations, price 5s.

ALDERSYDE:

A Border Story of Seventy Years Ago, by ANNIE S. SWAN.

The Authoress has received the following Autograph Letter from Mr. Gladstone:—

"10, DOWNING STREET, WHITEHALL,
"*April* 16, 1883.

"DEAR MADAM,—I have now read the work which you did me the honour to present to me with a very kind inscription; and I feel obliged to add a line to my formal acknowledgment already sent. I think it beautiful as a work of art, and it must be the fault of a reader if he does not profit by the perusal. Miss Nesbit and Marget will, I hope, long hold their places among the truly living sketches of Scottish character.—I remain your very faithful and obedient "W. E. GLADSTONE."

OPINIONS OF THE PRESS.

"Sir Walter Scott himself never delineated a character more true to life than Janet Nesbit."—*Stirling Observer.*

"Readers who can follow Scotch idioms easily will be moved by the narrative of Janet Nesbit's life. . . . Incidents common enough, but eloquent of character and well told."—*Athenæum.*

"Full of quiet power and pathos."—*Academy.*

"She has brought us into the presence of a pure and noble nature, and has reminded us that a life of sorrow and disappointments has its deep compensations, and its glorious meaning."—*Literary World.*

"If there is anything more noteworthy than another in this cleverly constructed story, it is the vigorous raciness with which the vernacular is employed."—*Haddington Courier.*

"A tale of deep interest; it is a work of true genius."—*United Presbyterian Magazine.*

"Hurrah! our good Scotch stories, with their dear rough old vernacular, are not going to die out just yet, or, if at all, they are going to die hard."—*S.S. Teachers' Magazine.*

"Beautifully conceived and exquisitely written."—*Airdrie Advertiser.*

"One of the best Scotch tales that has appeared for many years. . . . A wealth of local colouring and fineness of touch rarely to be met in these days of painfully analytic writing."—*Kilmarnock Herald.*

"A book we must read through at a sitting. It lays hold of our interest in the first page, and sustains it to the end."—*Daily Review.*

"Deserves to occupy a prominent and permanent place among Scottish works of imagination. . . . Not a dull page in the book; while not a paragraph will be skipped lest some of the finer touches should be missed."—*Kelso Chronicle.*

"We have not read a fresher, livelier, or more wholesomely stimulating story for many a day."—*Kilmarnock Standard.*

"As a type of the sound-hearted, high-spirited Scottish gentlewoman, who can sustain her dignity on a poor pittance, and who is tender and true without any pretence of high sentiment, Janet Nesbit is a fine portrait of a noble woman."—*N.B. Daily Mail.*

"The central figure in the narrative is Miss Janet Nesbit, of Aldersyde, a young gentlewoman who is early called to a life of self-sacrifice. This she humbly accepts, working out the problem with so much sincerity and faithfulness that the grey morning is followed by a bright day."—*Christian Leader.*

"For effective delineation of person, for the invention and arrangement of suitable circumstances, incident, and scenes, and the furnishing of appropriate dialogue, this volume will not suffer from comparison with the charming "Bits from Blinkbonny." . . . The Doric is pure and cultured, while the descriptions of Border scenery are admirable."—*Brechin Advertiser.*

"The author tells us, with much literary grace and vivacity, a many-sided story, and succeeds in limning with great art the various aspects under which human nature may be viewed,—under the varying light and shade of its hopes and its fears, its strengths and its weaknesses, its failures and its triumphs."—*Newcastle Chronicle.*

"The story is written in a style that cannot fail to interest; the characters are of various parts and dispositions, and the descriptions are vividly drawn."—*Southern Reporter.*

"Janet Nesbit possesses all the stern devotion to principle which distinguishes the Scotch character even yet, combined with great sweetness and a noble unselfishness."—*Northern Whig.*

"A substantial debt of gratitude is due to the author for so noble a creation as Janet Nesbit; Marget is almost worthy to take her place as a companion picture to Caleb Balderstone."—*Scotsman.*

"Of its kind it is excellent, and its kind is good."—*Glasgow Herald.*

EDINBURGH: OLIPHANT, ANDERSON & FERRIER, and all Booksellers.

THE

CATHOLIC PRESBYTERIAN.

No. LVI.—AUGUST, 1883.

OUR LORD AND THE COLLEGE OF THE TWELVE.

IF there were nothing else to prove the supernatural origin of Christianity, the history of the twelve apostles might furnish an unanswerable proof. No twelve men ever made such an impression on the world as these. We need not measure their influence by such memorials as the magnificent temples that to this day bear their names, such as Saint Peter's at Rome, wonderful though these are, and tokens of a marvellous influence. What we are to consider in these men is their unexampled spiritual power, the power by which they were manifestly enabled to transform the lives and characters of their fellows, to teach the ignorant, to reclaim the erring; to make men noble, pure, generous; to restore the image of God: in a word, to bring down, in large measure, the spirit of heaven to earth.

We have to take into account that, when they joined Christ, they were unlearned and ignorant men, with no antecedents of promise, full of prejudices, subject to infirmities, even childish infirmities, utterly unlikely to become great and powerful men. Some were fishermen, and one was a publican. Fishermen are generally an isolated class, living much among themselves, prone to superstition, obstinate in their traditions, believing in lucky and unlucky days and omens, with no book-learning, and little of the smartness that comes of intercourse with the world. Publicans, collectors of taxes, are not an attractive race, not even at home, and much less in such countries as Syria was then. We have to remember also the shortness of the time during which Jesus and His apostles were together—not more, in all likelihood, than three years. It is an unprecedented wonder that such men should in that little time have been trained for such marvellous work. That Jesus, who was apparently but a working-man like themselves, should have so wonderfully transfused into them His own spirit, His mighty plans for the world, His noble aspirations, the love that many waters could not quench, the zeal that no persecution could smother, the courage that defied them that kill the body, the faith that removed mountains, the purity of character that mocked calumny, as well as the

teaching power that spread over the world the mysteries of His kingdom, is a wonder for which, among mere natural causes, we shall search in vain for any that has even the semblance of sufficiency. Whatever changing phases the battle between faith and unbelief may assume; whatever weapons, new or old, it may be found necessary to employ in defence of the faith, the world can never cease to be profoundly impressed by the unparalleled fact that the greatest and most enduring revolution ever known was conducted by publicans and fishermen of Galilee.

The means which our Lord had of influencing these men were very few and simple. No wealth, no books, no social or ecclesiastical connections, no philosophy, no science, not a single literary or philosophical acquaintance had He, to help Him in the process. "Speech and fellowship," as has been said, were his only apparent means of influence. By speech He enlightened them, by fellowship He attached them. In speech He was always clear, racy, striking, and wonderfully decided. His mind was made up on every question, His views were certain, self-evidencing, self-commending. His remarks were not cursory observations as of a clever man taking a glance at a subject, they were the fruits of a knowledge that seemed to embrace all facts, and of a wisdom that seemed to comprehend all their relations.

It is a very foolish idea that in the course of His three years' ministry our Lord changed His plan. That He began on one tack, saw that it was not satisfactory, and changed to another; began as a reformer of morals, and changed to a preacher of salvation; began as John the Baptist had done, and ended by claiming to be the Messiah, is a weak as well as a baseless position. If ever teacher began public life with clear vision and mature views, Jesus was that teacher. If ever public man worked right on upon the same line of things, Jesus was that man.

If His speech was thus unexampled, so was His fellowship. What a charm there must have been in His simplicity and transparency of character, His kindly sympathy, His ever thoughtful love, His goodness and His gentleness! How many little anecdotes of personal kindness and loving consideration must every one of the little band have had to remember! It is remarkable that save in the temporary panic of the crucifixion none of them but Judas ever left him, or seemed to think of it. Paul, with all his nobility, failed to keep John Mark with him during even one campaign, Barnabas left him at another, and in his second epistle to Timothy he speaks of Luke as his only remaining companion. But Jesus kept even Judas almost to the last. The very idea of leaving Him was repulsive. "Lord, to whom shall we go? Thou hast the words of eternal life."

The idea of the college of the twelve was in the main original. It had a certain resemblance to the methods of the Greek and Roman philosophers, and probably it was not without precedent of some sort in

CATHOLIC PRESBYTERIAN, August, 1883.]

olden time in the schools of the prophets, and in days more recent in the schools of the Hebrew Rabbins. What was specially characteristic of the relation of Jesus to His disciples was, that they were to itinerate with Him, to live and eat, to walk and work along with Him, sharing many of His trials and some of His joys—becoming, as far as possible, identified with Him. It was the best way of multiplying Himself that the circumstances of His earthly life admitted of. No one of us is in a position to follow His example literally. But in spirit, some approach may be made to it. A young minister, for example, may try to multiply himself by means of the young men of his flock. Some have a rare gift of finding out the most susceptible of these and getting them about them in classes and meetings, and perhaps sometimes in walks and at meals—explaining to them their plans, infusing into them their enthusiasm, enlisting their sympathies, and drawing out their talents. At first, it might be thought that the elders of a congregation would be the most likely persons to become to the minister what the Twelve were to Jesus. But in the case of a young minister, the elders are generally men in middle or advanced life, and they want the elasticity of character and the suppleness of manner that can be easily turned to new modes of service. Often valuable for mature and steady Christian character, they are not seldom deficient in practical service. But the twelve apostles, profoundly venerable though their after lives and labours have made them, were not the old men of the painters when Jesus called them. Some of them seemingly were but lads, working with their fathers in fishing occupations; even after the resurrection of Jesus, the title they got from the stranger on the sea-beach was "children"—παιδία, lads; their disputes were often childish, as to which would be greatest, and their friendly contests—one apostle outrunning another on the way to the sepulchre—showed how young they were in mind. So that the relation of a minister to the godly young men of his flock in not an inappropriate analogy. Dr. Chalmers in Glasgow, gathering young men around him, pouring his own views and spirit into them, rousing them to aid in his territorial schemes, and thus training the youths who in after years became the elite of the Christian laity of the west, comes as near as may be, on a common level, to the example of Christ and his Twelve.

Let us mark of the Twelve, that they seem to have belonged to the more serious families—to what may be called the religious aristocracy of the district. Some of them were related to each other, and some had been under the instruction of John the Baptist. One group were natives of Bethsaida; another appear to have belonged to Capernaum. These families seem to have been exceptions to the mass, for the people generally were hardened in wickedness. Though there was less of the foulness of sensual pollution in the cities of the northern lake than there had been in those of the southern in the days of Abraham, there was not less of the depth and inveteracy of sin. If

the mighty works that were done by Jesus in them had been done in Sodom and Gomorrah, they would have remained until that day.

We have adverted to the deep impression made on the world at large by the fact that most of the apostles were fishermen. The impression has usually been that which arises from the palpable distance and disproportion between the original calling of the men and the work to which they were called. It is more rarely that men have apprehended the symbolical meaning of the craft and its appropriateness as a training for the more spiritual work. The symbolical callings of the Bible which are applied to the office of the ministry have all their significancy; but in certain respects that of the fisherman is the most suggestive. The shepherd or pastor; the watchman on the walls of Zion, set to warn men of danger; the soldier fighting the good fight; the husbandman with his hard plodding, and patient waiting for God to give the increase; the vine-dresser, pruning, watering, grafting; the builder, choosing the strong foundation, and building carefully over it; the physician, faithful, vigilant, and tender; the nurse, affectionately cherishing her children; the father in Christ, entreating them with tears, and rejoicing like the father of the prodigal in their conversion,—are all instructive emblems;—but none conveys the precise idea implied in the craft of those whom Jesus called to be fishers of men.

First, there is in it the idea that those whom *we* are set to catch are unwilling to be taken, and as fain to escape from us as fish from the fisherman, although our purpose is not to destroy, but to bless. Then there is the notion of certain qualities needed for a successful fisherman—diligence, skill, patience, courage, and faith. Diligence, for the fisherman must look well to his nets and his ship; skill, for he must adapt himself well to the habits of the fish; courage, for he must expose himself to stormy elements; patience, for many of his efforts will end in disappointment—the net will often come up empty; and faith, for success depends on conditions over some of which he has often no control. Now, these are the very qualities most needed for the ministry.

Moreover, the business of fishermen implies a certain separation from the world which also has its counterpart in the life of the godly and devoted minister. On the sea the fisherman is away from the haunts of other men. As night is often the season for his work, he pulls away from the lights of the city, or the modest taper in his cottage window, and thinks of other men enjoying their fireside comforts or their calm repose, while for him there is only the bitter embrace of the cold north wind. But this very isolation throws fishermen more on each other's company, and generates a deeper sense of brotherhood. When religious awakenings occur of the rapidly spreading kind, it is observed that they move very fast among fishermen, and that sometimes they are confined to them alone. This fact is an illustration of the closeness of the sympathy that binds them together, and the readiness with which

CATHOLIC PRESBYTERIAN, August, 1883.]

they communicate what they have to each other. So we may say of the servants of Christ, that they are thrown peculiarly on one another, and ought to be bound together by peculiar ties of sympathy and regard. In a certain sense the true minister must feel that he is not of the world; he must be ready to give up its joys and pleasures; ready at his Master's call to go where there is little or nothing to soothe and cheer —where there is much to repel and vex. He must be prepared for storms, and even for the appearance of his Master asleep on the pillow, as if not caring that His servants should perish. Such experiences, however, must serve as occasions for rallying faith, and re-establishing trust; for taking hold anew of the assurance, which is the strong tower and refuge of the faithful in every hour of need—"Lo, I am with you alway, even unto the end of the world."

A very important statement in reference to the choice of the twelve Apostles, is made in these words by Luke: "It came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them, He chose twelve, whom also He named apostles." It is in many ways an instructive scene. If He was constrained to spend a whole night in prayer before choosing His apostles, should not ministers feel called to great deliberation and earnestness of prayer before giving themselves to His service? And once they are ministers, ought not their choice (so far as it is choice), of coadjutors to be very solemn and prayerful too? Do not many go about the selection of Sabbath-school teachers, the recommending of persons to be elders and deacons and the like, in a spirit far from devout? But surely the disciple is not above his Master, nor the servant above his lord. We may believe that Jesus had his mind full of the far-reaching influence which His apostles would have, and the need therefore of great care that the best men should be selected and that they should have much of the blessing of God. If we wish to know something of His prayer, we may find it in substance in the 17th chapter of John. That they might be sanctified by the truth, that they might be kept from the evil in the world, that God would keep them through His own name, and especially that they all might be one. And if the petition was added, "Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one"—may we not feel that the impressions of that night were not limited to the Twelve, but embraced all their successors? Is there no possible link, then, between that mountain top and every company of members—not, indeed, of the apostolic but of the ministerial brotherhood? May they not think of themselves as having had an interest in these prayers? And if, even remotely, the heart of Jesus was drawn out that night for all future workers in His vineyard, is this not fitted to have a powerful influence on us, and to fire us with the ambition to serve Him as He was served by the first batch of disciples?

[CATHOLIC PRESBYTERIAN, August, 1883.

It appears that Christ made choice of the Twelve out of a much larger number of disciples who even already had become attached to Him. Doubtless He chose them not because they were all alike, but because, while alike in some things, they were in many things different. A modern writer has attempted to find in each apostle the representative of some special type of Christian character, or mode of service. There may be more ingenuity than solidity in some of the qualities specified—but here in substance they are :—

Peter, the Rock, represents the principle of confession—of bold and fearless avowal of discipleship, of disregard of the power and influence of this world.

Andrew, the manly breaker up of the way, who went and found his brother Simon and brought him to Jesus, represents the evangelistic principle—the aggressive spirit of the Gospel—the diffusive character of Christianity.

James, one of the sons of Thunder, who was not permitted to give to Christ the active service of his life, but was the first to shed his blood for Him, represents the principle of martyrdom.

John, the beloved disciple, more a man of contemplation than of action, a seer of visions when in the Spirit, represents the principle of calm contemplation, mysticism, ideal depth.

Philip, who, like Andrew, went to communicate the good tidings to others, and invited Nathanael to "come and see," to test by experience the good that could come out of Nazareth, represents the principle of experimental knowledge—the inward evidence of the truth.

Nathanael, the Israelite indeed, in whom was no guile (supposed to be the same as Bartholomew), represents the type of transparent simplicity and childlikeness of character, and entire consecration to God.

Thomas, so prone to doubt, represents the spirit of scepticism (in the original sense), of criticism, of free inquiry, but in union with true devoutness and attachment of soul.

Matthew, in whose gospel the Old Testament is so much made use of, and who brings so much testimony from the older sources to bear on Christ, the principle of ecclesiastical learning and antiquarian research—the spirit that brings the past to bear on the present and the future.

James, the son of Alphæus, who led the Council of Jerusalem to the decision that united both parties—the principle of ecclesiastical government and union.

Judas, or Thaddeus, if he be the writer of the Epistle, may represent the principle of pastoral fidelity, discipline—extrusion from the Church of unworthy members.

CATHOLIC PRESBYTERIAN, August, 1883.]

Simon Zelotes, on the supposition that his surname denoted a personal quality—pastoral activity, readiness for work, for enterprise, for peril and trouble.

Judas Iscariot,—the secular administration of the Church.

The over-ingenuity of this table in some points may be admitted without giving up the fact that the College of the Twelve were a body of men who were not copies, but complements of one another. It was a miniature likeness of the Church—a picture in small compass of that fulness and variety of gifts and graces which is ever the characteristic of a living Church. We learn that there is intended to be a certain manifoldness of character in the ministers of Christ's Church. Those brethren who recognise but one type of Christian Church or of Christian service, and, if they do not denounce all who do not conform to that type, are very suspicious of them, are not walking in Christ's steps. It is not desirable that all ministers should be alike. It is not desirable that every one should be of the type of Paul, any more than of the type of Peter, or the type of James or of John. It is desirable—nay, necessary—that all should have the Spirit of Christ; but Jesus Christ Himself has laid it down, and it should ever be recognised, that His servants have gifts differing one from another.

It will always be a mysterious circumstance why Judas Iscariot was placed among the apostles. Even conjecture can hardly throw light on this strange fact. Why there should have been a son of perdition in the chosen band baffles our conception. It can hardly be doubted that Jesus Christ selected Judas, knowing his real character. Why He did so we really cannot tell, unless it was for the purpose of a warning to us all. Through all the unbroken eighteen centuries, Judas Iscariot has stood, as it were, in the pillory, in the full gaze of all mankind—a terrible spectre of greed and treachery, to show us how near one may come to the Only-begotten Son, and yet be a devil; how familiarly one may handle sacred things, and yet be in the gall of bitterness and in the bond of iniquity; how close one may come to the gate of heaven, and after all be a child of hell.

It is to be remarked as striking, that the whole of the Twelve were chosen by our Lord near the beginning of His ministry. He did not begin with a small number, to be afterwards enlarged; He completed the college at once. This shows us how mature His own mind was as to His work, and as to the men best fitted to aid in it. This plan had the advantage, too, of securing a united testimony and an intelligent co-operation from the first. It gave the apostles the benefit and the charm which arise from early association in an enterprise,—an enterprise which begins with small beginnings and goes on through many dangers and conflicts to a glorious issue. We think in this connection of the association of Luther and Melanchthon, we think of Cranmer, Latimer and Ridley, we think of the Pilgrim Fathers, we think of others who have nursed together

[CATHOLIC PRESBYTERIAN, August, 1868.

an infant cause and lived to see its maturity and its triumphs. We think of the effects of adversity in making them cling the more to one another, to their cause, and to their Lord. Had the Twelve been but straggling adherents, attached one now, another then, they would not have had that interest in the cause and that steadfastness to each other which helped to give such strength to their testimony, such efficiency to their labours, and such glory to their lives.

W. G. BLAIKIE.

SOLOMON'S LILY WORK.*

THE study of ancient temples, their history, architecture, even their ruins, is usually interesting and always instructive. The servants of Jehovah take pleasure in Zion's stones;† and few races have sunk so deeply in barbarism, or advanced so far in civilisation, as to forget or cease to venerate the earliest, and therefore purest, shrines of their fathers. It matters little to what age or country these sacred relics belong; if we only go far enough back in the world's history we shall find that originally they were all of one common type or pattern, and, with certain rare exceptions, of the same general proportions; the great Ark-Temple of the deluge, whose author and architect was Jehovah Himself, being the model of their structure and rule of their dimensions. As there was unquestionably a time when "the whole earth was of one language and of one speech,"‡ there was likewise a time when all its inhabitants were of one religion, had "one Lord, one faith, one baptism," and when all worshipped Jehovah, the God and Father of all, with their eyes lifted to the hills whence their help had come, and their faces towards the ark of His covenant. Nothing, in these circumstances, could be more rational and praiseworthy than that the nations descended from Noah should carry with them into "the islands of the Gentiles," and all lands of their dispersion, the hallowed memory of the ship-temple which Jehovah had designed for their deliverance and preservation, make it the universal model of their sacred buildings, and seek to perpetuate its legend in their ornamental symbolism and worship. Far, even, as the sons of Gomer and Ashkenaz have wandered from the cradle-land of their progenitor, they have carried with them, like Æneas, the ideal of primeval architecture, and our modern English churches are ship-like in their form and preparations. The "three stories"§ represented in the tabernacle and temple of the Hebrews by the holy, more holy, and most holy places, still obtain in some churches in the vestibule, the nave‖ (or ship), and the chancel. The mediæval *cross* in cathedral architecture has been combined with rather than substituted for the primi-

* 1 Kings vii. 22. † Ps. cii. 14. ‡ Gen. xi. 1.
§ See Dr. Smith's Dictionary, "Temple." ‖ *Good Words*, September, 1866.

CATHOLIC PRESBYTERIAN, August, 1883.]

tive *ship*. In the pre-historic or semi-mythological ages, however, as the sculpture and traditions of almost all ancient nations seem to attest, the portable *bari* of Egypt, the ark of the covenant of the Hebrews, the vessel borne by the *kistophori* of Greece, and to this hour by the mountaineers of the Himalayan provinces of India,* in their religious processions, not to speak of the stone *kistæ* still found under the Saxon and Cymric *tumuli* in many parts of Britain, were the miniature models of the world's early temples. Nothing, therefore, could be farther from the truth than to suppose that this striking uniformity of design and execution in all early temple architecture was accidental or undesigned.

It becomes, therefore, a deeply interesting and important question, how far the temple built by Solomon at Jerusalem conformed to this tradition? It was built, we must remember, under the direction and very precise instructions of Jehovah, and "according to the pattern shown to Moses in the mount." No alterations, human improvements, or embellishments, were permitted. No ornament or decoration could be introduced without the Divine sanction. No likeness of anything in heaven above, the earth beneath, or the waters under the earth, unless it formed part of the Divinely-chosen symbolism and typology of worship, was tolerated. And when we consider how careful and minute the Divine directions were, affecting every part of the building, providing for the colour, size, and texture of every curtain, the form and structure of every altar, table and candlestick, and the exact measurement and furnishings of every court, we may safely infer that the famous pillars, "Jachin and Boaz," with their capitals of "lily work" had not been omitted from the Divine prevision; and if these are found harmonising with the rest of the world's temple-systems it will only add another testimony to the presiding care and love of that Universal Architect, whose name was discovered by His apostle on the altars,† and whose fatherhood was recognised in the literature‡ of "heathen" Greece. He who "hath made of one blood all nations of men," and "who will have all men to be saved, and come to the knowledge of the truth,"§ gave the "pattern" of His house on Ararat to the covenant seed of Noah, in every essential the prototype of that shown to Moses on the mount. "Every house is builded by some man, but He that built all things is God."‖

The "lily" referred to as adorning the capitals of Solomon's pillars in the temple at Jerusalem was the LOTUS, or water-lily. This exquisitely-beautiful flower has held, and continues to hold, a mystically sacred character among all Eastern nations, and from the earliest times. There are not wanting traces of the same reverence for it in the West; but it is chiefly among the Orientals, and the nations of

* Arkite Ceremonies in the Himalays, *Good Words*, 1866.

† Acts xvii. 23. ‡ Acts xvii. 28. § 1 Timothy ii. 4. ‖ Hebrews iii. 4.

Northern Africa, that the feeling is most prevalent. Graceful in form and delicately beautiful in colour, serenely floating on the surface of the rising Nile, the sacred Ganges, and inland lakes of the old world, apparently anchored to the soil, yet rising and falling with the flood, and opening its peerlessly fair petals to the sun, the mystic ship-flower of the waters had its life-lessons for the grave and gay of all lands and ages where it flourished, and, naturally or by Divine contrivance, found a place in the ornamental symbolism of every temple-building race. It was an emblem of many things. To the Egyptians it was a token of blessing, because it appeared with the annual overflowing of their sacred river.* It was likewise a type of immortality,† of the creation of the world,‡ and the ark of the deluge.§ The *Lotophagi* of Northern Africa, represented by Homer‖ and Herodotus¶ as a harmless and hospitable race—probably because they belonged to the most ancient religion—subsisted on the lotus berry, which had, it was said, the peculiar property of making strangers forget their native land.‖ With such character and traditions attaching to it, it is not surprising to find "lotus-work" adorning the capitals of the pillars, ornamenting the lavers, and throne-symbols of nearly all the great temples of antiquity. It is still traceable on the ruined columns of Karnac, the magnificent temple of Egyptian Thebes.** "Some columns," adds one of their first explorers, "are seen to possess the whole plant of the lotus, whose calyx flowers, bound together at the pinnacle, form the capital."†† Other beautiful specimens of "lily-work" (lotus-work) are to be seen in the ruins of the celebrated palace-temple at Persepolis,‡‡ in Persia; in the most ancient temples of India;§§ probably at Shushan, the lily-palace in Babylonia; on the ruins of Nineveh;‖‖ the relics of ancient Greece,¶¶ and on what is most probably Solomon's own architectural workmanship—the ruined temple columns of Baalbek. Such, without doubt, therefore, was the flower which adorned the capitals of Jachin and Boaz in Jehovah's temple at Jerusalem. It formed there another link—a small one, it is true, but sufficiently strong to be of service—of the long chain of evidence which showed that the Hebrews were bound up in the community of God's covenant peoples; were only separated from the Gentiles for a limited time and a temporary purpose, but destined to be restored through Christianity to the sacred brotherhood of nations; made at last a pillar, crowned with lily-work, in the temple of our God, and to go no more out. Or, as some will read the promise, let the converse of this be true—that

* Liddell and Scott. † Egyptian Antiquities, vol. ii.
‡ Encyclop. Brit., vol. xiii. 697. § Encyclop. Metrop., vol. ix. 52 (Introd.)
‖ Odyssey, book ix. ¶ Herodotus, iv. 177. ** Belzoni's Travels.
†† Brown's Sacred Architecture, page 200, where see illustrations.
‡‡ Dr. Smith's Dictionary, "Temple," with illustrations.
§§ Harcourt's Doctrine of the Deluge, vol. ii.
‖‖ Layard. ¶¶ Harcourt.

CATHOLIC PRESBYTERIAN, August, 1883.]

the Gentiles might read, in the lotus-work and other symbolism common to their own and the Jewish sanctuary, the prospect of a day when they would enter that house on terms of perfect equality with the Hebrews, fellow-heirs with them of the grace of life, the one Jachin and the other Boaz, but each crowned with the blessing of a "common salvation." So shall the work of the pillars be finished.

We thus reach a point in the history of sacred symbolism where all systems of religion, or forms of worship meet. The memorable lessons of the first "judgment day" were the common heritage of all ancient nations. The mystic columns of the Egyptian, Hebrew, Babylonish, and other eastern temples, usually found in the form of obelisks in front of the edifice, probably represented the two traditional peaks of Ararat,* whilst the "lotus-work" which crowned them symbolised the ark of rest.

One primary thought, then, suggested to all worshippers "in the porch called Solomon's" by the "lotus work" on the temple pillars, was PURITY, or deliverance by water. This, indeed, has been the entrance-lesson of almost every sacred building, Gentle or Hebrew, ancient or modern, since the deluge. The water-lily upon the pillars, the lavers, and the brazen sea† declared to every one who entered the vestibule: "Without holiness no man shall see the Lord." Over the gateway of the temple at Phocis was written: "Let no one enter here whose hands are unclean."‡ No symbolism could have been more appropriate, striking, and suggestive. Apart from its mystic associations the charm of the lotus flower is the thought which it instantly suggests to every observer, of its stainless purity and innocence. Seen in the temple porch and on the laver-margins near the gateway it was well fitted to inspire the resolve: "I will wash mine hands in innocency: so will I compass Thine altar, O Jehovah."§ And is not this still the lesson of the porch? Noah was "saved by water," and "after a like figure," according to St. Peter, "baptism doth also now save *us*."‖ The vision of the ark in miniature at Joppa¶ led the same apostle to acknowledge that the Gentiles had been "cleansed," and were equally with his believing countrymen admissible to Christian baptism. But the truth which had been so late in dawning upon Peter's mind had been taught by the universal use of the laver in all lands of the Gentiles and from the earliest ages. Baptism in one form or another has ever been regarded as the initiatory rite of all temple service, and was observed even in cases where the primeval worship of Jehovah had lapsed into idolatry.** Even the spiritual or invisible Church, as it is called, is only entered διὰ λουτροῦ, "by the laver of regeneration."†† The lesson

* On the significance of pillars, obelisks, &c., in temple architecture, see Harcourt, vol. ii. 345.

† 2 Chronicles iv. 5.

‡ Sacred Architecture of the Greeks, p. 11.

§ Psalm xxvi. 6.

‖ 1 Peter iii. 20, 21.

¶ Acts x.

** Justin Martyr, 1 Apol. lxi., lxii.

†† Titus iii. 5.

of the "lotus-work" in the vestibule of every temple, ancient or modern, then, is the same: the need of cleansing. Fully interpreted its language for Greek and Jew was this: Those only who, like Noah, would escape impending judgment, and the pollution of the world through lusts, by entering the spiritual ark-temple, seeking admission through faith in Him who is "The Door," and being made white like the lotus "through the washing of regeneration," are "saved,"* and may draw near to God in full assurance of acceptance, "having their hearts sprinkled from an evil conscience and their bodies laved with pure water;"† yes, "saved" whether they are Jews or Gentiles, whether they are bond or free.

It was not, however, till after Pentecost, and its higher baptism of the illuminating Spirit, that the Hebrews began to realise the catholic import of their sacred "lily-work." "They of the circumcision which believed were astonished, as many as came with Peter, *because that on the Gentiles also* was poured out the gift of the Holy Ghost."‡ It had probably never till then occurred to them that the lotus grew in other lands than Palestine; that it adorned the capitals of the pillars of other temples than Solomon's; that the subjects of the kings of Tyre and Babylon, of the queens of Sheba and Ethiopia, and of the emperors of Greece and Rome, who had entered Jerusalem, would naturally read the welcome of their mystic flower on the portals of the God of Israel; and some of them, at least when rightly instructed, would ask, like the brave-hearted treasurer of Queen Candace, as they stood before the lotus-crowned lavers, and brazen sea of His temple—"See, here is water: what doth hinder *me* to be baptised?"§ It was never intended that baptism should be regarded by the Church as a rite of exclusion, or badge of distinction between brethren in the Lord. It meant separation from "the world," but recognition, welcome, fellowship, for every new-born member of the family of God. Jachin and Boaz indicated the gateway; serving as guide-posts, but Christ was "the door" between them; and the lotus-work on their capitals proclaimed to Jew and Gentile alike: "Through Him we *both* have access by one Spirit unto the Father."‖

"STRENGTH AND BEAUTY are in His sanctuary,"¶ was another "lesson of the porch" where stood Boaz** with his capital of "lily-work." If the lotus was not intrinsically the most beautiful of eastern flowers, and in some respects not comparable with the peerless lily of Hûleh†† which outrivalled Solomon in his glory, it nevertheless possessed a charm—that of spotless whiteness—which distinguished it from most of its species, and made it no inappropriate emblem of what Scripture calls "the beauty of holiness." It was this fitness for ethical and spiritual

* Mark xvi. 16.
† Hebrews x.22.
‡ Acts x. 45.
§ Acts viii. 36.
‖ Ephesians ii. 18.
¶ Psalm xcvi. 6.
** Heb. *strength*.
†† The Land and the Book.

CATHOLIC PRESBYTERIAN, August, 1883.]

purposes, not its surpassing native loveliness, which secured for it a place in the sacred symbolism of the temple. The Bible lends little countenance, if any at all, to merely æsthetic fancies. Music, painting, sculpture, and the fine arts generally, must always be severely subordinated to the chief end of worship. Only in so far as they minister to spiritual instruction and comfort, and aid us in the spirit and act of worship, are they admissible within the gates of the sanctuary. The Saviour bids us, "Consider the lilies," "the grass," "the mustard seed," the "goodly pearls" of the deep, as beautiful illustrations of Divine truth, and rebukes and encouragements to those of "little faith." The manna cup sculptured on the archway of the synagogue at Capernaum, and still traceable on the ruins,* furnished Him, it is thought, with a text. The golden harps on Mount Zion† at last will no doubt lend "strength and beauty" to the Song of the Lamb. Everything "serviceable" and divinely sanctioned should be laid under contribution for worship, and brought to that altar which alone can "sanctify the gift." We ought to serve God with our best; and "the better" should not be allowed to supersede it.‡ But let our lily-work be lotus-work; that, in the beauty of stainless whiteness, it may "adorn the doctrine" we preach rather than the preacher; grace the pillar and ground of the truth, and not the human expounder of its system. "Flowers of rhetoric" in the pulpit are not lotus-work. Ornamental music in the choir, secular embellishments in the building, superfluous robes and idle genuflections, introduced for the sake of ornament, and as exhibitions of human taste, or skill, or learning, are offensive alike in the eyes both of God and man. Every "work" of the tabernacle must be "according to the pattern;" and "every vessel must be sanctified and meet for the Master's use." But beauty is ever seen to best advantage in its natural alliance with strength. The lotus floating confidingly on the bosom of the resistless river which sweeps all else before it, the dove in the cleft of the rock, the wife by her husband's side, the infant in the parent's arms, the voices of young men and maidens blended in harmony in the praise of the sanctuary, the wrestling power and child-like pleading of its prayers, the force and tenderness of its Gospel, are not only beautiful in themselves, and in contrast with each other, but beautiful in their associations as suggestive emblems of the Church where beauty and strength are combined. The attributes of its Lord's divinity form the strength of its foundation, the qualities of His manhood constitute the beauty of its superstructure; God in Christ is the glory of the place. And when at last the Bridegroom shall come to complete the redemption of His people, and the Church "puts on her beautiful garments" to receive Him, when they enter together the Father's house, there to abide for ever, then "strength and beauty" in

* Dale, "Atonement," lect. iii. 81.

† Revelation xiv. 2.

‡ "*The better is ever the enemy of the best.*"—German Proverb.

their Divine completeness will be seen "in the sanctuary." On the top of the pillars there will be lily-work, and the work of the pillars will be finished.

Finally, the "lotus-work" upon the temple pillars at Jerusalem would naturally suggest the thought of the Church's TRIUMPH. It is supposed by Hengstenberg that the Twenty-third and Twenty-fourth Psalms were written by David to celebrate the return of the Ark of the Covenant and its restoration to the Tabernacle prepared for it on Mount Zion.* "The everlasting gates" were then "lifted up," that the glorious King, whose Church was symbolised in the ark, might enter in triumph and reign in her for ever. When the ark was subsequently transferred to Moriah, the temple gates were thenceforth associated with Jehovah's triumphant entrance. "The earth is the LORD'S," they sang, "and the fulness thereof; the world and they that dwell therein. *For He hath founded it upon the seas, and established it upon the floods.*"† The entire psalm recalls the fervour, catholicity of spirit, grandeur of conception, and hopefulness of the early post-diluvian ages. It is a song of the Rainbow Covenant. Perhaps Israel in becoming, like other Gentiles, a temple-building people was thus being reminded of the once universal worship and acknowledged supremacy of Him who declared, "Before Abraham was, I am." For once at least the Hebrew tribes, who thronged the House on the morning of its consecration, standing in front of those new brazen pillars with their "lotus-work," as Noah and his sons had stood in presence of the celestial arch, and *their* "ark of the covenant," were made to realise the actual government of Jehovah "over the world and those who dwell in it"—a momentary fellowship with the brotherhood of covenant nations; and had, like Abraham, on the same spot, a glimpse of Christ's day afar off, and were gladdened by the prospect. If their eyes rested, as they entered the porch of "the gate called Beautiful," on the sacred columns and their "lily-work," and they were able, in the inspiration and holy enthusiasm of that moment, to read the true significance of the emblem, the lesson of the vestibule would be this: "The LORD sitteth upon the flood; yea, the LORD sitteth King for ever."‡ However the heathen may rage, and the kings of the earth may set themselves and take counsel against Jehovah and His Anointed,—although the sea roar and the fulness thereof,—the tumult shall be quelled, and the storm hushed, and Christ shall be proclaimed the only King in Zion. The "lotus-work" was a pledge that the heathen would be Christ's for an inheritance, and the uttermost parts of the earth would be His for a possession.

It will not have escaped the attention of every careful student of the Scriptures that this idea of a throne upon the waters, the absolute sovereignty over the deep, runs through the entire Bible, and is everywhere recognised as an unquestionable evidence of Deity, and accepted as proof of the Divine commission of God's servants. When it became

* Arkite Worship, p. 67. † Psalm xxiv. 1, 2. ‡ Psalm xxix. 10.

CATHOLIC PRESBYTERIAN, August, 1883.]

known to the Canaanites how Moses had dealt with the Nile, and had led the Hebrews in triumph across the Sea and the Jordan the heart of their enemies utterly melted. Jonah secured absolute credence for his message at Nineveh when it was told how he had spent three days and three nights uninjured in the deep, Elisha got power with the "sons of the prophets" when he divided the waters with the mantle of his master. And no miracle apparently had greater effect upon the Galilean disciples of our Lord than that of His walking upon the sea, and His mastery of its winds and waves. Nor was this association of diluvian power with Divinity confined to the Hebrews. The Greeks and Romans looked with profound respect upon those who had escaped shipwreck as if they enjoyed the special protection and favour of heaven. The narrative of Paul at Malta, and the legends of Ulysses and Æneas are instances. Egypt and Nineveh afford many examples. No country has preserved so many or so interesting traditions of the deluge as India. The mystic sentence "*Aum Mani Padmi Hoong*" is a form of prayer in universal use among the Hindu priesthoods; it may be rendered, "Adoration to God upon the Lotus, Amen." "It declares," says an eye-witness of some interesting "Arkite Ceremonies in the Himalayas,* in Bible phrase, 'The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.'" "The primary idea is that of the Deity floating or moving upon the face of the waters. He sits upon a seat or throne, and this throne from being upon the waters, becomes a boat or ark. . . . The Lotus formed a seat upon which Brahma sits in the act of creating the world. . . . The 'Lotus Throne' of Buddha tells by its title that He who sits upon it is upon the waters. The lotus is never wanting upon the throne of Buddha."† But Brahmaism and Buddhism are corruptions of the pure and ancient faith of the world. These traditions had their origin in the same sources as the imagery of David's Psalms. They point backwards to the same past, and forwards to the same future, and indicate the universal hope of a restored theocracy, under which "the kingdoms of this world will become the kingdoms of our Lord and of His Christ, who shall reign for ever and ever."

R. BALGARNIE.

ARNALDO DA BRESCIA AND HIS RECENT COMMEMORATION.

THE celebration of the Sicilian Vespers for the first time after the lapse of six centuries in April, and the dedication of a magnificent statue to the memory of Arnaldo da Brescia in August of 1882, as well as the placing of a statue of Savonarola in the Hall of the Signoria at

* *Good Words*, September, 1866, p. 601. † *Ibid.*, with Illustrations.

[CATHOLIC PRESBYTERIAN, August, 1883.

Florence are events significant of the new reign of liberty in Italy. The people at last may express their convictions, and they do it with enthusiasm—with the passionate fury of a long-repressed desire. The chrysalis which has lain hidden long in darkness bursts its bonds, and comes forth a brilliant and joyful butterfly. The Sicilian Vespers, viewed in the light of reliable history and unprejudiced truth, is no longer a conspiracy incited by John of Procida, but the revolution of an entire people against the evil government which was oppressing them, and the intrigues of the Papacy with a foreign prince to deprive them of liberty.

Savonarola was not a fanatical and mistaken dreamer, but a reformer and a martyr. Arnaldo was not a seditious and pestilential heretic, but the glorious precursor and prophet of these very days which finally behold his dream realised.

Oh glorious dream! Oh happy days! which, even to have seen in vision, it were worth suffering the martyr's death and lying low under the altar for more than seven centuries!

To have seen that brilliant August day, when every patriotic citizen of Brescia, his native Lombard city, went to the ancient public square where he once poured forth his burning words, would have more than repaid brave Arnaldo for all his sorrows. To the hunted friar, driven from Rome by the unmerciful hatred of a Pope acting on the superstitious fears and base cowardice of the Roman people, murdered at night on the banks of the Tiber, this would have been a vision of the celestial spheres.

Not all of Arnaldo's conception is yet fulfilled, for the dogmas of the Roman Church remain the same, or new heresies are added; but the people are emancipated; the temporal power is, we hope, ended, and a government founded upon truth and justice is established.

Not only were the patriots of Brescia there when the statue was uncovered, but all Italy took part in spirit in the ceremony, and five Ministers of State were present.

Brescia, the "lioness" of Lombardy,

> "Dolce nido ai giusti
> E ai magnanimi,"

honours Arnaldo at last above all the other noble patriots and martyrs that have been born in her. Near Porta Torrelunga, in the middle of a large piazza, the misty Alpine heights mingling with the blue clouds of Lombardy behind, stands the monument.

It is forty-two feet in height, and one of the largest and most beautiful in Italy. It represents the Reformer in his friar's habit reaching to the feet, and the cowl upon his head. He is in the act of addressing the crowd, and his arms are extended in eloquent gesture. The face seems inspired, and the whole attitude is majestic and severe. The folds of his tunic fall stiffly down the body, recalling the ancient Greek

style—well adapted to the character of Arnaldo, and to his period. This work of the sculptor, Odoardo Tabacchi, addresses the intellect not less than the eye, and in the firm, scornful, half-smiling mouth, the bold eye, the severe and eloquent face, the manly gesture and position, expresses the character of Arnaldo. This tall, thin friar, impetuous in speech and generous in action, was the figure evoked from the misty depths of history by the great Florentine poet, Niccolini, to express the hatred of the Italians for the temporal power when as yet, to speak openly was not permitted.

The pedestal of the statue, made from the designs of Tagliaferri of Brescia, is in the Lombard style of architecture of the thirteenth century. Three steps, and above them a solid base, are of red sandstone, above these is the first part of the monument in white marble, with columns at the corners of grey marble, and enclosing four *alti-rilievi* in bronze, representing scenes in the life of Arnaldo.

Above this is another order of the monument with inscriptions; and, surmounting all, the bronze statue, twelve feet high.

The first of the four reliefs shows Arnaldo standing upon the ruins of a fallen edifice with the Bible raised high above his head. In the back-ground is the tower of the City Hall and the ancient Cathedral of Brescia, and in front the listening people.

The second bronze represents the Reformer in a church of Paris, defending his teacher and friend, Peter Abelard, from the accusations of Saint Bernard.

The third is a scene in the Roman Forum, near the Arch of Titus, where an immense auditory hangs spell-bound on his eloquent words; and the last is the death scene, where Arnaldo appears bound and near the fatal funeral pile, yet fearless of death and more firm than the trembling judge who reads to him the Papal sentence.

Arnaldo addressed the Roman populace during the five years preceding his capture and death chiefly at the Campidoglio and at the Piazza dei Santi Apostoli. The precious alabaster bathing vase, broken at one end, which he used as a pulpit, was discovered in the levelling of the Piazza made in 1853, and was removed to the Vatican, where it now stands in the hall of the Giove Verospi. The bust of him who it is believed was martyred in the Piazza del Popolo below, has now an honourable place among the revered of the nation on the Pincian Hill, and a marble tablet will be placed in the Piazza.

The city of Rome sent one of her councillors to the celebration of Brescia, and contributed a costly mosaic for the lottery which, strangely enough, formed a part of the festival.

These honours, tardy though they be, are disagreeable to the clerical faction, which has not yet resigned itself to the new order of events, and which, seated in the Vatican, under the control of the Jesuits, unceasingly conspires to regain the lost temporal power.

Every effort is directed to this end. At a recent Catholic Congress

[CATHOLIC PRESBYTERIAN, August, 1883.

held in Germany, it was decreed that the first duty is not to observe the precepts of the Gospel, but to establish the independence of the Church; that is, the dominion of the priests. A late number of a Jesuit paper threatens a popular revolution to re-establish the temporal power; the meaning of which probably is an attempted union of the priesthood with socialism.

The truth is they still fear their victim, and the name of Arnaldo is as odious to the Jesuits now as it was in 1155 to Adrian IV. the English pope.

His ashes, thrown into the Tiber to prevent that generation of Romans from venerating the remains, were blown upon the air, and millions now revere his memory.

The separation of the spiritual from the temporal power; the poverty of the clergy and the simplicity and purity of their lives; and a return to the doctrines of the primitive Church were the ideas of Arnaldo; and, although his life was sacrificed, the truth gained strength not only in Italy, but in other countries of Europe, and in England.

A long and noble list of poets, patriots, and martyrs is that of Italy.

Dante reproves the cupidity of the Popes, and places the Orsini in hell because he was "Cupido sì per avanzar gli Orsatti."

Petrarch addressed an eloquent poem to Cola di Rienzi, the Roman tribune—

"Un signor valoroso, accorto e saggio,"

who strove to restore the liberty of Rome.

Petrarch also wrote the three sonnets which will remain as a fiery reproof to the corruption of the Papal Court of Avignon.

And so on to our own times poet after poet has inveighed against the temporal power and the corruption of the Papal Church, which were the themes of the discourses of Arnaldo.

Says Giambattista Niccolini in his immortal tragedy—

"Non lice al clero posseder, gli basti
Con parchi cibi a sostener la vita
Quanto gli offre il fedel."

"The priest should possess nothing. Let him live frugally on what the devout offer him."

The figure of this poor monk is conspicuous even in the midst of the great events which signalised the twelfth century. It was the century of the second and third crusades, the period when the feudal system was first shaken and the rights of the cities were asserted. Yet the history of many years of Arnaldo's life is unknown, and only a passing notice by the historians and biographers of the century throws a fitful light here and there upon his career. Even the exact year of his birth is unknown; his biographer, the Brescian priest Guadagnini, fixing it in 1105, while others think it was in the last years of the preceding century.

CATHOLIC PRESBYTERIAN, August, 1883.]

Ottone of Frisinga, the uncle and chronicler of Frederick Barbarossa, mentions him occasionally ; Saint Bernard, although his enemy, throws the clearest light upon the austerity and purity of his life ; John of Salisbury, a member of the court of Pope Adrian IV., gives some idea of his doctrine ; and so here and there the student has gathered the few data for the biography of Arnaldo. But this obscurity whets curiosity, and spurs the admirer to industry in searching the chronicles of that period.

The task of sifting the chaff from the wheat in what remains to us, of clearing his name from the calumnies that have been heaped upon it, and of bringing to the light an Italian glory which some had tried to bury in darkness and forgetfulness, has its own charm to generous minds.

Like a precious jewel, lost at night and covered in the mud, they seek it, take it up, clean and polish it, restore its beauty, and set it in its rightful place on the bosom of the fair lady of their dreams—Italia.

He was born in the city of Brescia, according to Ottone of Frisinga, and not in a castle or village near as some have believed, and probably belonged to a family in easy circumstances, as he had made theological studies, and become a member of the Augustine Order before going to France to study under the direction of the famous teacher, Peter Abelard.

Some assert that he was noble, but without giving any authority ; and it is mere conjecture that he went to Milan and Bologna to pursue his studies under the celebrated Irnerio. It is certain that he studied with Abelard, the accomplished scholar, the elegant cavalier, to whom the youthful students of France and Italy gathered, won by his new doctrines, and charmed by the grace and eloquence with which he expounded them.

Freedom of thought was the theory of Abelard eagerly received by his followers, and especially by Arnaldo, who, with the strong sense of the Italian, did not hesitate to apply this principle to a practical conclusion. "Neither long distances," says the Abbot Foulques, "nor the summits of the highest mountains and deep valleys, nor perilous and inconvenient roads, prevented these eager youths from going to Abelard," and we know that among these was Arnaldo. The young monk of Brescia, nourishing in the silent, cloistral life, aspirations for sanctity and development of intellect, thought he saw in the reported excellence of Abelard's teaching new means of progress, and hastened across the Alps to profit by it.

He became the friend and fervent upholder of Abelard, holding fast to whatever of sound doctrine was contained in his teaching, and finally dying for it even when the master himself failed to maintain it.

Saint Bernard represents them as "joined together against God and Christ like two serpents coiled tightly together ; corrupt in their own

studies, and corrupters of the simple; perturbers of customs, and contaminators of the purity of the Church."

From Paris, where lived his Eloise, Abelard fled to the Badia of San Dionigi, the fame of his learning and brilliant genius still attracting scholars notwithstanding the romantic tragedy which, not less than his doctrine, has made his name famous. But the philosophical theories and the religious dogmas he propounded displeased his superiors, and he fled from one refuge to another until he finally selected a deserted place called Nogent, which did not yet belong to the crown of France. There he constructed an oratory of canes and straw which he dedicated to the Trinity, but afterwards when his scholars once more gathered around him he called it the Paraclete.

These students of philosophy and religion had discovered a germ of truth that was destined to grow into a noble tree: "They lived in simple huts in the forest, eating only vegetables and bread, spreading their simple meal upon the green sod and sleeping at night on straw."

This hermit life was interrupted by the tempests which burst over Abelard on account of his doctrines. He left the Paraclete, and it soon became the abode of the Abbess Eloise with her nuns, while Abelard went to Brittany, and Arnaldo returned to Brescia.

The mystical theology and philosophical ideas of Abelard were sifted by Arnaldo, who studied them by the light of the sacred Scriptures.

From 1128 until 1139, his life in Brescia was an active crusade against the vices of the clergy. No mystic doctrines or learned dogmas were the themes of his impassioned discourses to the people, who were enraptured by his eloquence; but a practical reform of the Church and a return to primitive Christianity. He returned full of enthusiasm and anxious to impart his thoughts to his fellow-citizens. His enemy Saint Bernard even, while denouncing and reviling him, has left a portrait of him worthy to be that of an apostle.

"The spirit wears out the body; no life is more severe than his. He is a man who seems neither to eat nor to drink; he seems never hungry, and his only thirst is thirst for souls."

An anonymous historian of the Pontiffs says that he was austere and too rigid in his mode of life; that he lived upon little, fasted continually, and was never idle. His words were "honey;" his speech was "like a flood;" he was "rich in imagery, vehement—a wonderful orator." We are told that his "genius was remarkable, his sense of duty delicate, his soul courageous; that he was a finished scholar and very learned in the Holy Scriptures, which he studied continually." With more practical wisdom than his great contemporaries, Saint Bernard and Abelard, the former of whom inveighed equally with him against the vices of the clergy but without finding the remedy, he saw that the cause of this corruption was the possession of wealth and temporal power, and the diversion of gifts made by rich members of the Church to the exclusive use of the priests. This truth had long been evident

CATHOLIC PRESBYTERIAN, August, 1883.]

to a few reforming spirits in the Councils and in the Church, and the idea of the separation of the temporal from the spiritual power had been desired even by one of the Popes—Pasquale II. The merit of Arnaldo lay in popularising the idea—or, as Gregorovius expresses it, "the progress which this ancient dispute made was that it descended from high places to the people in the public squares." Not only Arnaldo, but his era was at war with the pretensions of the Roman Church, and there was a general political and social movement. The struggle between the people and their Bishops agitated Brescia during the years after Arnaldo's return from France. The city for half-a-century had been the scene of scandalous civil wars, the Bishops ambitiously striving to become its temporal lords. They led armies, commanded fortresses, and directed battles. Two bishops were driven into exile by the people, and the third—Maifredo—was opposed, in new intrigues against the rights of the people, by two consuls, and by Arnaldo.

Repairing to Rome in the year 1139, Maifredo procured from the Lateran Council and the Pope an order to silence Arnaldo, and when, on his return, armed resistance was opposed to his entering the city, this was converted into a decree of exile to the chief of the rebellion. Arnaldo fled to Paris, where he defended Abelard at the Council of Sens, in 1140; and when the master weakly abandoned his doctrines and became reconciled to the Church, Arnaldo continued the school which he had left, and taught for some time in defiance of his persecutors, in Paris. But he was without means, his scholars also were all poor, and his audacity was soon punished by a decree of banishment from France. An exile from Italy and from France, he found refuge in friendly Switzerland; and there, at Zurich, four centuries before Zuingle, he preached truth from the pure fountain of Scripture. The persecuted exile found a friend in Zurich in Guido of Castello, a Cardinal Legate to Germany, who had formerly been a disciple of Abelard.

The hatred and ingenuity of Bernard followed him even here. He warns Guido that "Arnaldo's word is like honey, but his doctrine is poison; that his head is like that of a dove, but he stings like a scorpion. He is the man whom Brescia vomited out, Rome abhorred, France and Germany cursed, and Italy refused to harbour. To be kind to him is the same as to contradict the commands of the Pope and of God."

Five years were spent thus, probably in teaching,—the resource of so many exiles.

The foreign language may have prevented him from exercising the same influence by his preaching as in Italy, and we next hear of him at Rome. The honourable Bonghi in his recent exhaustive study of all that is known of Arnaldo, suggests that he came as a penitent, weary of exile, content to retract the doctrines which he had so warmly exposed, and willing to express his contrition, as John of Salisbury asserts, "by

fastings, watchings, and prayers in the holy places of Rome." That he yielded in this is possible, but that he basely retracted, or that he "came in the garb of a penitent," is difficult to reconcile with the part which he immediately took in the revolution of the Romans against the same Pope, Eugenio III., who had granted him the absolution and permission to return to Italy.

The obscurity that veils great part of Arnaldo's life conceals the manner and the motives of this appearance in Rome. But the bold and devoted character of the man, and his apostolate among the Romans for the same ideas which he had heroically advocated in Paris and in Brescia seem to disprove any idea of base retraction or submission to his bitter enemy Saint Bernard, the friend and preceptor of the Pope.

The history of the resistance of the city of Rome at this period to the power of the Pontiffs is a series of fierce contentions—of battles in the streets and at the bridges; the Pope shut up in the Leonine City, or issuing forth to battle only to be killed, like Lucio II., by a stone in the forehead at the foot of the Campidoglio.

Inspired by the memory of past greatness, and restive under the hard yoke of the priests, the Romans established a city government, and elected Giordano, one of the nobles, to the chief office. The ancient formula, *Senatus Populusque Romanus*, became once more a reality. Arnaldo proposed the election of a new emperor instead of the German Frederick Barbarossa, and invited 2000 peasants into the city to aid in the revolution. But the nobles, displeased with these plebeian allies, then united with the Papal adherents still left in the city, and made peace with the Pope. They would not betray Arnaldo, however, and protected him although he had been excommunicated.

The accession of Nicholas Breakspeare, the only English Pope, under the name of Adrian IV., soon altered the position of Arnaldo. This fierce successor of Saint Peter, determined to obtain possession of the enemy of the Papacy, laid the city under interdict, and that in the beginning of Holy Week. No baptisms, no marriages, no processions with gorgeously-dressed priests and attractive music, no masses, no absolution were permitted. A funereal silence settled upon the city, and the superstitious populace at last constrained the Senators to visit Adrian in San Pietro, and promise the expulsion of his foe. Again Arnaldo took the way of exile, and fled to the Campagna, where he was captured by some priests, and kept prisoner in a convent.

Powerful viscounts, who were his friends, besieged the convent, and carried him away to their castle, and there he appeared to be in safety. But Adrian would not be thus baffled of his prey, and when Barbarossa came sweeping down from Milan to be crowned by him at Rome, he asked, as one of the signs of friendship, that he should find and deliver up Arnaldo.

Minister Baccarini in his discourse at Brescia, well said: "The long

CATHOLIC PRESBYTERIAN, August, 1883.]

struggle between the Papacy and the German empire, lasting eight centuries, had frequent truces, when they made peace, not to 'give to God the things of God, and to Cæsar the things of Cæsar,' but to oppress Italy together."

The unholy friendship of Adriano and Frederick was cemented by the blood of a noble victim, whose cruel death Frederick too late regretted, as he saw that the orator and reformer might have been useful to himself. The young Emperor took prisoner one of the viscounts and a threat to put him to death soon resulted in the betrayal of the confiding guest.

Arnaldo was taken to Viterbo, and there condemned to be hung; the body was then to be burned, and the ashes scattered in the Tiber, so that his followers should not be able to make relics of the remains. It is not certain that this decree was executed at Rome, although that is the popular impression. It is certain, however, that Arnaldo met death with firmness.

While the cord was already around his neck, and the wood for burning his dead body was being prepared, he was asked to retract his doctrines, and confess his sin, "as the wise do," says the poet-chronicler who records the scene, and was probably an eye-witness of it.

But he hopefully and intrepidly replied that his doctrine appeared to him good, and he did not fear to die for it, seeing in it nothing false, absurd, or hurtful. He then asked for a little time to pray, as he wished to confess his sins to Christ; and then, kneeling on the earth, with his hands and his eyes lifted to heaven, he groaned, sighed deeply, and silently commended his soul to God. All present shed tears, and even the executioners were moved to pity; but he did not weep, and resigned his body to death with courage.

Thus lived and died heroically the first but not the last martyr for the abolition of the temporal power, and the precursor of Wickliffe, Huss, Luther, Calvin, and Zuingle. His religious opinions were drawn from the same source as were theirs. He laid the axe at the root of the tree, and while Bernard only lamented the corruption of the Church, he boldly denied the priestly office to all who were unworthy of it, confessed to God only, and taught that the rule of conduct is found in the Scriptures.

"Happy that soul," exclaims Abelard, his friend, "which, meditating night and day on the law of God, is able to study all Scripture at its fountain. This is a pure brook, not a turbid stream running here and there."

SOFIA BOMPIANI.

[CATHOLIC PRESBYTERIAN, August, 1883.

AN UNSUCCESSFUL MINISTRY— JOHN RICHARD GREEN.

IT is impossible to read without deep emotion—emotion involving both high admiration and profound compassion—the sketch of the life and career of John Richard Green, now so well known for his histories of England, which Mr. Gell has given in the *Fortnightly Review* for May, 1883. We find the portrait of a man of many gifts, of a singularly sympathetic and tender heart, one who soared high above the region of shams and conventionalities, who was full of high enthusiasm directed to noble ends, and who spent his energies unweariedly in efforts to do the greatest good he could think of to the neediest class of his fellow-men. We find him,—brilliant scholar as he was, with a remarkable enthusiasm for historical study,—devoting himself to the Christian ministry because he deemed it the best sphere for useful work ; and spending the best ten years of his life in intense and unresting efforts to improve that Slough of Despond—the East End of London. We see him toiling day and night in the Great Dismal Swamp till consumption made him its victim, and compelled him to give up that course of active life to which he seemed to be called, and confine himself to the quiet work of the literary man. Unhappily, we see traces of another process that seemed to advance simultaneously with the loss of health—the loss of faith in the great doctrines which a clergyman of the Church of England professes to believe. The distress which his career gives us lies in the thought that, as the outward man perished, the inward man was not renewed, in the apostle's sense, day by day. However firmly he believed in the sincerity of the great heroes of the faith whose deeds he chronicled in his Histories ; however strongly he was convinced that it was through their mighty faith in God, and in Jesus Christ His Son, that the Puritans leavened the English nation of the seventeenth century with its deepest elements of strength and goodness, he does not seem latterly to have had any faith in the objective realities of the Gospel ; nay, it seems doubtful whether he even held the position of a theist. The career of such a man is intensely touching, and, in the same proportion, profoundly instructive. There must surely have been a great defect in the considerations that first induced him to give himself to the Christian ministry. Somehow, success was denied even to his most earnest, sustained, and self-denied efforts ; and he was led ultimately to think of Christianity as a failure, and the Christian ministry as an incapable instrument, an instrument that would never succeed in civilising and Christianising such regions as the East End of London.

CATHOLIC PRESBYTERIAN, August, 1883.]

From Mr. Gell's sketch we learn that Mr. Green was born at Oxford, we suppose a little more than forty years ago; that he was familiar from his youth with all the famous Oxford figures—Pusey, Newman, and the other men who were instrumental in the mediæval revival; and that, while he did not accept their views, he was touched by the new grace with which they invested religion. He seemed to form a very independent opinion of Oxford,—"With all its faults of idleness and littleness, there is a certain charm about Oxford which tells on one—a certain freshness and independence;" he liked it so far, but was not satisfied with it. There was much about it to stimulate his historical spirit, but even the gratification of that spirit did not seem to him a sufficiently great purpose of life; the soul within him swelled and struggled under impulses of a far higher kind. Seeing a vast work of moral and spiritual reform to be done in England, he was attracted towards the ministry of the Established Church as affording the only position in which he could hope to do such good as he desired among the people. The writings of Frederick Maurice had helped him to this conclusion, and Mr. Gell tells us that he was constantly repeating the sentiment that the Church of England was "the avenue, and the one avenue, through which moral truth and moral enthusiasm could be diffused through the mass of the people." His first charge was a very desolate parish at Hoxton, where the vicar had been suspended, and where the whole work of the parish lay ruined and disgraced. In a few months, through his attractive preaching and the ornate service which he established wherever he went, a congregation was gathered. "He preached," says Mr. Gell, "with the deepest thoughtfulness and most serious utterance upon the problems of the daily conduct and morals and aspirations of the men before him, reasoning chiefly of temperance and justice rather than of judgment to come." His idea was, to use his own words, "that high thinking, put into plain English, was more likely to tell upon a dockyard labourer than all the 'simple Gospel sermons' in the world. His sympathies were plainly with Broad Church, not Evangelical views.

"With interruptions," says Mr. Gell, "caused by ill health, Green spent what he always called the best ten years of his life in fighting the battle of religion and civilisation amidst the teeming social chaos of the east end, and in a hopeless effort to impress that ever changing, ever swelling tide of population with which the industrial transformation of our age are drowning the modern city. . . . Green broke down, as many another is breaking down in similar toil, under the hopelessness of overtaking the work, the inadequacy of the support, the solitude, the discouragement, the squalor. His was a nature which could not take rest whilst any work remained to be done, and in the east end the work of a parson of genius was no less than infinite. Into each position to which he was appointed —St. Barnabas, Holy Trinity, Hoxton, a mission curacy of St. Peter's, Stepney, and finally the neighbouring vicarage of St. Philip's—he threw himself with the whole energy of his nature, and from each in turn, after an effort more or less prolonged, he withdrew with shattered health."

[CATHOLIC PRESBYTERIAN, August, 1883.

Some idea of his manifold interests and troubles may be got from his account of an east end vicar's Monday morning.

"All the complicated machinery of a great ecclesiastical, charitable, and educational organisation has got to be wound up afresh and set agoing again for another week. The superintendent of the Woman's Mission is waiting with a bundle of accounts, complicated as only ladies' accounts can be. The churchwarden has come in with a face full of gloom to consult on the falling off in the offertory. The Scripture-reader has brought his visiting-book to be inspected, and a special report on the character of a doubtful family in the parish. The organist drops in to report something wrong in the pedals. There is a letter to be written to the Inspector of Nuisances, directing his attention to certain odoriferous drains in Pig and Whistle Alley. The nurse brings her sick list and little bill for the sick kitchen. The schoolmaster wants a fresh pupil-teacher, and discusses nervously the prospects of his scholars in the coming inspection. There is the interest in the Penny Bank to be calculated, a squabble in the choir to be adjusted, a district visitor to be replaced, reports to be drawn up for the Bishop of London's Fund and a great charitable society, the curate's sick list to be inspected, and a preacher to be found for the next Church festival."

When such a calamity as cholera sent its panic through the district, or when, on a sudden, trade collapsed, employment ceased, and half-a-million of people were brought to the edge of starvation, we may well believe that the east-end parson's energies were so overtaxed that an utter breakdown would have been the most probable result. But amid all these distracting toils and cares, Mr. Green bravely held on his way while health lasted. And all the while he was prosecuting his studies for a "History of the Angevin Kings." More than that, he was hard pressed for money. The work of the district demanded an outlay far beyond its resources. Getting £300, Mr. Green was spending £700. If one year there was a deficiency in the school fund of some £43, he had to pay it out of his own pocket. How was this to be done? By writing two articles every week to the *Saturday Review*, and other articles besides, which after a hard day's parochial work would consume several hours of the night and rob him of half his sleep. His wonderful power and facility as a writer, his brilliancy, his humour, his sarcasm, made this for the time being a positive enjoyment, but how it drained his strength and prepared for the final breakdown may readily be imagined. Meanwhile, Mr. Green was not achieving the kind of success he desired.

"Starting with the idea," said one of his comrades in work, "that Christianity as a spiritual power ought to attract the people, we could not but see our failure. Brimful of work, eloquence, and power, Green, I have no doubt, felt that he could make no commensurate impression on the masses about him. Those were awful days. Protestantism, in its most repulsive aspect, denounced every attempt to improve services; while we knew that an imbecile had only to put on a green garment one day, and a red one the next, to attract more people than all the arts of humanism. We certainly failed in so far as we attempted to appeal to the people by an application of Christianity which not one of us, by the way, had thought out."

Finding his public services unavailing, Mr. Green fell back on

CATHOLIC PRESBYTERIAN, August, 1883.]

personal friendship and influence. He made friends of the people, tried to get into sympathy with them, planned amusements for them, took them excursions, got up penny readings without the penny, and did everything he could to attract and interest them. Any cases of success were but as a drop in the bucket, and even in reference to these, he felt more and more that this was not the way to influence the parish. Besides, his difficulties as to creed were multiplying, and his discomfort was increasing. In 1869 things came to a crisis. He resigned his living.

"There was to be no more toiling after impossibilities, no more tilting against prejudices and stupidities with the daring delicate lance that shattered itself upon them in vain, no more self-squandering upon people whom he could not deeply touch, and upon ephemeral journals that were forgotten in a week. He would henceforth write his book. But he retired from the post he had so bravely held a broken man."

He retired to write those histories with which his name is so honourably connected. But, as far as appears, he had ceased to believe in the mission of the Christian minister, and in the power and even in the truth of Christianity itself. He did not hold any longer with the Apostle that the Gospel was the power of God unto salvation to every one that believeth, nor could he believe with the prophet that in connection with it the influence was to be found by which "the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose."

Yet the very thing which seemed impossible in the east end of London has been done elsewhere. The Fiji Islands have undergone a wonderful transformation. Madagascar and many districts of the African Continent, the wild islands of New Hebrides, and the Hawaian Archipelago have yielded to the Gospel, and became new creations in Christ Jesus.

Dr. Chalmers did not find the West Port of Edinburgh so hopeless a field. Mr. Moody was not so discouraged amid the drunkards of Glasgow. The Salvation Army have taken their own grotesque ways of attacking people, but they have met with more solid success than Mr. Green and his fellow-workers achieved. Why did Mr. Green not do better? He had ability, zeal, enthusiasm; he had the best position, as he often said, for civilising and Christianising the masses; he had sympathy, heart, intellect, manner, learning, all on his side. Why then did he fail?

For two reasons, as it humbly seems to us. In the first place he had not a sufficiently clear and encouraging message for the people. We know what is implied in his disparagement of simple Gospel sermons. We know what is meant by the stress laid on the humanities and the present duties, and the aspirations of men wishing to live better. All this manifestly implies that Mr. Green was not in sympathy with evangelists of the Wesley and Whitefield type, albeit these have reached peoples' hearts and changed their lives.

We are quite aware of the defects often connected with evangelistic ministrations. But the way to remedy these defects is not to take away the heart from the message of the Gospel. There is ample scope for introducing the humanities and present duties, and the aspirations of men's hearts,—for attending to all these in connection with a due place for the doctrine of Christ and Him crucified. Expectations may easily be raised of a transformation of human life by means of preaching which gets as close as possible to the interests and aspirations of humanity, but does not contain a doctrine of atonement, or a doctrine of the Holy Ghost. Mr. Gell tells us that Mr. Green found the system of Maurice too confined, and that he ultimately burst through it. His experience was painful but valuable. When we give up the atonement and other doctrines as being repulsive to man's reason, we are not at the end of the process. Further sacrifices are necessary, and at length all supernatural religion comes to be thrown overboard.

Mr. Green's other error we conceive to have been that he thought that spiritual power resided in things that have no such power; while he overlooked the true source of power, the real secret of success in the Christian ministry.

He attached a great deal of importance to the position of a minister in the Church of England. "Ecclesia Anglicana" was a wonderful instrument, if it were only rightly worked. It was the only instrument capable of "elevating the democracy to a loftier conception of the import and significance of life and duty." If it had failed formerly in the east end from being badly worked, it could not but succeed well if it were worked better. It *was* worked better, and yet it did not succeed.

More than this, Mr. Green overlooked the great fact, revealed by the risen Saviour to His apostles, that men receive ability for their work in the ministry only when they are "endued with power from on high." If ever our Lord uttered plain words, it was in making this statement. The proceedings and success of the early Church were a lesson to the Church of all time that men could succeed in turning sinners from the evil and error of their way only when they were the instruments of the Holy Ghost. Broad churchmen may stamp this doctrine as fanatical, as belonging to an exploded system. But that it was taught by our Lord cannot be disputed. That the experience of the Church has confirmed it from age to age is equally plain. We may join very thoroughly with Mr. Green and others in pronouncing Christianity a failure—*when not worked by men endued with power from on high.* The highest social influences, the greatest earthly advantages, the patronage of the highest names, the use of the noblest gifts, must fail if this great condition of success be overlooked. Systems, organisations, the co-operation of every friendly influence, material, intellectual, and social, will fail if the attitude of the worker towards the Holy Spirit does not correspond to that of the Apostolic Church. Invaluable though such things are as secondary aids, they are often the occasion

CATHOLIC PRESBYTERIAN, August, 1883.]

of great evil, by being leant on as primary influences. The Church is in the true way to effect a vital change only when her deepest feelings find expression in the words, "Not unto us, O Lord, not unto us, but to Thy name give glory."

Is there no great lesson here for young ministers entering on their life-work at home, to say nothing of missionaries going out to labour among the heathen? The love of work, that seems to be a symptom of the time among young ministers, is a valuable and promising feature. How infinitely more ground have we for hope when men enter the priest's office, not to eat a bit of bread, but eager to be useful, intent on labour, full of the purpose—

"To scorn delights and live laborious days."

"To him that hath shall be given." As a rule when young ministers have this desire, light may be expected to be given them to guide them in the exercise of it. But the case of Mr. Green and similar cases show that this is not to be depended on in every case. And may there not be others at this day going forth to grapple with their work under the same misapprehension as to the source of power that were so fatal to him? Perhaps it is not every one that has Mr. Green's high ideal of what constitutes success, or his vivid apprehension of failure. To make the service attractive and gather people to the church, and while they are there to bring them under a mild, general Christian influence, is all that some men aim at. But, after all, the renewal of hearts, the transformation of lives, the elevation of the tone of moral and spiritual life, is the only true success. It is this that so emphatically needs spiritual power. It is this that makes many ministries comparatively barren and unfruitful, even amid much apparent activity. Preparation for the ministry may be very varied and full; the equipment of theological institutions may be very complete; the desire in young bosoms to be engaged in useful Christian work may be very strong; but, after all, we see that the most active and outwardly successful ministry, when weighed in God's balance, will be found wanting, unless profound heed has been given to the Lord's word,—"Ye shall receive power after that the Holy Ghost is come unto you."

LAND TENURE IN BIBLE TIMES.

III.—THE HEBREW SYSTEM.

IN seeking to trace the land systems of Scripture, we have already come somewhat incidentally in contact with the Hebrew herdsmen, amid the wolds of Canaan and in the pastures of the Delta, and we have now to consider the land system of the Hebrew people themselves when they become a settled community in their promised land.

[CATHOLIC PRESBYTERIAN, August, 1883.

It is no mere coincidence that, at the precise moment of history when Joseph, the Israelitish Viceroy of Egypt, is revolutionising the land system of that country, the Israelites are themselves compelled by famine to leave their homes in Canaan and seek an abode in Egypt. Neither is it an accident that when, after the consolidating influences of four centuries of Egyptian life during the most brilliant stage of Egyptian culture, the Israelites were led forth from the land,—a nation, and not a tribe,—their leader was one who was nurtured at the court of the Pharaohs, and "instructed in all the wisdom of the Egyptians." These are circumstances which manifestly illustrate the movements of that "Divinity" which "shapes the ends" of nations, as of individuals, and works out the "increasing purpose" that runs through and unifies all human history. The influence of Egyptian elements upon the institutions of Israel are nowhere more marked than upon their land system.

It may be noticed, in passing, that the Israelitish land system is the only one which, as we shall afterwards more particularly see, was complete at its institution or promulgation. All other land systems have been the outcome of the circumstances and conditions of the peoples among whom they prevailed, and have been varied, modified, or developed with the successive changes in the circumstances and conditions of these peoples.

Anything approaching an exhaustive treatment of this subject would involve an inquiry into many points which cannot be embraced in the present paper. All we can hope to accomplish is, after briefly glancing at the general condition of the Israelites at their entrance into the Promised Land, and at the peculiar features of that land, to give a brief exposition of their land system.

We must bear in mind that the Israelites at the time of their entering Canaan, were not an undisciplined horde, but a nation of about two millions, with laws and institutions, a graduated system of officers and courts of law, and a national religion in full operation. For this people an appointed territory waited to be conquered. That territory extended from the Euphrates on the east, to the Mediterranean on the west; and from the entrance of Hamath, at the northern extremity of Lebanon, on the north, to the river of Egypt on the south. Now, the country comprehended within these limits is perfectly unique; it possesses features unparalleled in any other portion of the world. Within its limits are to be found the characteristic qualities and features of every quarter of the globe. Sea and desert, mountain and plain, hill and valley, tropical, temperate, and arctic regions; the phenomena of all these are brought together within the narrow compass of the Promised Land; so that Palestine has not inaptly been termed "a sampler of the world, a museum country, many lands in one." "Set in the midst of all other lands," the covenanted territory of the Israelites presents an epitome of them all. It was, therefore, peculiarly fitted to be the home of a

CATHOLIC PRESBYTERIAN, August, 1883.]

divinely chosen race, and the scene of a divinely prescribed constitution, that were to be world-wide in their ultimate influences.

I. The *first* and fundamental principle of the land system prescribed to the chosen people who were to inhabit this typical land was, *that the land belonged to Jehovah, and was to be held by the people immediately of and under Him, as their Sovereign and paramount Superior and Lord.* "The land is mine, saith the Lord: ye are strangers and sojourners with Me."

The direct and immediate relation of Jehovah to the people is, indeed, the fundamental principle of the whole Mosaic legislation and polity. Jehovah was, to the Israelites, not a metaphysical conception, but a personal reality. He was a veritable Person, who bore a special and peculiar relation to them. He was the "God of their fathers," Abraham, Isaac, and Jacob. He was their deliverer from Egyptian bondage. He had accompanied them throughout the long journey interposed between the servitude of Egypt and the free national life of Palestine, manifesting His presence in visible form, and working miracles for their deliverance, sustenance, and advancement. And now, in reliance upon His promised aid, they were entering upon the land which, centuries before, He had promised to their ancestor. The land was, therefore, in a very peculiar and emphatic sense, the Lord's; and it was as His people, owning Him as their Sovereign, that the people were to hold it. In this we have a manifest analogue to the essential characteristic of the Egyptian land system—the ownership of the crown—only sublimated, spiritualised, raised into that atmosphere of "practical divinity" which pervades the whole Mosaic economy. Just as really as the soil of Egypt was held to belong to Pharaoh,—just as really as Pharaoh was acknowledged to be the paramount owner of the land,—just as really as the peasant cultivators of Egypt recognised the proprietorship of Pharaoh,—so really was the soil of Palestine held to belong to Jehovah, so really was He to be acknowledged as the Sovereign Proprietor of it all, and so directly and practically were the Israelites to hold and cultivate it under Him.

The Divine ownership of the soil—the recognition of all right to it as flowing immediately from God—was, with the Israelites, no empty legal fiction, brought in to crown a speculative theory; but it was the most vital and all-pervasive principle of their polity. It was the foundation of their national constitution. All their obligations and duties were measured by it. It gave sanction to their laws. The prohibition to use the first three years' produce of fruit-trees; to engraft one plant upon another of a different kind; to sow with mixed seeds; to remove landmarks; to add field to field; to alienate the soil; the offerings of the first-fruits and firstlings; the tithing of their produce; the law as to gleaning; as to taking casually of the fruit of another man's vineyard or field; the Sabbatic or fallow year, and the jubilee; the sacred festivals of the Passover, the Pentecost, and the

Tabernacles, which compassed the whole cycle of their agricultural year; the promises of plenty, when the skies should drop down fatness, and the earth yield her fruit in abundance; and the threatenings of drought and famine, when the heavens should be as brass, and the earth as iron;—all flowed and derived their significance and sanction from the principle that the land was not their own, but was held by them as the hereditary vassals of the Lord.

II. Flowing naturally—indeed one might say logically—from the principle of the Divine ownership of the soil, and its possession by the Israelites as the Lord's chosen people, is the next feature of the Israelitish Land System—viz., *the equal partition of the land among the whole families constituting the nation.*

In Numbers, chapter xxvi., we read that when the Israelites were numbered before their entrance into the Promised Land, and found to consist, exclusive of the Levites, of 601,730 men above twenty years of age, Jehovah said to Moses, "Unto these the land shall be divided for an inheritance, according to the number of their names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

It is to be noticed that, in the actual division of the land, each tribe was to receive its allotment in proportion to its numerical extent, distinct from the others; and that the tribal allotment was thereafter to be apportioned among the whole families composing the tribe, so that each should have its own definite share. Besides, it was subsequently provided that an allotment in the territory of one tribe should never become the possession of any member of a different tribe, so that heiresses or heiress-portioners, could marry only "in the family of the tribe of their father."

These subsidiary enactments, doubtless, had reference specially to the peculiar character and aims of the Israelitish constitution. They tended to preserve and perpetuate family and tribal traditions and sentiments; they facilitated the keeping of accurate genealogical records; they provided a basis for the practical operation of the law of jubilee; they promoted the self-government of the people by the graduated judicatories of the family and the tribe; and they, at the same time, welded the people into one compact commonwealth, by the bonds of an equal interest in the soil.

It is not unworthy of passing notice that, according to Herodotus (ii. 109), the soil of Egypt was "divided among the inhabitants, square plots of ground of equal size being assigned to all."

The land actually possessed by the Israelites never, at any time, comprehended the full extent of their covenanted inheritance. By their

failure fully to realise and pursue the high purpose of their national life, they fell short of the conquest of their complete inheritance. But the portion of the land actually divided by Joshua, at their entrance, has been computed at twenty-five million acres, giving over forty-one acres as the extent of the several allotments.

It is obvious that, under such a system—a system involving the equal partition of the whole land, in moderate allotments, among the whole families of the nation—there was no room for any separation between the *possession* and the *cultivation* of the soil. Each family had its own landed inheritance, sufficient in extent to stimulate and reward the industry of its members, and to render them independent of the others. The land had not to provide for the proverbial "three profits;" but was cultivated by a numerous class of resident cultivators, who themselves enjoyed the full fruits of their industry and skill. Accordingly, it is not until after the exile—when the unity of the nation was irretrievably broken up, and when the land was no longer held under the original tenure—that we find the traces of anything like the contract of location or lease—the letting of land by its possessors to a separate class of cultivators.

This system, as Professor Blaikie remarks,* was "equally opposed to the accumulation of overgrown properties in the hands of the few, and to the loss of all property on the part of the many. The extremes of wealth and poverty were alike checked and discouraged, and the condition eulogised by Agur—a moderate competency, neither poverty nor riches—became the general condition of the citizen."

It is, of course, impossible here even to glance at the much discussed question of the relative merits of an aristocratic or a peasant proprietory, of large or small landowners, of extensive or limited farms. But it is interesting to notice that, in the Israelitish land legislation, we have precisely and practically that system of peasant proprietory which we find existing and flourishing in many countries, and to which not a few of those who have given the most independent, and thoughtful, and earnest attention to the matter, look for the solution of the difficulties which are gathering around the subject in our own land.

III. The next feature of the Israelitish land system is, *That the return to be made by the people for their lands was precisely the same as that which Joseph fixed to be paid by the Egyptian crown tenantry—viz., one-fifth of the gross annual produce.* In the case of the Israelites, however, this fifth was divided into two-tenths, and its payment was prescribed in a form breathing the spirit rather of grateful religious acknowledgment than of strict legal exaction. It will be remembered that, under the Egyptian system, the priests had certain lands appropriated to them for their support, which they farmed out to tenant cultivators. In the Israelitish legislation, however, the Levites, the

* "Old Testament Light on our Social Problems," in "Essays by Ministers of the Free Church."

priestly tribe, were entirely excluded from participating in the division of the land. Their functions were to be spiritual; and they were, accordingly, to be freed from engaging in agriculture, the principal industry of the people. On account of this exclusion, and of their consequent dependence for their support upon the remaining tribes, one of the tithes or tenths was to be given to them. The other tithe was, under the solemn sense of responsibility to their great King, to be devoted to the purposes of religious thanksgiving and hospitality, and to the exercise of charity to "the poor, the widow, the fatherless, and the stranger," whom the Israelites were ever enjoined to regard as the objects of their Lord's peculiar care.

IV. The next characteristic of the Israelitish land system is, *That the land thus allotted to the people, and held by them as the vassals of the Lord, was inalienable.* "The land shall not be sold for ever, for the land is mine, saith the Lord."

It was clearly requisite, for the maintenance of the essential characteristics of the Israelitish constitution, and for the realisation of the national destiny, that the land *should* be inalienable. A system which permitted of the aggregation, more or less rapidly, of the land of the country into the hands of the few; and of the consequent detachment, more or less extensively, of the population from the soil, would have been fatal to the preservation of the national existence, and to the realisation of the national destiny. Accordingly, the law distinctly and absolutely prohibited the sale or alienation of the land; and expressly deduced that prohibition from the fundamental principle of their polity, that the proprietory right in the soil belonged to Jehovah, and that the only right to it which the Israelites had was that of temporary usufructuaries or life-renters. "The land shall not be sold for ever, *for* the land is mine, saith the Lord; ye are strangers and sojourners with me."

But, still further to fortify this prohibition, the law enacted that, while the Israelites were to be free to exact interest upon loans made by them to strangers, they should not be permitted to lend to one another upon interest (Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20). The real purpose and scope of these enactments appear to have for ages been misunderstood. The canon law, viewing them as part of the moral law, founded upon them a strict prohibition of all interest upon loans. The ecclesiastical councils issued numerous regulations against usury; and the Church regarded the offence as so heinous, that it punished all who were guilty of it with the highest sentence of excommunication, and even with the denial of the right of burial. The schoolmen, too, following out their method of applying to questions of theology the principles of their master, Aristotle, who denounces usury as "contrary to nature," united in its condemnation. Indeed, it is not until after the Reformation that sounder views prevailed, and that the taking of interest upon loans was legalised by statute. But the Mosaic enactments against usury or interest were,

CATHOLIC PRESBYTERIAN, August, 1883.]

in reality, measures, not of ethical requirement, but of political and agrarian expediency. Hence, in Exodus and Deuteronomy they are inserted among the laws regulating the civic life of the people; while in Leviticus they are included among those relating to the land, its inalienability, and the regulations of the Sabbath year and jubilee. Had the Israelites been permitted to lend to one another upon interest the lands of the borrowers would gradually have become encumbered, and would ultimately have passed into the possession of the lenders. Among the "discommodities" or evils of usury, Lord Bacon specially mentions that of its certain tendency "to bring the treasure of a realm or state into few hands;" and Lawson, in his History of Banking, dwells upon the irresistible tendency of usury or interest to "centralise capital." Among a people like the Israelites, whose polity was founded on agriculture, and whose wealth chiefly consisted in and depended on the land, the permission to lend to one another upon interest would, by a process more or less gradual, but equally certain in its operation, have resulted in the aggregation of the land into the hands of the opulent few. Of this tendency of usury or interest, we have an actual instance among the Jews themselves, in the time of Nehemiah, when the poorer Jews borrowed from the richer, upon mortgage over their lands, which they became unable to redeem; and the final effect was averted only by Nehemiah stringently applying the old law, and requiring the nobles to forego their claim to interest, and to release the land (Neh. v. 1-13). And this ultimate effect of usury was actually produced in Athens and in Rome, where the whole lands gradually fell into the hands of the rich, and where the poor became so oppressed by the burden of their debts that a social revolution followed. To prevent such a possibility among the Israelites, the law imperatively forbade them lending to one another upon interest; and it emphasised these enactments by invoking the most direful imprecations upon those who, in defiance of them, should "add field to field," absorbing in their own possession the adjoining inheritance of others. Accordingly, we actually do find that, when a period in the national history came when these prohibitions were systematically disregarded, when the prophets had to denounce the "taking of usury and increase," the "oppression of the poor and needy," the "spoiling of their heritage," the "adding field to field," it was swiftly succeeded by the exile.

At the same time, provision was made by the *law of the jubilee*, for harmonising the rigour of this principle of inalienation with the freedom of the individual possessor to dispose of his own limited interest. The law of the jubilee is minutely detailed in Leviticus, chapter xxv., and there is no part of the Israelitish legislation more worthy of close and intelligent study.

We are probably too apt to regard the institution of the jubilee as mainly, if not exclusively, a religious ordinance,—as the climax and

crown of that sabbatic system which hallowed the *seventh day* to the service of the Lord, the *seventh month* to the solemnities of the great atonement, the *seventh year* to the sabbatic rest of the land, and which culminated in the free joy of the jubilee on the completion of seven sabbatic years. The jubilee, like every other part of the Mosaic polity and ritual, had doubtless a spiritual significance, and was to be observed in a religious spirit. But it was primarily an integral and essential part of the Israelitish land legislation. Its object was not, as is too generally represented, merely to secure the inalienation of the soil, for that was already adequately secured by the prohibition to sell and the inability to mortgage. Its objects were, to define and secure the right of the individual possessor of the soil, in subordination to that prohibition; to enable the individual possessor of the land to dispose, if need were, of his own interest, without affecting the rights of successors; and at the same time to bring back the land to his successors, freed and disencumbered of all burdens and trammels.

The law distinctly and absolutely forbade the sale or alienation of the land, and fortified the prohibition by the enactments against usury or interest. The successive landholders had, therefore, in reality, only a liferent interest in it; and it was equitable and conceivably beneficial that they should possess the power of disposing of this limited interest. Innocent misfortune might compel, or other causes might induce, them to part with it. And this the law of jubilee enabled them to do. By that law, the landholder was enabled to dispose of the usufruct—the right to the fruits—of the land, for a period not exceeding, at its ultimate possible limit, the interval between the age of twenty, when a male Israelite attained full majority, and seventy, the estimated end of a normal human life. All that the landholder was empowered to dispose of was his own liferent interest. But neither the seller nor the purchaser knew what would be the certain duration of that interest; and in these days actuarial tables, exhibiting the average expectation of human life, did not exist. The law of jubilee therefore stepped in and converted each liferent interest into an interest terminating at the next jubilee; and the purchaser paid for it a price corresponding to the number of years intervening between the sale and the jubilee, under deduction of the sabbatic or fallow years.

But the disposal even of this limited interest in the soil was not an absolute or irredeemable one. The power to sell it at all was a concession to human frailty or necessity. It was not to be presumed that a true-hearted Israelite would alienate his interest in the soil of the covenanted land, except under the severe pressure of adverse circumstances. Indeed, so strong do we find this attachment to the soil, that even in the troublous times of Ahab, Naboth repels the overtures of the king for his land with the exclamation, "The Lord forbid it me that I should give the inheritance of my fathers unto thee" (1 Kings xxi. 3). And so, to afford an opportunity for the redemption of the

land, if the circumstances of the seller should improve, or a kinsman be willing to take his place, the law of jubilee provided that the seller or his kinsman should at any time be entitled to redeem the liferent by paying to the purchaser the value of the usufruct for the period still to elapse between the redemption and the jubilee, calculated on the basis of the original price.

It is only to be noticed further that the prohibition to alienate did not extend to dwelling-houses in walled cities. As these were not in any way connected with the agricultural occupancy of the land, they might be sold in perpetuity; but, to prevent coercion, or thoughtless disposal, or hardship from other causes, the law provided a species of *annus deliberandi*, so that the house could be redeemed at the stipulated price, at any time before the expiry of a year from the day of sale, after which it became irredeemable.

The law of jubilee had, of course, a national as well as an individual purpose, a religious as well as a secular significance. It was part of that great system of types which ran through the whole of Mosaism. It made provision for the periodical removal or modification of the inequalities which sprang up among the people in the course of years. It prevented families being permanently impoverished through the incapacity, the profligacy, or the misfortune of an individual member. It periodically restored all diverted lands to their true owners, freed of all incumbrances and trammels. It was a national rejuvenescence, a periodical restoration and renewal of the original constitution of the Commonwealth, and an infusion of fresh life and spirit into the whole community!

The only other portion of the Israelitish land system that remains to be noticed, is *The Law of Succession*. The Israelitish law of inheritance is thus expressed in Numbers xxvii.,—"If a man die and have no son, then ye shall cause his inheritance to pass unto his daughters; and, if he have no daughters, then ye shall give his inheritance unto his brethren; and if he have no brethren, then ye shall give his inheritance unto his father's brethren; and, if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it."

The Mosaic law makes no provision regarding the testamentary disposal of property; and the idea of such a power is excluded both by its fundamental principle, to which we have adverted, and by the system of heritable succession which it expressly prescribes. The principle that the land was the Lord's, and that the successive generations of Israelites were merely "strangers" temporarily "sojourning" upon it, necessarily excluded the power of posthumous settlement, no less than that of alienation during life. The man to whom the proprietory right in the soil did not belong, who had in reality a mere liferent interest in it, and who was further expressly prohibited from selling or alienating it during his life, was necessarily and naturally precluded from control-

ling the succession to it after his death. Testamentary settlements are the product of a later age, when the sense of individuality is more highly developed, and when consequently the posthumous power of the individual comes to be recognised. In Jewish law the recognition of the power of testamentary disposal does not appear until the time of the later Rabbinical Jurisprudence; and its appearance then is doubtless due to the influence of contact with the legal conceptions of Rome. It is at once an interesting fact in the history of jurisprudence, and a singular fact in the history of the Church, that just as we owe to the Church the existence, for centuries, of usury laws, based upon a misconception of the Mosaic enactments on the subject, so we also owe to the Church, in large measure, the modern belief in the sanctity of wills for which there is, in the Mosaic legislation at least, no shadow of warrant. This is probably owing to the circumstance of the Church succeeding to the privilege of the custody and registration of wills, which pagan temples previously enjoyed; and to the temporal benefits which the Church derived through the bequests of pious testators. Hence it is that the decrees of the early Provincial Councils bristle with anathemas against those who deny the sanctity of wills. And the Church, presumably on the ground of their *quasi* sacred character, continued for centuries to exercise a jurisdiction over matters of a testamentary nature. The Mosaic legislation, however, lends no countenance to the pretensions of men, not only to enjoy the property during their own lifetime, but to project their will over it after their death. It acknowledged no power in the dead man's hand. Under that law, as we have seen, each landholder had virtually a mere liferent interest in the soil. He had the fullest liberty to deal with that limited interest, but he must equally regard the interest of those to whom the property was to descend. The law of jubilee prevented the possibility of encumbering the rights of descendants. The law of inheritance defined the line of descent. If there were sons they took the whole inheritance, presumably under the obligation to maintain the widow and unmarried daughters, if there were any. It is elsewhere provided that the oldest son was to receive "a double portion" of "all that his father had" (Deut. xxi. 17). It is extremely doubtful, however, whether this provision applied to the hereditary land, and probably the sounder opinion is that it did not. If there were no sons the daughters took the inheritance equally; but, to prevent them carrying the property into a different tribe, it was subsequently enacted that they should marry only "in the family of the tribe of their father." In default of sons and daughters, the inheritance devolved upon the brothers of the deceased, and, failing them, upon his paternal uncles, and, failing them, it went to the nearest kinsman in agnate relationship.

The implied prohibition of the posthumous settlement of land, and the strictly family and agnatic descent of the land were, as we have

CATHOLIC PRESBYTERIAN, August, 1883.]

seen, a necessary consequence of the fundamental principles of the Mosaic legislation. But it is interesting to observe that, in the succession of the family to the land, and in the incapacity to restrict or trammel the right of successors by posthumous provisions, we discern principles to which the views of the most enlightened of modern economists and statesmen are steadily approximating.

In a brief concluding paper we shall endeavour to show the *apologetic value* of what has now been pointed out, and its bearing on some of the critical questions of the day.

RICHARD REID.

PIERRE DU MOULIN.

THE old Huguenot writers and preachers are not so well known in this country as they ought to be, and as they were in a former generation. They appear to have been much read and studied by the English Puritan Divines. You will find in Flavel, and Owen, and Charnock constant quotations from their best authors, such as Daillé, and Mestrezat, and Le Faucheur. They were, indeed, the contemporaries of these authors. But we are of opinion that their works may still be consulted with much advantage in our own time. The men themselves were, many of them, noble specimens of Christian ministers, who illustrated the Gospel by their lives and by their death, as well as by their learning and their eloquence.

In these pages we propose to give some account of one of their number who flourished in the end of the sixteenth and the commencement of the seventeenth century.* Pierre du Moulin was the son of Joachim du Moulin, one of the ministers of the Reformed Church of Orleans. He was born in Normandy, in 1568. Happening to be in Paris, while yet a child of four years of age—at the time of the dreadful massacre of St. Bartholomew—he was saved by the affection of an old servant of the family. Not much is known of his youth. But he appears to have studied in the first instance at Sedan, and then to have passed over into England and spent four years at the University of Cambridge under the care of some of the most celebrated Professors of the day. He afterwards recrossed the Channel into Holland, and repaired to Leyden, in order to profit in philosophy by the prelections of Du Jon. The voyage was a most unfortunate one. It ended in shipwreck and the loss of all his books. This accident, however, was really useful to the young student, as it furnished the occasion of a fine poem, in which, under the title of "*Votiva Tabella*," he commemo-

* We are much indebted in this sketch to Haag's "*La France Protestante*," and Vinet "*Histoire de la Predication*."

rated the calamity. It was from this date, indeed, that his reputation took its rise.

Du Moulin was only twenty-four years of age when he was placed in the Chair of Philosophy in Leyden. In this position of high distinction, taking for his text-book the Organon of Aristotle, he taught a very numerous band of admiring pupils. Among these was the youthful and afterwards famous Grotius. On his return to France in 1599, Du Moulin was called to be one of the ministers of the great church of Paris, which was not allowed to worship within the walls of the city, but assembled at Charenton. There he remained for twenty-six years. But, at the same time that he held this post, he appears to have been the chaplain of the Princess Catharine of Bourbon, sister of Henry the Fourth and Duchess of Bar, who held him in great esteem. Those were the days in which, in accordance with a settled plan of seduction, sham conferences were held, with a view to the conversion of the great Huguenot nobles and ladies of the court to the Romish faith. The talents which Du Moulin displayed on such occasions, and especially in public debates with the apostate minister Cayet, enhanced his reputation exceedingly, so that he was henceforward looked upon as one of the ablest and most learned theologians of the Protestant communion.

Like others of the Reformed, and especially of the ministry, among them, he ran many risks and was exposed to many dangers during his continuance at Charenton. Twice his house was pillaged by a fanatical populace, whose fury he very narrowly escaped. But though most advantageous offers were made to him from the Universities of Saumur and Leyden, he declined to be separated from his attached flock. At a later period he did remove to another sphere, but it was because not only his property but his liberty, and even his life, were threatened.

By his writings, his preaching, and his public disputations, the humble pastor of Charenton had now become famous. In the year 1613 he was invited to England by King James the Sixth, who hoped by his means to advance a project which he had at heart, in the union of the two great branches of the Protestant Church. He was received in the most flattering manner by the monarch, who conferred on him a prebend, with a salary of £200, while the University of Cambridge bestowed on him the degree of Doctor.

At what precise date he left England to return to his native country does not distinctly appear. We find, however, that in 1618, Du Moulin was named by the Churches of France as one of their deputies to the great Synod of Dort. On what side in the controversy which that assembly was called to settle he would have exerted his influence cannot be matter of doubt. He was a strict and zealous Calvinist. But an order from Louis XIII. forbade him to obey the appointment of the Churches, and doomed him to remain in France. He had his revenge in sending to the Synod a memorial in Latin, afterwards published, in

CATHOLIC PRESBYTERIAN, August, 1883.]

which he vented his abhorrence of Arminian principles, and declared the Dort Synod to be the most important and the most venerable Synod which had ever been held in the history of the Christian Church.

At a somewhat later period his relations with the English sovereign brought him into trouble. He had written to James in the vain hope of inciting him to some vigorous action in defence of the Palatinate then assailed by the Popish powers; and in his letter he had expressed himself as if Protestant Europe recognised in that prince its head. Whether, as the result of accident, or of treachery, the letter fell into the hands of the Court of France; and appeared so criminal that if Du Moulin had not been warned in time he would have paid the forfeit by his life. He took flight at the very moment when the order for his arrest was issued, and found a refuge in Sedan under the protection of the Duc de Bouillon, one of those great nobles who had espoused the Protestant cause, and who were not yet crushed by the growing power of the crown. In Sedan Du Moulin became Professor of Theology, and at the same time one of the ministers of the Reformed Church there. He remained there during the remainder of his long life, dying at the age of ninety years.

Du Moulin composed more than eighty works, most of them controversial and occasional. The peculiar position of the Reformed Church of France imposed this duty very much upon her more able pastors. Until the fall of La Rochelle, in 1628, the Huguenots had been compelled to be a political party; and in spite of the constitution of the Church and the tendencies which inclined her to democracy, she was in some respects aristocratic. Democracy was in her Calvinism and her Presbyterianism, but aristocracy was the result of her circumstances. Until the time of which we speak her chiefs and leading men belonged to the high nobility, among whom the last remnants of feudal power lingered. After the siege of La Rochelle, however, the Reformed Church was nothing more than a religious party, although still what we may designate the habit remained of attaching herself to great names and persons of rank. It may be added that she showed herself eminently loyal and French, devoted from patriotic principles to the Royal Government. After this period the ministers and not the nobles were her ostensible chiefs and leaders. Before this time the ministers had exercised much influence, but henceforward their influence was greatly increased, and they had to do themselves what their patrons formerly did for them. They became not merely pastors, but statesmen—heads of *the Religion*, as Protestantism was called. Public affairs divided their attention with theology, and their theology was still that of action, if we may so express it, being in great measure polemical. Controversy pervaded their sermons. It was not edification merely which they studied, but warfare. Their circumstances may recall the description in Nehemiah of the Jews in the rebuilding of Jerusalem: "They which builded on the wall, and they that bare burdens, every one with one of

his hands wrought in the work and with the other hand held a weapon." Considering the immense amount of the labours devolving on them and what they actually accomplished in those difficult times they were real heroes.

We do not mean to say that their works discover any signs of haste or superficial thinking. On the contrary, their writings were powerful bulwarks of the truth and of the Church of that time. And the esteem in which they were held was of long duration. More than sixty years after Du Moulin's book on the calling of ministers* was published, Fenelon considered it deserving of a laboured refutation. It is a work full of life and pith. Indeed Du Moulin was long regarded by the Catholic Church as her most redoubtable antagonist; and the Reformed Church would have received an immense increase to her ranks if all those had been brought over to her whom he had convinced. Racan has with much naivete recorded the reason of his small success in that epigram in which he expresses the secret thought of a great many Catholics :—

"Bien que Du Moulin dans son livre
Semble n'avoir rien ignoré
Le meilleur est toujours de suivre
Le prone de notre Curé," &c.

"Although Du Moulin appears in his book to know everything, yet it is best always to follow the preaching of our parish priest," &c.

It was while he was at Sedan that Du Moulin published successively his ten decades of sermons. The tenth appeared four years before his death. Each of these collections is preceded by a dedication to some great nobleman or lady, according to the usual custom of the Reformed in those times, who, as we have already remarked, were wont often in a too humble and subservient spirit, to seek the patronage of those in high places, whose favour they looked to as a providential blessing, whereas in many cases it was a snare. Flattery sufficiently gross was not spared in these dedicatory epistles. But it must be said in justice to Du Moulin's real independence of spirit, that with other matter in his prefaces he mingles often very seasonable, sharp, and wholesome advice.

One of the most remarkable of these prefaces is the one prefixed to the eighth decade, and addressed to his three sons, Pierre, Louis, and Cyrus, two of whom were ministers of the Gospel; Pierre in the Church of England, Louis among the English Presbyterians. It is a solemn testamentary epistle rather than a dedication; a farewell, which their father, now an octogenarian, and just recovering from a severe illness, might well believe to be his last legacy, although his life was prolonged for nine years more. It is a very noble and beautiful and affecting document, full of serious and sagacious advice, thoroughly practical; wise morality sanctified by manly piety.

* *De la Vocation des Pasteurs.*

CATHOLIC PRESBYTERIAN, August, 1883.]

A great controversialist, Du Moulin yet appears in a different light in his sermons from what might have been expected. He brings little or nothing of the dust of the schools into his sermons. There is plenty of controversy in them—sometimes it fills whole discourses; but then it just consists in conclusions naturally drawn from the passages of Scripture which he has expounded, and it is presented in popular guise, always animated and edifying, never dry. Du Moulin manages on all occasions to give his controversial writings a practical turn, conveying positive instruction, reached in the shortest and most direct way.

His sermons are not of the style and form that prevailed after his time. He does not *preach;* he merely *talks.* The plans of his sermons are very simple and very varied—often they seem negligent. He never goes into subtile distinctions or prolonged discussion. Every sermon is just a serious familiar conversation of a wise father with his children, full of witty turns and homely allusions.

There is real wit in Du Moulin without the least effort at it. It is not the vulgar wit that makes one laugh, and which is unsuitable to the pulpit; but the wit that gently stirs the mind, and compels and fixes attention. It is found in his images and illustrations, in his ideas and his arguments. His language is frank, incisive, never vehement or exaggerated. He keeps himself always within the bounds of truth and good sense, and goes direct to the point. In all that he says he is brief and compact.

Along with great plainness of speech, a kind of honest briskness that always pleases, and a quaintness that savours of the sixteenth century, we do not find much in his sermons, if anything, to offend in point of taste. His attacks upon the Church of Rome are sometimes fierce enough, but not abusive or savage, as was much of the controversy of former times, even in the hands of a Calvin or a Luther. His power lies in the soundness of his logic. The "*Anatomie de la Messe*" exemplifies this quality perhaps more strongly than any of his works. He absolutely revels in the logical destruction of his opponents' reasonings, and in blasts of ridicule with which he overwhelms the Romish doctors. For keen, relentless reasoning, powerful satire, and sound, satisfying instruction in Scriptural truth, we recommend the "Anatomy of the Mass" to readers who can enjoy writings of the kind as a treatise that will afford them a real feast.

"*Le Combat Chretien*" is a work of a different kind from what we have now mentioned. It is a consolatory and hortatory epistle, written from Sedan, to which he had fled, and addressed to his former Church of Paris, then under the hot persecution which followed upon the rupture of the treaty of Montauban. This work, which forms a thick duodecimo, is every way excellent, full of mature Christian wisdom, life, and vigour.

It has been remarked that the discourses and other writings of Du Moulin will appear most interesting and eloquent to those who know what was his manner of life. He wrote nothing which he did not

exemplify, recommended nothing which he did not practise. If, when he has his pen in hand he seems to want a little suavity and unction, yet he cannot be reproached with contradicting his exhortations in his own conduct. We have in him a noble specimen of those champions of Reformation, those chiefs of the Church militant of the seventeenth century, who if they were not adorned with all the virtues and graces which Christianity gives birth to in peaceable times, yet possessed in a high degree fortitude, fidelity, and self-sacrifice. He was a valiant soldier of Jesus Christ.

Pierre de la Roque, in his work entitled "*La Science de bien Mourir*," gives an account of Du Moulin's last hours, very interesting and edifying. For a year and a-half before his death his health was much impaired in consequence of a severe bodily hurt. But he would not be persuaded to drop any part of his wonted duties, either in the chair or in the pulpit. Scarcely a week passed in which he did not preach to his flock and give two lessons in theology to his students. It is also mentioned that he spent very much of his time in meditation and secret prayer. Notwithstanding his great age his mind was perfectly clear and his memory so faithful that he could at once discourse in the most instructive manner on any subject that was brought before him.

On the 26th of February, in the year 1658, a few weeks before his death, he felt oppressed and feeble, so that he thought he should not be able ever to preach again. But having resumed courage a little he asked to be taken to the place of worship. Having climbed the pulpit stairs with great difficulty, he was attacked with a tendency to faint. Wine was brought to him but he would not taste it, as he considered it an indecorum in such a place. Without aid of any kind, however, his strength rallied a little; and no sooner had he read his text, which was taken from the 16th Psalm, the 10th verse: "My flesh also shall rest in hope," than he spoke with more vigour than he had showed for a long period, applying his doctrine with great power to his hearers, while he testified his own faith and hope in Christ in an affecting manner. It was considered a kind of farewell to his congregation, as though he was instinctively aware that he should never address them more.

A few days later his colleagues, the other ministers and professors of Sedan, came in a body to his bedside, and prayed with him; and he asked to be remembered in the prayers of the Church. At the close of the next public service a great company of the people hastened to his house to bid him adieu and receive his blessing. He spoke to all of them in the most appropriate terms, giving them most solemn and suitable advices. From this time to the close he was almost unceasingly engaged in devotional exercises. He often prayed aloud and repeated whole Psalms and passages of Scripture with perfect accuracy, ⁊ecially the Psalms in the original Hebrew, a language to which ⁊as much attached, and in which he was a great proficient.

CATHOLIC PRESBYTERIAN, August, 1888.]

Along with firm confidence in the mercy of God there was in all his exercises the most humble confessions of sin, and acknowledgments of ill desert. One of his brethren in the ministry said to him: "We wish we were like you; you have been a good servant, and have not buried your talent in the earth, but have served God with it, and increased it manifold." "Oh! do not speak so," he replied, "for I have by no means done all I ought to have done. The little fruit that has sprung from my labours was not of me; but God employs as He pleases feeble instruments for His glory. I know that I have been negligent in many things, and have offended God. But I do love His holy Gospel, and I hope in His mercy. He is my Father and my God, and Jesus Christ is my Saviour. 'Whosoever believes in Him shall not perish, but shall have eternal life.'"

Many more such sayings, and even more striking ones, might be reported from the author whom we quote; but we think the finest is the following:—"He was desirous to die in the use of all his faculties, and with his mind fully alive to eternal realities. In the last stage of exhausted nature, therefore, feeling himself sinking into drowsiness, he said to the friends about him,* 'Rouse me! Wake me! It is not the time to sleep, but to die;' as if it were a duty to be done by him in the best manner." A Roman emperor expressed a wish to die standing erect. Here it was a Christian wishing to die living and conscious.

His death took place on the morning of the 10th March, 1658.

WILLIAM PEDDIE.

WOMEN'S FOREIGN MISSIONARY SOCIETIES IN THE UNITED STATES.

THE Presbyterian Church in the United States has five general societies, exercising supervision over the auxiliary societies and mission bands in the churches. All these carry on their work under the constituted authorities of the Church,—namely, the Session, the Presbytery, the Synod, and the General Assembly. They are auxiliary to the Board of Foreign Missions; they are not independent bodies or organisations outside of the Church. They are the Church in activity —the Church utilising her living forces—the Church withdrawing her light from under the bushel and putting it on the candlestick, where it can give light to all in the house. The personal work of the Church through her benevolences has always been largely in the hands of the women. Their devotion, intuitive sympathy, wisdom, zeal, and perseverance have always been drawn upon to give practical effect to the

* "Piquez-moi, il faut que je m'eveille."

ministrations of the pulpit, from the days of the Marys and Dorcases to the present time.

1. *Contributions.*—It is safe to say that two hundred and twenty-eight thousand dollars have flowed into the treasury of the Church for Foreign Missions through the efforts and self-denial of the Christian women during the past year. This is about one-third of the amount contributed by the whole Church for the same purpose; and yet, not more than one-fifth of the women whose names are on our church rolls have been enlisted in this work. Since these women's auxiliary societies came into existence, during the past thirteen years they have contributed at least *one million three hundred and forty-one dollars.* This indicates a steady and healthy growth in this department of Foreign Mission work. Most gratifying and helpful are the efforts and achievements of the different organisations throughout our Church which contemplate women's work for women; no recent movement of the Church has equalled this in practical efficiency and success, and its influence upon the coming of Christ's kingdom is destined to be still more wonderful. It is emphatically woman's work for woman. In Japan, Siam, India, China, Persia, Syria, Africa, and other fields, its missionaries have been able to penetrate with woman's love, and sympathy, and helpfulness, ministering to the physical, mental, and moral necessities of their sisters in every land where, under the tenets of false religions, woman is degraded, isolated, shut up to ignorance, shut out from sympathy, and from all that makes life either desirable, beautiful, or useful.

In addition to the above contributions, the women of our Churches have given about one hundred thousand dollars for Home Missions in our own widely extended country. Surely the fruits of this work must abound unto the everlasting glory of the Lord Jesus Christ.

2. *Reflex influence on spirituality and work of the home Church.*—This is apparent in several particulars. First, intelligent Christian workers have been developed. Many of our women who had united with the Church, and had asked the question, "Lord, what wilt Thou have me to do?" seemed to be limited in their Christian activities to their own homes, or perhaps to teaching a class in the Sabbath school, or, like Dorcas, to making a few garments for the poor of the Church and the neighbourhood; but under the faithful teaching of the Word, "Go ye into all the world and preach the Gospel to every creature," and as the true knowledge was obtained of the pitiful and degraded condition of the outlying millions of heathen women, the mothers and daughters, and sisters and wives of our Church began to ask, Is there not some way by which we can more effectively reach and help these lost ones? In addition to praying for them, can we not give of our substance to send the Gospel to them? Can we not make greater self-denials for them? Can we not go, or send some of our own number, to tell to our heathen sisters, only as a Christian woman can, what Jesus has done for them? Can we not, with the

CATHOLIC PRESBYTERIAN, August, 1883.]

assistance and sanction of the constituted authorities of the Church, devise some more practical methods by which the sympathy, prayer, and labour, and benevolence of every woman in our Zion may be intelligently and successfully secured? The very pressing necessities of the case seemed to demand that something must be done, and done quickly. God in His providence had opened up highways of rapid travel in the world, and through the appliances of science in the speedy transmission of news, had brought the distant heathen nations to our very doors, so that we could see and know the real wants of the perishing millions. Our Christian women could remain inactive no longer; they asked God for wisdom, and grace, and courage, that they might more efficiently and practically engage in this work of evangelising their heathen sisters; and, in order to secure this end, they found it necessary to adopt some system of *organisation*, so that all available workers might be thoroughly equipped, and others trained to work with them. And now, in the second place, the reflex influence of such organisation is manifest among multitudes of our Churches. There never was a time when so much missionary knowledge was communicated as at present. Pastors must be wide-awake in finding out the real wants of the heathen nations, and in ascertaining what the Lord is doing through the agency of the missionaries, or the intelligent Christian women of their congregations will be in advance of them. Look at the delightful state of things in the individual church. The little girls, and sometimes the boys, are organised into a mission band, and placed under the supervision of one or two competent women; the young women are also formed into a band of their own, and the older ones of the church into an auxiliary society; the little children have their mission-boxes, which are opened quarterly, or sometimes at the monthly meeting; the young women, and the older ones, pay their mission pledges monthly. But the money is not the chief thing; fervent, believing prayer is offered at these monthly meetings in behalf of the missionaries and their work, and for the conversion of the world; letters from missionaries are read; essays are prepared and read by members of these bands, upon subjects pertaining to the general work; and sometimes maps are drawn of particular countries, and the mission stations marked, the names of the missionaries given, and often many other things are stated pertaining to the character of the people, the climate, and geography of the country. All this creates a demand for the missionary periodicals of our Church; hence the increased circulation of the *Foreign Missionary*, *Woman's Work for Woman*, and *Children's Work for Children*. What a reflex influence for good all this has upon the home Church! What a quickening of the spiritual life and zeal of the people! What a training of the rising generation—the boys and girls who are to be the future reapers in the great white harvests of the world, when nations shall be born in a day!

But besides these church-societies and bands, there are presbyterial

societies; and the women of the churches in each presbytery are organised into a society having a president, vice-president, secretary, and treasurer, and the presbyterial society has the supervision of all the auxiliary societies and bands in the churches. An annual meeting is held, at which reports are made of work during the year, addresses are delivered by returned missionaries, and sometimes a sermon is preached suitable for the occasion.

At these annual conventions one evening is always set apart for a public meeting, when both men and women are present, and the great subject of evangelising the world is the theme of consideration.

Some of the most thrilling missionary addresses are made on these interesting occasions, and the missionary spirit is deepened in the hearts of God's people and in the churches.

3. The reflex influence of these societies is clearly manifested in our churches by the *increased growth of faith, love, and Christian beneficence.* Jesus once said to a woman, "Great is thy faith, be it unto thee even as thou wilt." Concerning another, who out of her great love broke the "alabaster box" and anointed His head, He said, "She hath done what she could. . . . Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." And again, He said to His disciples, tenderly and generously commending the beneficence of a woman, "Of a truth I say unto you, that this poor widow hath cast in more than they all." Now, put together the faith, the love, and beneficence of our Christian women, and what a powerful threefold cord it makes! It is long enough and strong enough to encircle a lost world. When the faith of the mothers, wives, sisters, and daughters in Zion rises up in behalf of the perishing millions of heathen women, like that of the Syrophenician mother for her daughter, then will our Lord say, "Great is your faith, be it unto you as you will." We shall then see millions of sin-sick souls healed and saved. The pastors and elders of our churches, together with the General Assembly, unite in saying, "God bless the believing, praying Christian women, and strengthen them for the true, womanly, self-sacrificing, Christ-like work to which the Master seems to be calling them in this last quarter of the nineteenth century. The educating power of this Woman's Work for Woman, next to the ministry, is without a parallel in the history of our American Presbyterian Church. Blot out this grand work with all its world-wide results for the last thirteen years, and what a blank would be left!

DAVID A. CUNNINGHAM.

CATHOLIC PRESBYTERIAN, August, 1883.]

Portfolio Leaves.

JOSEPH COOK ON ADVANCED THOUGHT IN GREAT BRITAIN AND IN INDIA

I. IN GREAT BRITAIN.

IN the volume just issued in this country, "Advanced Thought in Europe, Asia, Australia, &c.," Mr. Cook after noticing the devices by which he endeavoured to find out the views of scholarly thinkers in Britain, and after commenting on the universal respect for the scientific method of inquiry, and the prevalent regard to logical methods of arriving at truth, comments, as follows, on the general sentiment of Great Britain as to *Materialism*:—

"It is a characteristic of the more cultured circles in England, and especially in Scotland, to ridicule the vagueness, evasiveness, slatternliness, and untenableness of materialistic and diagnostic definitions of matter and life.

"You cannot live in the more cultured circles of Great Britain a month without greatly diminishing your respect for agnosticism and materialism. Yes; but you say: 'England is the home of agnosticism.' So it is. 'The chief defenders of materialism are in Great Britain.' So they are; but I am profoundly convinced, after conversations with the leaders of philosophical thought in university centres and elsewhere in the British Islands, that really advanced thinking in England is fundamentally anti-materialistic, anti-agnostic, and so really anti-Spencerian. You are sitting one day in Edinburgh with a company of learned men, at table at dinner, and one of them says Herbert Spencer cannot read German. You think that must be a mistake, and turn to Professor Calderwood and say: 'Is it true? That is a strange assertion.' 'I have always understood it to be the truth.' You ask the views of the whole company, and find that not a man doubts the assertion. Agnosticism, as represented by Spencer, has a very poor following north of the Tweed. You are in the study of Lionel Beale one day in London, Herbert Spencer's home, and he says: 'That man's books contain so much false physiology that they will not be read ten years after his death, except as literary curiosities.' And Lionel Beale is supposed to know something of physiology. You are afterward in Germany, and you find that Herbert Spencer is regarded as a bright man, indeed; but by no means as a leader of modern philosophical thought. In short, as compared with Herman Lotze, you hear Herbert Spencer called a charlatan. It pains you not a little to find that your own country has large circles that follow him so loyally. It pains you to find that there is a British materialistic school. One day you express this view in company to professors of Edinburgh and Glasgow, and one of them turns upon you somewhat sternly and says: 'There is no British materialistic school. Britain includes Scotland and England. There is no Scotch materialistic school. There is no English materialistic school. If there is any materialistic school in these islands, it is a London and a Cockney materialistic school.' This is Professor Tait, of Edinburgh. You hear the same sentiment expressed by Professor Veitch, of Glasgow, the biographer of Sir William Hamilton. But there is an Alexander Bain in Scotland, who defines matter, in the agnostic Spencerian way, as 'a double-faced somewhat, physical on one side, and spiritual

on the other.' You ask Lionel Beale what he thinks of this definition, and he says: 'It is obvious nonsense.' You quote that opinion to Professor Veitch or to a dozen others whom I will not have the pedantry to name, and you will find them all repudiating this central keystone of modern materialistic theories. I have been called a charlatan by Mr. Fiske of Cambridge, for repudiating, in the name of clear ideas, the central tenets of the Spencerian philosophy. I will not call him a charlatan. He is the echo of a charlatan. He may be a man of vigour, but in philosophy he is in a Serbonian bog, and the more he struggles the more deeply he sinks. Give me the recent volume of Professor Bowne, of Boston University, a pupil of Lotze, rather than the work of any pupil of Herbert Spencer, who is not spoken of with profound intellectual respect in the circles of the most advanced thought with which I have acquaintance in the Old World.

"Do not misunderstand me. This man has immense influence abroad. His scheme of thought is applied to all classes of subjects by a certain arrogant and noisy school of writers. But I am distinguishing between thought advanced enough to be really first class and that which is not more than third or fourth or fifth class."

On the *numerical force* of Materialism and Agnosticism, he writes :—

"I was amazed to find so little disturbance in the higher circles by agnosticism and materialism. Carlyle represents really advanced thought in this matter. I admit there is enough of the literature of agnosticism abroad; but, as an editor of a fortnightly review said, not long since, the articles the agnostics publish are more in the style of military ostentation than of earnest battle.

"The agnostics and the materialists keep their forces behind the hill of London journalism, and march them round and round the hill, and you think there is an immense army of them, for you never see the end. Many of our young editors here, a great number of smatterers in philosophy among literary men, hosts of graduates of our universities, who have not mastered philosophy, think that the chief sign of the times is the marching of this little army around the top of the London height. It is visible to the eyes of the young Bengalees, of the young Japanese, of the young Chinese, of the young Australian, and they far too often think this marching is the mighty tramp of modern progress.

"You go to London, you enter university circles, you come into contact with men like Clerk Maxwell, whose 'Life' I hold in my hand, and which has just dropped from the press, and you find that this style of philosophy, this agnosticism, this semi-materialistic and often practically atheistic speculation is really not controlling the most advanced thought of the British Islands, and especially not the most advanced thought of Germany. You know that Hæckel is one of the most persecuted men in Germany, simply because he is the defender of philosophical materialism. This Clerk Maxwell dies when you are in London. Who is he? Let Helmholtz tell you. Who is Helmholtz? Probably the foremost physicist in Germany. You have a conversation with him, months later, while in Germany, and he expresses his general accord with Lotze's philosophy, and his anxiety that the successor of Lotze should teach the anti-materialistic Lotzian philosophy. Helmholtz goes to London, to deliver a eulogy of Clerk Maxwell. The *élite* of the British scientific world listen to the address. Who is Clerk Maxwell? As devout a Christian as ever lay on a death-bed. A man equipped with a mathematical knowledge, which a Huxley and a Tyndall do not possess; a man discussing the old and the new atomic theory, crystallisation, the origin of life, and other similar topics that lie on the border-land between religion and science, from the point of view of the most exact research, and utterly repudiating agnosticism and accepting the supernatural. He is eulogised by Helmholtz for his scientific knowledge, placed on the pinnacle of scientific fame, and his theism is regarded as one of the greatest ims to scientific respect."

CATHOLIC PRESBYTERIAN, August, 1883.]

On the *respect for Supernaturalism* :—

"I now hasten to mention merely that historical supernaturalism, or God in history, a study of comparative religions, some attention even to the vagaries of spiritism, so far as they show undiscovered remainders in man's constitution, and, of course, a profound respect for natural science, are all characteristics of the best educated British circles. A scientific treatment of the historical origin of Christianity, enlarged attention to Biblical criticism in all its branches, the might of Biblical preaching in the best Scottish and English pulpits, the superb vigour of the greatest of the London churches, like Mr. Spurgeon's, Dr. Allon's, Dr. Parker's, Dr. Dykes', with the immense audiences of Westminster Abbey and St. Paul's, a growing union of Churches, a great zeal for the reformation of the whole world, an application of the moral law to international affairs in the British Empire, Mr. Bright lately resigning his place in a proud English Cabinet because the moral law, as he thought, was not followed in England's conduct toward Egypt—these are steps the heavy fall of which you hear every time you go up to the sunlit heights where advanced thought in the British Islands loves to pace to and fro. Scotland has not given up her faith in the Old Testament, although she would like to see the Old Testament examined with the scalpel and microscope. You converse with Robertson Smith, a man little taller than this chair, but mighty—

'If I could reach from pole to pole,
I'd yet be measured by my soul'—

hardly the man, however to leap the Scotch Free Church. You are not very sorry, if your opinions are what mine are, that he was dropped from his professor's chair; but you would be sorry if he should cease to publish. You would be sorry if his investigations were curbed in any way. He is a distant and yet real follower of Wellhausen and Kuenen; but these men are not regarded in Germany as by any means safe leaders of the most advanced Old Testament criticism.

"Scotland you learn to love passionately. You pace to and fro in the Covenanters' burial ground; you walk over the fields made classic by Burns and Scott; you look abroad from Scottish heights upon many a landscape in which no hill rears its head unsung. You come into close sympathy with her reformers, her orators, her poets, her statesmen. You find the whole heaven of the inner sky in Scotland studded with sacred stars and you have an inspiration every time you touch but the hem of the garment of the most heroic portions of Scottish religious history. You love England, and when, at last, you bid adieu to the British Islands and look back upon them, what figure is it that best summarises the advanced thought, the advanced philanthropy, the real heart of the leading political power of the world? Mrs. Browning, Shakespeare's daughter, I think of her as the best symbol of the choicest part of Britain. In her grand Christian convictions, her mighty aspirations for progress, her love of the poor, her spiritual tenderness, born of Christianity, her mental aggressiveness, born of science, her womanliness —I had almost said her manliness—I will say her heroic readiness to follow God whithersoever he may lead; this woman, with Tennyson at her side, is really the best representative I can name of what appears to me to be the innermost heart of England and Scotland.'"

II. IN INDIA.

Mr. Cook offers some interesting remarks on his experience respecting the prevalent use of the English language in India :—

"The day comes for the opening of your course of Lectures in Bombay, and you expect a great humiliation. You drive down at night along a back street, in

[CATHOLIC PRESBYTERIAN, August, 1883.

order to be ready to hide your diminished head; but you find that the great hall which has been engaged is already overflowed and that hundreds are being turned away. I am anxious to do justice to India, and by showing what you experience there, I shall show what India is. You say this gathering must have been drawn together by the name of the chairman. It is, of course, not a ticketed assembly. Here are, you think, before you go into the house, the English people of Bombay, who, perhaps, may have thought it something of a novelty to listen to a lecturer from America, and, perhaps, they have come out to sneer. You have more enemies in this gathering, probably, than friends. You go before that assembly as you go before every one, if your experience is like mine, resolved to remember your enemies, and never to overrate the friendship of any audience before which you may stand. But you enter the house and look about almost in vain, outside the platform, for an English or American face. Red and white turbans are packed to the roof. You turn to your chairman and say: 'Where are the police? There will be disorder here if I deliver to this audience the lecture I had in mind. I may not please all these Hindus.' 'Speak here as you would in London. Speak here as you would in Edinburgh,' he replies. 'There is no need of policemen here. There are four in the hall; but they will not be required. This audience will be as orderly as any you ever met in the British Empire.' But you say: 'They cannot understand English, all of them, and I cannot promise, knowing nothing of this assembly, to keep the house quiet. I am a perfect novice here, and might easily make very grave mistakes.' The chairman says: 'Go forward as you would in London or Edinburgh. I will be responsible for the rest.' You soon find that a Bombay Hindu audience understands English apparently as well as this Boston assembly does. In the sea of Oriental faces, keen, incisive countenances flash out. The bronze glows like coloured porcelain with a light behind it. Bright eyes meet yours, and you notice this under the red turban, you notice this under the Parsee hat; and the Parsees, by the way, are simply a fragment of the old Persian race, somewhat acclimated in India. They are the foremost mercantile class, and are well represented here. Nearly all of them speak English perfectly. After addressing this assembly for a few minutes, you come to feel that there is no danger of disorder or of your being misunderstood. The next night a considerable number of seats are sold, in order that those people who cannot come until late may have an opportunity of getting places. In this way your lecture committee has a slight income; but you have made up your mind not to charge anything for your work on missionary soil. There is an income from the necessary sale of seats to provide people with an opportunity of being present under pleasant circumstances; but, without this, there would have been nothing to provide for the expenses, except what generous Christian merchants and civilians gave for the support of the course of discussions. After three nights in this large hall, you are turned out of it on account of the numbers who are not able to get in. You go into the Town Hall, the very largest assembly room in the city, holding about as many as Tremont Temple, and you find it necessary to go early there, if you are to obtain a seat. The people have to stand—large numbers of them. Each lecture is nearly two hours long. A course of six lectures closes with a call for two or three additional ones. At last, terribly overworked, you fly out of Bombay, supposing that this is the only city in India, unless it be Calcutta or Madras, that will give you audiences that understand English thoroughly well. You have a similar experience in Calcutta, a similar one in Madras. You are convinced that in the great Presidential cities English is well enough understood to enable you to address audiences in that tongue. Between Bombay and Calcutta, however, you give lectures to fine audiences in Poona, Ahmednagar, Lucknow, and Allahabad. Even in fanatical Benares, on the bank of the Ganges, and afterwards in Southern India, in Bangalore and Madura, you have crowded assemblies, made up almost exclusively of natives, who listen to the severest things you are inclined to say concerning the hereditary misbeliefs and the imported unbelief of Hindustan. In

CATHOLIC PRESBYTERIAN, August, 1883.]

the immense Town Hall of Calcutta many hearers are obliged to stand, and the most distant people in your audience are 200 feet away from your platform, and they are natives. You have Chunder Sen to move a vote of thanks at your last lecture, and you come, little by little, into the feeling that the English tongue is the mightiest weapon of public usefulness in Hindustan to-day."

Mr. Cook examines carefully and frankly Chunder Sen's views, but finds them wanting, as the following statement shows :—

"What are the merits of the theistic movement of India, and especially of the Church of the New Dispensation, as led by Chunder Sen?

"1. It unflinchingly opposes caste and idolatry.

"2. It rejects utterly the hereditary misbeliefs of Hinduism as to transmigration of souls, the infallibility of the Vedas, the spiritual worth of ascetic practices, &c.

"3. It is in deadly hostility to child marriages, as it was to the burning of widows, the exposure of the aged to death on the banks of the Ganges, and other familiar abuses fostered by Hinduism.

"4. It supports most vigorously the causes of education, temperance, and all philanthropic reform.

"5. It is utterly opposed to materialism, atheism, agnosticism, and every form of mere Deism.

"6. It asserts an ethical monotheism, the fact of a supernatural Providence, and the duty and blessedness of prayer and of total self-surrender to God.

"7. It adopts from Christianity whatever it can reconcile with its theistic principles, and regards the Scriptures as the most important of the sacred books in use among men.

"8. It seeks, on these positions as a basis, a real and formal union of all the religious sects of every nation in the Christian, the Mohammedan, and the Pagan world.

"What are the defects of the Church of the New Dispensation?

"1. It teaches no effective method of delivering men from the guilt of sin.

"2. It has not exhibited power to deliver men thoroughly from the love of sin. It has never yet brought men in large numbers and of ordinary education into a spiritually regenerate state. It possesses, in short, no trustworthy doctrine of the New Birth, nor of the Atonement, and so lacks religious efficacy in the points of transcendant moment. It is, hence, weak, both as a religion and as a philosophy. In practice its effects, as compared with those of Christianity, are very inconsiderable, and likely to remain so.

"3. It adopts self-contradictory principles in its attempts to reconcile the various religions of the world. Its eclecticism is sometimes so broad and inclusive as to become explosive.

"4. It carries its doctrine of inspiration to the verge of fanaticism. Wholly without objective proof of this inspiration, the Church of the New Dispensation claims to have received through its leader an infallible revelation for our day. This claim is as mischievous as it is untenable, and, if pushed, is likely to ruin the reputation of the movement with serious and well-educated men, not only in the West, but also in India itself."

Ten questions on the present condition of India are put and answered thus :—

"1. What are the chief religious difficulties of the best educated Hindus, and what are those of the most ignorant?

"2. What are the most frequent types in the religious experience of Hindu converts? That is, by what aspects of Christian truth are the most conversions made?

"3. What are the most mischievous forms of imported unbelief in India?

[CATHOLIC PRESBYTERIAN, August, 1882.

"Aside from caste and child-marriages, the educated Hindus have the same difficulties that we have. Here is a manuscript, containing a list of subjects which I thought would be useful in India, and, if I were to read them, you would find that they are just the topics now most called for in America and Great Britain. The most ignorant Hindus are under the control of superstition connected with the hereditary misbelief, and here is the power of paganism, here is the horror of a false faith. What is this man doing? He lies down in the dust and measures his length; rises to his feet, and then measures his length again. He is passing over hundreds of miles in this way. Why is he going through these austerities? In order to shorten the eight million four hundred thousand re-births, to cut off some portion of the long line of transmigrations through which men must go. The theory of the average Hindu is that he must be re-born, and that, if he has pre-eminent merit in this life, he will be born on a higher scale. Every man must go through millions of transmigrations, and eminent merit here will lessen the number of these and so bring heaven nearer. Austerities of the most horrible kind you see practised at Benares, and you ask why men endure them; and the answer is: 'To shorten the eighty-four.' The two wheels on which the chariot of Hinduism in the ignorant populations moves are positive belief in transmigration and in caste. Whoever can break these wheels may smite Hinduism into fragments.

"4. Is it advisable, as a general rule, in India that the members of churches, organised by missionary labour, should be taught and expected to pay one-tenth of their income for the support of their churches?

"Missionaries of the American Board generally answer this question in the affirmative; but others say, Not yet.

"5. What definite plan ought the Churches to support for the abolition of the abuses of the opium trade? All Christian India should petition Parliament for the entire abolition of the trade and for such new treaties with China as shall be worthy of Christian statesmanship.

"6. What attitude ought the Christian Churches to take in India as to the evils of caste? It should never be recognised in the Church and constantly opposed outside the Church.

"7. What ought to be the position of the Christian Churches in India as to the mischief of child marriages? They should petition Government to abolish them by law, as it did suttee, or the burning of widows, infanticide, and the exposure of the aged on the banks of the Ganges, and suicide under the wheels of the car of Juggernaut.

"8. What is the attitude of English officials and of foreign society in general in India towards the religious reformation of the empire?

"Some of the most efficient friends of the missionary effort have been found among the great civilians of India; as, for example, Lord Lawrence and Lord William Bentinck. The Christian fame of General Havelock has become one of the treasures of the whole world. It is to be confessed, however, that large parts of fashionable society in governmental circles in India are of too coarse a spiritual fibre to relish aggressive Christian work, or to appreciate the missionary movement which is preparing for India and all Asia a new civilisation. It used to be the proverb that Indian officials sent from England leave their Christianity at the Cape of Good Hope, on the voyage out, and take it up again there, on the voyage home. Nothing as cynical as this would now be true.

"9. Of what use will an exhaustive study of Oriental false religions, and especially of the sacred books of the Brahmins and the Buddhists, be in the illustration and defence of Christianity?

"As Max Müller has said, in his introduction to his edition of the 'Sacred Books of the East,' he who seriously puts forward any of these as a rival of the Christian Scriptures lacks scholarship. Nevertheless, the best ethical maxims and the noblest imaginative passages of Oriental pagan sacred books have a value of substance, though not of form, perhaps, nearly equal to that of the best ethical

CATHOLIC PRESBYTERIAN, August, 1883.]

and poetical parts of Greek literature. Nothing in history or philosophy, however, in Asiatic pagan books, equals what has been transmitted to us on these topics by the Greeks. The foremost Theists of India have given up wholly the doctrine of the inspiration of the Vedas. Chunder Sen professes solemnly that it is only in the Bible that he and his followers find the satisfaction of their deepest spiritual wants. They know well what the light of Asia is, and affirm that it is twilight. In a thorough study of comparative religion Christianity has nothing to fear and much to gain.

"10. What has been the rate of progress of Christianity in India, and what is its present numerical strength in all India and Ceylon?

"In the last ten years not only has the ratio of former decades been kept up, but a great advance has been made upon it, especially in India, where the *growth has risen to* 100 *per cent.* It was my fortune to exhibit often to Hindu audiences tables of statistics like these in support of the proposition that Christianity has come to India to stay:—

"NATIVE CHRISTIANS.

	1851.	1861.	1871.	1881.
India, . . .	91,092	138,731	224,258	417,372
Burmah, . . .	No returns.	59,366	62,729	75,510
Ceylon, . . .	11,859	15,273	31,376	35,708
Total, . .	102,951	213,370	318,363	528,590

"COMMUNICANTS.

India, . . .	14,661	24,976	52,816	113,325
Burmah, . . .	No returns.	18,439	20,514	24,929
Ceylon, . . .	2,645	3,859	5,164	6,843
Total, . .	17,306	47,274	78,494	145,097

In the first of these decades the ratio of increase was fifty-three per cent.; in the second, sixty-one per cent.; in the last, eighty-six per cent. In Ceylon the percentage of increase in the past ten years is seventy, while in India it is one hundred. None of the European or American Churches can exhibit such an increase. There is every reason to believe that this rate of increase will be exceeded in the next ten years. (See the New York *Independent* for February 1, 1883, p. 8.) It may be possible, as the *Indian Witness* suggests, that 'there are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard.' The largest aggregate increase of native Christians was *in Madras, where, in place of* 160,955 *Christians ten years ago, there are now* 299,742. The distribution among the provinces and the rate of increase is shown by the following table:—

Madras, ...	299,742	86 per cent.
Bengal, ...	83,583	67 "
Burmah, ...	75,510	27 "
Ceylon, ...	35,708	70 "
Bombay, ...	11,691	180 "
N.-W. Provinces, ...	10,300	64 "
Central India, ...	4,885	92 "
Punjab, ...	4,672	155 "
Oudh, ...	1,329	111 "

"No part of the world can show such a rate of increase of the number of native Christians as India can during the last decade. A mighty avalanche is already poised for falling. The Calcutta Missionary Conference, a most remarkable gathering, containing representatives from all the provinces between the Himalayas and the sea, published these statistics, and has just but risen from its knees on the banks of the Hooghly, where it has been offering devout thanks to Almighty God for the progress of Christianity in India at a speed never equalled anywhere on earth except in the time of the Apostles."

Notes of the Day.

THE HIGHLANDERS AT STROME FERRY.—It was a startling announcement to the easy-going world one Monday morning, some weeks ago, that the native Highlanders in the neighbourhood of Strome Ferry, in Ross-shire, had combined on the previous day to prevent a train of goods from proceeding, on the Day of Rest, from the railway station at that place towards its destination at Inverness. People did not quite care to give expression to all the feelings that lurked in their minds in connection with this startling intelligence. It was impossible not to respect the motive of the men, reverence for the Lord's Day, and horror of what they considered a profanation of it, and the beginning of a system of profanation that might swell to vast dimensions. On the other hand, it was equally impossible not to see that these worthy people had taken a lawless way to effect a good end. Yet there was bravery in the very deed, for it was no sneaking or timid way of opposing the law they had taken, but an open, deliberate method; they were perfectly aware that they would bring down on their heads the whole force of the law, and that some of them must suffer greatly, as it could not be supposed that such a proceeding would not be visited severely by the authorities. The outbreak was like a thunderbolt bursting from a clear sky. A stand for the Sabbath was something in these days of laxity; and a stand that, while disorderly in its nature, involved something of the martyr spirit, was still more remarkable. The Highlanders have been apprehended, and will soon undergo their trial. But it must be owned that it is an awkward thing to try men as law-breakers who believed that they were upholding a higher law. They believed there was a collision between the law of God and the practice of men, and in doing the only thing they thought effectual for upholding God's law, they have come under the penalty of man's. No more distressing policy has ever been followed among men than when the civil magistrate has brought down his sword on those whose hearts were impressed so profoundly with the sanctity of Divine law that they would suffer anything rather than break it. People, in general, are too tame and acquiescent under the inroads on the Lord's Day caused by goods trains, excursion trains, and even by certain kinds of manual labour performed on railways on the Day of Rest. In the sailings of steamers, the claims of the Sabbath are habitually and flagrantly disregarded. We cannot but blame the people of Strome Ferry; and yet we cannot but hope that good will come out of the proceeding in the end.

CATHOLIC PRESBYTERIAN, August, 1863.]

OLD FRIENDS WITH NEW FACES.—We have had sent to us the second number of what appears to be an excellent and useful American Journal, intended to help ministers in the preparation of their sermons, full of interesting and useful matter, and with a variety and fulness of contents that give good promise of success. We regret to find, however, that our new friend has not eschewed a practice too common among editors in distant places,—the practice of extracting articles, or the substance of articles, from British journals, and publishing them as if contributed by the writers to the journals which appropriate them. We find, for example, in the journal before us (whose name we need not give), an article entitled, "Progress in Theological and other Sciences. By Prof. R. Watts, D.D., Belfast." This is part of Dr. Watts' article written for *The Catholic Presbyterian* as one of the series on Progress in Theology. Three liberties are taken with the paper—(1) The article is clipped and curtailed; (2) No reference is made to its source; and, (3) No reference is made to its occasion. Consequently the name of one of the previous writers—Principal Tulloch—is seen flying about in it, without the slightest indication where the writing of that gentleman is to be found. Another paper in the journal is entitled "Leading Thoughts of Sermons—The Quest for Good. G. W. Blaikie, D.D., LL.D. (Presbyterian), Edinburgh." This is the substance of a New Year's address that appeared in the *Free Church Monthly* in January last, but it is abridged and otherwise "improved" in a way somewhat trying to any author who has some regard to style and to a natural method. Of course, any author may well be pleased when other journals give copious extracts from anything he has written, more especially because, if the paper has any good in it, its usefulness will be extended by its being republished elsewhere. But it is only due to others explicitly to acknowledge the book or journal where the paper first appears, and either to give it in full, or indicate wherein it is changed. We are far from exonerating English editors from the same fault. It has been too common wherever the law allowed it. But we submit that our proposals are just and reasonable. The present writer once accidentally found a book of his in America, with a title so transmogrified that he could never have known it. It seemed to him natural that a man should name his own book, but that, if somebody else preferred to publish it under another name, he should at least tell it was a change. No class of men suffer more from arbitrary changes than our hymn writers. In some instances of this kind, the crime amounts to deliberate murder. What is needed is just a little consideration in applying the rule to do to others as we would that they should do to us.

CHURCH MUSIC.—Three of the most conservative Presbyterian Churches in Scotland, Ireland, and the United States, at the recent meetings of their Supreme Courts, have given permission to congrega-

tions to use organs or harmoniums in the service of praise. It is to be remarked, however, that they have done so with considerable hesitation and anxiety, as not being quite sure what the effect might be on the spirit of the worship. We do not much wonder at this anxiety, for there cannot be a doubt that many abuses have arisen in some churches from the presence of the organ. The present writer remembers preaching a whole day in a certain church (no matter where), and being quite conscious of a solemn tone coming over the large congregation, especially as the service drew to its close. Hardly was the benediction out of his lips when there sprung up from the organ, by way of voluntary, a performance so utterly light and frivolous that it could not but scatter any serious feelings that might have been produced. The explanation was probably that the organist had gone out at the beginning of the sermon, and was utterly out of sympathy with the congregation. And this was by no means an uncommon thing where the incident occurred. The safety of churches lies in recognising the danger of the feeling that Divine worship is something to be *performed*, instead of an incense that must rise to God from the heart. Wherever supreme courts have given the permission, it is evidently desirable that they should take pains to impress their people with the spirituality of Divine worship, and caution them against the taste that desires certain things rather because they are attractive to man than because they are pleasing to God. On the other hand, it is not to be forgot that rude and primitive arrangements in the service of praise are anything but a guarantee of spirituality. Hard, lifeless, tasteless bawling may be found in such a state of things, very repulsive to every devout soul, and especially repulsive to those who in this service would fain bring into play their finer and more etherial feelings. Much in this matter depends on the endeavours of ministers to train their people to combine the warmest feelings of their hearts with the most cultured utterances of their lips, and to guard against all tendency to a divorce between these two things. It is impossible not to see that devout educated people have a longing for something in the praises of the sanctuary not less spiritual, but more correct, refined, and beautiful than has been usual in the psalmody of our churches. Whether instrumental music is a real help toward this is the question that has been discussed in our Church courts just now; but, however this may be, it is certain that apathy and carelessness are great hindrances to it, and that if instrumental music is to be used, care must be taken to make it subservient to this result. And the best means for this end is for the Church to be very vigilant of all practical arrangements, and to do her utmost that Divine praise may be ever associated with fervour of spirit as well as musical skill.

THE EXCURSION SEASON.—A new feature of social life has appeared among us—the annual trip to the country of our Sunday-school

CATHOLIC PRESBYTERIAN, August, 1883.]

children. How far the practice may be general we do not know; but in Edinburgh and other large towns it has become quite an institution. If only our Scottish skies were less inclined to weep, it would be altogether a delightful feature of Church life. Children are so disposed to enjoy themselves, and do really enjoy themselves so readily, and to the children of our crowded streets the country is such a delightful change, that an occasion which stirs all the glee of their nature, and all those kindly affections that lie in the region of gladness, is much to be thought of. It is a good thing too for the "Sir Walter Vivian's" who—

> "All a summer's day
> Give their broad lands until the set of sun
> Up to the people."

It tends to check, not to develop envy. But it seems to us that the occasion might be taken great advantage of by intelligent teachers to try to foster a little love of nature in their scholars, so that in older years a revenue of instruction and delight might come to them from the country. "How to enjoy a day's excursion" is an art that requires some education. It is a miserable thing when some company of miners or other pent-up labourers go to the country for a day, and find literally nothing to enjoy. Their "local option" would not lead them to shut up the public-houses, for drinking is their only pleasure. There are such resources of high enjoyment in nature, especially in its animal and vegetable life, that if children got a few early lessons, a lifelong interest would be excited, yielding perennial enjoyment. Suppose, for example, that, roaming in a wood, a set of children come on an ant-heap, and that they have among them a teacher capable of telling them some of the wonders of ant-life that have recently been brought to light,—what a world of surprise and interest would they not find opened up to them! If such a man as Dr. M'Cook of Philadelphia, well known to his Presbyterian brethren as having originated and got up the historical decorations of Presbyterianism in that city, and equally well known in the scientific world as the author of one of our most interesting books upon Ants, were the guide on such an occasion, what a world of interest he might open up! But even a caterpillar, or a butterfly, would be an excellent text. We believe it to be a Christian duty to multiply sources of profitable and unexciting enjoyment. There is such a craving for enjoyment in man that if he has no taste for healthy pleasures he will fly to the unhealthy. The more of pure tastes that religious teachers foster in children, the greater is the security against their being drawn to evil.

We quite admit that this is a secondary region of influence. The great concern of every true teacher is to turn the heart to God. But even good men and especially good children are frail and foolish; and any thing that may have even a secondary influence in turning them from folly and blunting the edge of temptation is worthy of all acceptation.

American Notes.

ROME AND POLITICS.—The recent letter of the Roman Congregation prohibiting contributions in Ireland to the "Parnell Fund" has caused considerable discussion on this side of the Atlantic. American interest in the so-called Irish Nationalists had cooled off very much in consequence of their dynamite proceedings and of the disclosures at the trials of the Phœnix Park murderers. The persistent avoidance of any disclaimer of sympathy with the men or the measures that were so outraging the name of humanity, tended still further to cause people to withdraw their support from what some may regard as a legitimate movement for Irish Independence. Then came the great Philadelphia gathering, when a last chance of setting themselves right with the civilised world by denouncing those murders, was given to our Irish Americans. But how could they denounce what they were the means of bringing about? The notable silence on that occasion settled the question with every intelligent American. The movement is, not war on the part of Ireland as against England, when brave men would take equal risks on the open field. It is simply, cowardly murders from behind the hedge. It is senseless cruelties that can accomplish nothing, except the putting back of the shadow on the sun-dial, and the retarding the day of Ireland's deliverance from her real enemies. The collapse of the movement on this side of the ocean has been bitter enough for our Irish-Americans; but that the Pope should come out against them is the unkindest cut of all. Some of the Irish party have tried to belittle the action of the Congregation, by stating that the letter had reference only to the making of contributions in Ireland, while others try to distinguish between the weight of a letter coming from the Pope personally, and one coming from the Congregation. But the unwelcome fact remains, that Rome has spoken, and the clergy in the United States as well as in Ireland, have to bow before the supreme authority. It seems likely that while this interference with the agitation may irritate a number of those concerned in it, and lead to much strong speaking against the Papacy, the moral effect may be—not to prepare men's minds for embracing Protestantism in any measure—but rather to repel them from Rome, to do, indeed, what has been done in France—make a breach between the people and Religion, which it will be hard to heal.

INTEMPERANCE.—There has been a check to that tidal wave of temperance legislation which was promising to control the country. The great Iowa action has been declared unconstitutional by the judges, because of some irregularity which, it is said, was allowed intentionally, by some of the opponents of the measure. In other States there has also

CATHOLIC PRESBYTERIAN, August, 1883.]

been an ebbing of the tide, but though the waves may recede, they will advance again, and then, will hold what they have seized. The necessity for legislation is as great as ever. Home after home is being made desolate by alcohol, and now we have in addition, a sad increase in the consumption of opium. The blame of this is, of course, laid on the Chinese, who are alleged to have introduced it, as if there had been no using of the deadly drug before the Celestials came to this country. The truth is, that the opium habit has already assumed very alarming proportions, while absinthe is also coming into use.

PRINCETON COLLEGE.—No one knows very well whether or not Dr. M'Cosh is going to resign the presidency of the college. He has sought to be relieved from the administrative duties of the office, that he might give himself to a new school of philosophy which he desires to see started. The trustees were unwilling to loose him from his present position, but recognising the importance of his new scheme, have sought to meet the difficulty by appointing, temporarily, Professor Murray as Dean of Faculty, giving him a large portion of the administrative duties of the president, thus setting Dr. M'Cosh free for what he desires. Of the three chairs that will be required for the school of philosophy, the alumni have agreed to raise sufficient to endow one chair, so that already one-third of the expense to be incurred has been provided for. It is only a few months since a school of art was established at Princeton, the endowment for the chair being still in hands, and now another scheme is well under weigh. There seems to be no limit to the contributions of merchant princes in aid of educational institutions that are doing good work. No deserving cause is allowed to die from want of support, if only its merits are brought in the right way before the right men.

THE ASSEMBLIES.—Among other items of business the Northern Assembly appointed the last Thursday of January as the annual day of prayer for colleges, while pastors were recommended to make, on the previous Sabbath of that month, the diminishing supply of ministers a special subject of prayer and preaching; it likewise appointed the second Sabbath of June as "Children's Day," on which special services for children should be held and the conversion of the young be pressed on the thought of the congregations; agreed that the Church raise $700,000 next year, for Foreign, and $600,000 for Home Missions; spent a considerable amount of time in perfecting its new Book of Discipline, which yet may require to be amended when it comes into use; appointed a committee to consider in what manner, and in reference to what matters, there might be co-operation between the Northern and the Southern Presbyterian Churches; and urged pastors and professors to "seek out young men, who may be endowed with the appropriate gifts, and advise them as to the propriety of devoting themselves to the service of God in the Gospel of His Son."

[CATHOLIC PRESBYTERIAN, August, 1868.

The Southern Assembly, in addition to matters mentioned in my last letter, was asked to swarm off its coloured congregations into a separate organisation, which it refused to do, on the ground, that such action would be to go back on the decision of last year in the Samuel Park case, so that the full Presbyterial status of ordained coloured ministers is recognised by the Church definitely :—it resolved, as an overwhelming majority of the Presbyteries favoured the repeal of the last section of sec. iv., chap. 24 of the Confession (referring to marriage with a deceased wife's sister), to send down to the Presbyteries for their adoption, the following as a substitute for that clause :—"Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife;" appointed a committee to confer with a similar committee of the Northern Church respecting co-operation; reported $70,000 as the income for Foreign Missions during the past year and asked for more; reported an increase in the number of candidates for the ministry over last year's figures; refused to lower, in any way, the standard of educational qualifications for the ministry; rejoiced in the establishment of fraternal relations with the Northern Church, and as an act of courtesy, agreed to send delegates next year to the Northern Assembly, intercourse thereafter to be conducted by letter as with other Churches; and receiving gratifying reports from the seminaries, Columbia, Union, and Tuskaloosa (coloured).

In the United Presbyterian Church, which met at Pittsburg, very gratifying reports were read as to the progress of both the Home and Foreign Mission work of the Church. The Egyptian war had disorganised the work only temporarily, and even this only so far as the European Missionaries were concerned. The native Christians had worn well, despite the strain then put on them. Nearly $400,000 had been subscribed towards the Fund in commemoration of the union in 1858 of the Associate and Associate Reformed Churches. The central topic of the Assembly was the effort made to disregard the action of last Assembly on the Organ question, by re-opening the whole matter and the sending of another overture on the subject. After a lengthened and warm debate, however, it was finally decided, by a majority of two to one, that the matter should not be re-opened. The previous action of the Assembly is therefore maintained, by which it was declared that the Scriptures do not forbid the use of instrumental music in the worship of God—a negative, not a positive, position.

The Cumberland Presbyterian Assembly has also had its meeting. The question of organising a separate Church for the coloured members was under discussion here as well as in the Southern Assembly. The movement in this Church was made by coloured men themselves, and the sentiment of the Assembly was plainly in favour of taking the step. Final action was, however, delayed for the present. The revised Ver-

sion of the Westminster Confession, having been approved of by about one hundred Presbyteries, was declared to be adopted for the use of the Church. A committee was appointed to prepare a paper for presentation to the Belfast Council of the Presbyterian Alliance, furnishing that Council with a sketch of the history and work of the Denomination, and reminding the Council that the Constitution of the Alliance has been adopted by the Cumberland General Assembly, and concluding thus:—"If the doctrines of our Confession of Faith are not sufficiently in harmony with the consensus of the doctrines of the Reformed Churches as to warrant the admission of our delegates, you will so decide."

The Canada Presbyterian Church met in London, Ont. It disposed of a number of important matters. During no previous year had the contributions stood so high, and this in respect of each scheme of the Church. The Home Mission Fund, owing to several legacies, has a large balance in hand; and while Dr. Cochrane, its energetic convener, has been anxious to expend all he has in extending the work of the Church in Manitoba, he has been hindered from doing so by lack of men. In the same way, the Foreign Mission Committee has been compelled to decline a most generous offer made by two gentlemen connected with the Wesleyan Church, if a Mission were commenced in Japan, but the Board has no men. The French Evangelisation Committee is still busy undermining its great enemy —Romanism. The work can advance but slowly, and the prayer of the Church is for the Spirit to come down and bless the many copies of the Scriptures now in the possession of French Canadians. In this connection it may be stated that the Assembly finally decided not to recognise Romish orders, and to require converted priests to be ordained prior to admission into the ministry of the Church. Two main considerations determined the Assembly to take this position—1st, that the Romish Church of to-day is not the Church of Bossuet or of Fenelon, but that of the *Jesuits*, and the character of their teachings may be learned, not only from Pascal, but from Gury; and 2nd, that to accept Romish ordination is to recognise the Papacy as a true branch of the Church of Christ, while Romish priests use this as an argument with their own people against joining the Protestant Church. Marriage with a deceased wife's sister is legal in Canada, but as the committee of professional exegetes — the exegetical professors in the colleges — appointed last year, failed to agree upon a deliverance as to what the Church should do in reference to such marriages, the subject was laid over till next year.

The great home-mission field of the Church is in Manitoba and the North-West, and so where eleven years ago there were 9 preaching stations, there are now 184; where there were 4 ministers and missionaries, there are now 58; and where there were then 198 families, there are now 2948. In view of the need of students for the ministry for these whitening fields, the Assembly resolved to institute a new

Theological College at Winnipeg, and appointed Rev. Dr. John M. King, of Toronto, Principal and Professor. It is both hoped and expected that Dr. King will accept. A long controversy as to the financial system of the Church was terminated by advancing the minimum salary in the Church from six hundred to seven hundred and fifty dollars a-year, with a manse, while the Home Mission Committee was directed to take measures to raise the money required under this action.

The report on statistics showed that there are 799 pastoral charges in the Church, of which 122 are vacant, while the total ministers, professors, agents, &c., number only 693.

One of the most notable incidents of the Assembly was the presence in the court one day of the Rev. Dr. Helmuth, Bishop of Huron. The Moderator at once invited the Bishop to the platform. The invitation was accepted, when in the course of his thanks for the honour, the Bishop said: "I have always felt a warm sympathy with every Christian assembly whose object is the advancement of the kingdom of God. Of course we have always looked upon the Presbyterian Church as the sister Church, and I greatly rejoice to see such a large body of clergymen assembled for the self-same object for which my own Synod will be gathered together during the coming week." A few days afterwards the clerical secretary of the Diocese of Huron came to the Assembly with a letter of "cordial and sincere greeting to the General Assembly" from the Synod of the Diocese of Huron, where it had been proposed by the Bishop himself. The next day the Assembly sent a deputation to the Synod, by whom it was received with all honour, the members rising to their feet as a Presbyterian minister and elder entered their meeting!

While the deputation were present, a telegram was received by the Synod from the Bishop of Montreal, which led to the pleasantry on the part of the Bishop of Huron that "This was apparently a case of *Tria juncta in uno.*"

I do not recollect any similar case of "Fraternal Relations" between a Bishop of the Episcopalian Church and a Presbyterian General Assembly, and can only hope that when good Bishop Helmuth enters on his episcopal duties in England he may continue to manifest his sympathy with Christian brethren of a Church polity different from his own.

PRESBYTERIAN ALLIANCE.—All the American Churches have now appointed their delegates to the Belfast Council Meeting, and there is not the slightest doubt but that there will be a full attendance of delegates from this side of the water. The proverbial hospitality of our Belfast hosts will be tested to the utmost, while the high standing of our "visiting brethren" will ensure a thorough discussion of the work of the programme committee. And so our movement "goes marching on."

G. D. MATHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH PRESBYTERIAN CHURCHES.

INDIAN CENSUS—PRESBYTERIANS AT BOMBAY—LAY AGENCY—DECEASED WIFE'S SISTER'S BILL AND SCOTCH PRESBYTERIANS—BISHOP OF LINCOLN'S SPEECH—CRIME OF THE REVOLUTION—GIFT TO AMERICA.

THE full particulars of the Indian census of 1881 are only now appearing. The returns for Bombay, the smallest of the Presidencies, show that the Christians are only four-fifths per cent. of the population; while of that small proportion ninety-two per cent. are Roman Catholic. To the astonishment of the *Guardian*, on whose statements we depend, and to the astonishment, perhaps, of many others, it appears that the Presbyterians outnumber the other Protestant denominations. Episcopacy claims 2·3 per cent., or some 3300. Presbyterianism claims 2·8, or about 3600. "Baptists, Methodists, Congregationalists, do not get beyond fractional parts." We wonder if the Presbyterian Churches make sufficient provision for so large a number of adherents.

The United Presbyterians are devoting much attention to their Home Missions. On the evangelistic branch alone they expended, last year, between £5000 and £6000. We notice their Training Institution for lay evangelists prospers. But these lay evangelists are men who are to devote themselves to evangelism as their calling. South of the Border the idea is to train, for that work, those who have some temporal occupation. A strong party in the "Church" even are in favour of men in business being made preaching deacons or sub-deacons. The famous Ritualist missionary, Mr. Body, thinks "lay preaching" the hope of the future; he means, we believe, that the masses are to be reached by an agency like that of the Wesleyan local preachers. The other day the Bishop of Durham licensed thirty lay readers. It is singular that a subject which is so earnestly discussed in England was not dealt with in the Scotch Assemblies.

The subject of chief recent interest, of a public kind, in the Churches has been the Bill before the House of Lords to legalise marriage with a deceased wife's sister, which after passing what is generally the determining crisis was finally rejected. While it awoke great concern south of the Border, in Scotland the Free Church alone gave it much heed. The Free Assembly, as we saw, petitioned against it, as several of its Presbyteries have done since, but neither the Assembly of the Established Church nor the Synod of the United Presbyterian Church took any action, at this time, in the matter. In the United Presbyterian Church, we think, there is a large amount of sympathy with the movement. It is

a serious question, which may probably give trouble in the Presbyterian Churches of Scotland as well as in the Anglican Establishment.

A petition to the House of Peers in reference to this Marriage Bill has some interest for Presbyterians in connection with the speech which accompanied its presentation. The petition was from the Scotch Episcopate, who were unanimous in their opposition, and it was made the text of a speech by the Bishop of Lincoln, into whose charge it was given. The speech was a singular one. Dr. Wordsworth felt himself called on the occasion to give the peers some information, and make some historical comments. The Scotch prelates, he said, were the legitimate successors of bishops, some of whose sees were older than the Norman Conquest. But in fact they are the successors of bishops who were intruded upon Scotland at a much later period by an exercise of the grossest Erastian tyranny. The Bishop of Lincoln went on to observe that the "present time suggested interesting reminiscences" with reference to Scotch Episcopacy. It was nearly two centuries since it underwent disestablishment, because its bishops, while willing to give actual obedience to William and Mary, would not take the oath of allegiance to them, and "if the oath of allegiance is a mistake," urged his lordship, "that was a great crime." But turning to the Disestablishment Act we find that Episcopacy was "abolished" expressly on the ground of its being an "unsupportable grievance, and contrary to the general inclination of the people." There is no reference to episcopal disloyalty, however real that actually was. Indeed the only crime would have been the continuance of a Church which Scotland detested; and that the Bishop of Lincoln mourns the overthrow of the tyranny by which it was supported, shows what the prelacy of the nineteenth century might do if it had the power. Certainly these Scottish Bishops of the Revolution have no claims on our sympathy. They were deeply responsible for the dark cruelties of the killing years; and just about the time when their Episcopal brethren in the south were nobly witnessing for and suffering in the cause of constitutional liberty they were offering unworthy adulation to the popish despot, whom they actually addressed as "the darling of heaven," and to whom and to whose ways with apparent enthusiasm they pledged their support. We may add that we are not able to enter into the strong emotion with which Bishop Wordsworth communicated to the British House of Peers the near approach of the centenary of Scotland's gift of Bishops to America—"the mustard grain" which he rapturously said "now overshadowed the great western world." There does not seem to us anything great or heroic in the brief ceremony which took place at Aberdeen a century ago. It required no courage; it involved no perils; and for our part—considering that Spottiswood and his companions in 1610 had only Presbyterian ordination, that of the Restoration Bishops only three possessed Anglo-Episcopal orders previous to their consecration, that during that dismal period of prelatic supremacy bishops continued to be

CATHOLIC PRESBYTERIAN, August, 1883.]

consecrated on simple Presbyterian orders (as for example in the case of Primate Ross),—if we were American High Churchmen we should feel very dubious about our having the true thing. As to the wonderful growth of the Bishop's "mustard grain," it might be charitably supposed that he was joking. Overshadowing the great western world! Why the membership of the American Episcopal Church does not quite equal that of one of the half-dozen sections of English Methodism.

CHURCH OF ENGLAND.

INTENSITY OF FEELING IN THE ENGLISH CHURCH ON THE "SISTER'S MARRIAGE BILL"—RESOLUTIONS IN CONVOCATION—UNANIMITY OF CLERGY—UNFERMENTED WINE, ETC.

During the last eight or ten weeks the Church of England, and especially its High Church section, has been profoundly agitated in regard to the Marriage Bill. The Church Papers have been burdened with letters on the subject. It was discussed at all diocesan conferences. Public meetings were held to condemn it. Still it was hoped that the victory of last year in the Upper House would be repeated, and when by a majority of 7 the Innovators carried the day, both the wrath and the alarm were very great. Pages of the *Guardian*, not two days after, were crowded with letters of protest and indignation, some of them exhibiting an intensity of feeling hardly equalled. That cautious High-church organ seemed altogether to lose its ordinary calmness, and in most extraordinary style fell foul of the Bishops, who had been advised to hold their tongues on the occasion, and only one of whom had spoken, and he with little power. But what was done could yet be undone. The measure might be defeated on its third reading, and, no doubt, every iron was put in the fire. It was pressed on the attention of the illustrious legislators that the very existence of the Established Church was involved. The sixty-two Conservatives who voted for the change were urgently appealed to. "Are you prepared to cry," it was asked of them, "Perish the Established Church provided a man may marry his sister-in-law?" The issue was, as we well know, the reversal of the previous vote.

Nor do things appear to be quieting down. It seems rather to be thought that the conflict is only commencing. A stand has been made, and there can be no retrogression. When after a long vacation from its labours the Canterbury Convocation met the other day, the very first thing the Lower House set itself to deal with was the Sister's Marriage Bill. A resolution to oppose it as an attack on the moral and spiritual welfare of the English people, "as involving in it the disruption of the social and domestic relations, as putting the Church and the State in open opposition, &c.," was moved by the redoubtable Archdeacon Denison. The earliest opportunity, it was said, was taken to let the "Church and the people know that the clergy were going to fight this battle of God to

the very uttermost." With one or two slight amendments the resolution was carried, there being only one dissentient, the excellent and able Dr. Vaughan, Dean of Llandaff. Yet the debate manifested considerable divergence of sentiment. There were very different ideas as to the seriousness of the matter, and as to the grounds on which the argument should rest. Canon Gregory, who regards the "Sister's Marriage" as one of the abominations which brought God's judgments on the Canaanitish nations, and Archdeacon (Canon) Farrar, who thinks there is only a slight preponderance of argument in favour of keeping matters as they are, certainly stand considerably apart.

In the discussion of the Bishops, we may add, an opposition not less strong was exhibited. The Bishop of Truro spoke of the "ruin and utter chaos the Marriage Bill would bring into English society."

There can be no doubt that so far as the clergy of the Church are concerned, there is practical unanimity. The Evangelicals here think with the Ritualists, but they do not express themselves so strongly and are not so greatly alarmed. Two Bishops, Ripon and Worcester, Dr. Vaughan, and another Dean, Dr. Merivale, the historian of Rome, and a few scattered clergy, constitute as it seems, the small minority. That minority, however, may be larger than appears. Some names are rather suggestively awanting in the Convocation debate.

The Unfermented Wine Question was again before Convocation. It seems "certain bishops" have been asked to permit its use. But there is the strongest opposition to this—at least among the High Churchmen. A resolution of the Bishop of Lincoln deprecating any change in the "ancient usage," and urging the clergy to discountenance anything in that direction, was passed.

The annual Mildmay Conference was this year apparently in every way a successful one. It was largely attended, and there was a very deep religious interest. The "Doctrine" for the year was "Union to Christ," a subject in reference to which Evangelical teaching has been too often deficient. The views set forth of Union and Communion with the Living Saviour, and the whole spirit of the discussion, were in striking contrast with what you have in a Ritualist assembly, with its ceremonial pomp and its vague superstitions, mystery, and awe. The Conference closed with the celebration of the Lord's Supper, at which, though no doubt, the great majority of those who partook were of the Anglican Communion, Dr. Andrew Bonar, a Presbyterian, presided.

The Jesuit Missionaries have quitted Uganda, and the two brave Church Missionary men have the field to themselves.

ENGLISH NONCONFORMISTS.

EXCITEMENT ON THE DEFEAT OF THE MARRIAGE BILL—GIVES A NEW VANTAGE-GROUND FOR DISESTABLISHMENT—COMING STRUGGLE.

The Sister's Marriage Bill has also deeply moved the Nonconformists —or some sections of them. A large proportion, at least, are very

CATHOLIC PRESBYTERIAN, August, 1882.]

strongly in its favour, and their mood is quite as belligerent as that of the High Church. Their position seems not so much to be approval of the proposed marriage law, as disapproval of what they think the intolerance of putting a civil ban on a relationship to which so large a number of people feel no repugnance, and whose consistency with Scripture so many, competent to judge, affirm. At the same time, we suppose the mass of those in favour of the Sister's Marriage see no objection to the thing itself.

But the aspect of the question which at present engrosses the interest of Nonconformists is the connection which the Church has so strongly asserted between the Marriage Bill and Disestablishment. The bold, and, perhaps, not very wise, appeal to the Peers based on this idea, and which was apparently successful, has given them, they think, a new and important vantage-ground of attack. We can only say that things meanwhile look to a struggle involving important issues, both social and ecclesiastical, and strikingly teach us how little in these days the developments of public questions can be forecast.

FRANCE.

ANNUAL MEETINGS OF RELIGIOUS SOCIETIES—PROVINCIAL SYNODS—BOOKS.

THE general impression produced by the annual meetings of our various religious societies is one of thankfulness. A decided advance is shown by the reports of the different Christian works undertaken by our Church, foremost among which must rank the societies for home and foreign evangelisation.

The "Société Centrale" is this year, as before, leading the van with 360 stations and 150 missionaries making known the Gospel among the dense masses of unbelief and superstition in France. By its side the "Société Evangélique" labours successfully for the same end. It is most painful to be obliged (for want of funds) to answer negatively the repeated applications from Roman Catholic villages, who year after year ask that the Gospel may be preached to them. Such is, however, the present position of these two Societies, who have been the pioneers of the Gospel in France for so many past years. We regret to say that the dire necessity of sitting still, while these appeals are being made, is owing partly to the diminution of the subsidies which English-speaking Churches were in the habit of making. Have our friends abroad forgotten that the Church of the Huguenots numbers a little over one million, and that this handful alone represents the worship in spirit and in truth among the thirty-six millions of Romanists and Materialists with which this beautiful land is peopled? May I be permitted to put forward an ideal work, which might be inaugurated with the sanction of the General Council? Should the Presbyterian Churches of the world desire a mission-field, to be worked by their common efforts, as a

symbol of their unity, where could a better one be found than France, which was, so to speak, the birth-place of Presbyterianism in the sixteenth century? Where could the English-speaking Churches, who venerate the memory of John Knox, find an alliance-work more congenial to their own tendencies than in the land of the great Jean Calvin, the master and inspirer of that undaunted Scotchman!

The "Mission Intérieure," the members of which go from church to church seeking to awaken souls, and who thus form a veritable Protestant order of "Oratoriens," has just held its annual meeting at Valence. This is a happy departure from old habits of centralisation. Paris has hitherto had the monopoly of the meetings; now the committee feel the necessity of awakening the interest of the churches, by visiting some of the principal provincial centres where Protestantism is numerous and influential. There are, so to speak, two branches in the "Mission Intérieure." One has its special work in purely Roman Catholic centres; the other labours among those who already know the Gospel. The reports of these missionaries show that their work has been particularly blessed during the last year. In a large number of churches there have been real revivals, souls being awakened, and giving themselves unreservedly to Christ. The six "*agents itinérants*" have visited numerous outlying districts, and strengthened the hands of many ministers who too often suffer from their isolated position, and from an almost absolute want of co-operation.

In the course of the meetings, a resolution blaming the Salvation Army for its eccentric invasion of certain churches was put forward, but rejected; another proposition, stating that no connection exists between the "Mission Intérieure" and the Salvation Army, being unanimously voted.

We regret that Pasteur Babut, one of the original founders of the "Mission Intérieure," who for more than twelve years has been at its helm, should have deemed it necessary to give up the presidency of the society. He will be followed by the gratitude and admiration of all the friends of home-missions, and their good wishes and prayers are already assured to Pasteur Houter, who is now to direct the working of the mission in its various fields of labour.

The "Société des Missions" has this year celebrated with great *éclat* the Jubilee of its South African stations. Fifty years having just elapsed since three young Frenchmen, after reaching Cape Town and traversing the deserts of South Africa, arrived at what is now Basutoland; and there, under the auspices of the great chief Moshesh, began their work of evangelisation, being enabled by the grace of God to bring the wild cannibals of South Africa to a state of civilisation which is now recognised as most remarkable. The deputation commissioned by our Churches to visit the Basuto mission-field, send us glowing reports of the religious earnestness and life of these distant Churches. Missionary work being in some measure the thermometer of religious

life at home, we are thankful for these blessed results of half-a-century of work. In 1823, when our missionary society was founded, £430 were spent on the work. Last year nearly £12,000 were employed for the same purpose. In 1833, Morijah, the first station, was founded in the territory of Moshesh. Now, there are sixteen native churches, and seventy-seven "annexes." The Basutos have in their turn become evangelists, and in a few months will send out, under the leadership of two French missionaries, a staff of workers to organise a mission on the banks of the Zambesi, which our friend Mr. Coillard explored for the purpose three years ago. Verily the mustard seed has become a great tree, and thankfulness for the great work accomplished through the means of our Reformed Churches was the prevailing feeling at the great meeting which was held last week at the Oratoire on the anniversary of the foundation of Morijah. Of the little band of those who broke the ground fifty years ago in Basutoland, only one remains, the veteran Mr. Casalis, who stood up among his younger brethren to tell of the marvellous way in which God had prospered His handiwork!

The spring and summer sessions of our provincial synods are now being held. There is decided progress year by year. Our churches are returning in larger numbers (outside of all state control or dependency) to the practice of that Presbyterian order, which was to them as an ark of refuge, during those dark years of persecution of the two last centuries. The questions which are evidently at present occupying the mind of the Church, are those of ecclesiastical polity and discipline. The liturgical problem is one which our synods are at the present time studying with the greatest attention. Though we possess already an order for morning service, and the administration of the sacraments, it is deemed rather insufficient for the wants of the present time, being a somewhat pale abridgement of the fine old liturgy of the sixteenth century. Moreover, there are many circumstances, such as the consecration of clergymen, the opening of churches, the induction of church councillors, the admission of proselytes, where formularies would be of much assistance. This general want, manifested by all the provincial synods, will probably lead to the reconstruction and enrichment of our present liturgy by the General Synod, which is to assemble next year.

Before closing this letter, I think it may be a welcome piece of news for the lovers of old Huguenot literature to learn that reprints of the principal works of our great divines of the sixteenth century are now being issued. There are two societies engaged in this essentially useful work. The "Société de l'Histoire du Protestantisme Français," is reprinting these works with great attention to artistic effect, and also with copious notes, by the foremost *savants* of the day in Huguenot history. On the other hand, the "Société des livres religieux de Toulouse," is also giving us several of the same works in a less expensive and more popular form. The "Histoire ecclesiastique des Eglises du royaume de France," by Theodore Beza, has just been reproduced,

and the two editions, each in their way, are worthy of receiving a warm welcome from all those who love to peruse the glorious, but little known, annals of the Reformed Church of France.

GERMANY.

By Rev. Dr. BRANDES.

A RAGGED ARMY IN GERMANY.

THERE are, roughly speaking, 200,000 vagabonds in Germany strolling through the country and begging for alms—a dreadful number, certainly, but rather under than over the mark. It cannot be denied that there is a danger for the whole nation in this ragged army, not working, not living, in any honourable, or even any lawful, condition; wandering from one place to another without a settled home, without any real hope for the future. These men, too, are not old or sick—for such we have our asylums and hospitals—but men in their prime, or young people in full vigour, but for the most part immoral and irreligious, idle, and preferring to wander about or frequent the inns—the prey of every vice. Two hundred thousand vagabonds! Who does not feel compelled to exclaim, "This is not to be tolerated any longer!"

And such exclamations, indeed, have been heard now and then for many years. Even our newspapers have not failed to point out the danger, and many an upright and true-hearted friend of the people has endeavoured to turn the attention of his countrymen to this army of outcasts. When, in the year 1848, the terrible storm of revolution raged through the land, many earnest Christians anxiously began to look out for remedies. Ragged schools were founded, and houses erected, in order to educate such children as were already depraved through negligence on the part of their parents. In different parts of the country, especially in the larger cities, houses were built to afford an asylum for workmen in search of employment, to prevent them from becoming vagrants. In many such cases, workmen had left their homes to seek work, but meeting only with disappointment, have been very often compelled to travel for months without finding work, without money, without even the possibility of procuring what could supply their wants in any honourable way. Can we wonder that they sank more and more to the very abyss of wretchedness and depravity? Cast out upon the roads, homeless and hopeless, they gradually became accustomed to idleness, spending the day either in begging for food from house to house, or sitting in the inns, playing at cards and drinking brandy with a number of fellow-travellers. Under such circumstances, how could they fail to lose the last remnant of shame, honour, and honesty? Earnest Christians, recognising the evil, and desirous of removing it, endeavoured to suppress these fatal schools of vice by offering to the travellers better lodgings placed under control, where no brandy would

CATHOLIC PRESBYTERIAN, August, 1883.]

be sold, and no cards allowed, or loose songs or bad language permitted; but where the guests would find clean rooms, a good bed and a good dinner or supper for a small payment. Such is the "Herberge zur Hismath," which may be translated, the "Travelling Workmen's Home." It cannot, indeed, be said that these homes have quite attained the measure of success that had been expected. Certainly, many a young man has been prevented by these institutions from falling into the hands of those whose society would have been dangerous, and this is so far satisfactory. But the army of ragged vagrants strolling through Germany, begging their bread from door to door, has not diminished; indeed, it has multiplied to such a degree, that even those who once were indifferent to the danger have become anxious and alarmed. Addresses are made to the Prince-Chancellor, complaining of what is called a "general plague of the country," and entreating him to take measures for removing this hindrance of our welfare. Even the peasants, often compelled, not very politely, to become contributories to this army of beggars, declare their resolution to endure this state of matters no longer. But, indeed, no man can deny that this army is the school for propagating those socialistic opinions and efforts which are so widely spread among the lower orders; not to speak of all those fearful crimes so frequently recorded in our newspapers, the perpetrators of which are to be sought for, in most cases, nowhere else but in the ranks of these homeless vagabonds.

But what is now to be done in order to conquer this enemy? It was certainly much easier to gain the victory over the French in 1870 than it will be to conquer this army, scattered as it is through the whole country, and not to be attacked in mass, and defeated by one or two decisive blows.

The "Travellers' Homes" were, as already stated, not altogether useless. But they could extend their influence no further than to those who were willing to make use of them. They could save one and another of their guests from being caught by the contagion, but they could not uproot the evil.

Accordingly, about ten years ago, a society was founded which has gradually extended its operations through our cities all over the country, and which seeks to "prevent people from begging and becoming poor." The members of this society pay a small sum, at least three shillings a-year, into a common fund, out of which travelling workmen are to receive sufficient to procure them a day's living, but not more; at the same time the members engage to give nothing besides to any travelling beggar,—a course which seems quite reasonable, and wholly warranted by the circumstances. For there can be no question, that if it were possible to persuade all men to act according to the principles of this Society, our vagabonds would soon be compelled to give up their mode of life. It has been stated by the police, that many of these "poor travelling workmen," as they like to call themselves, by

begging from door to door, are able to earn much more money than industrious workmen could, even by exercising the utmost diligence. A large number of our countrymen, however, who have long been in the habit of giving their mite to the "poor traveller," were unwilling to give up this custom, and to join the Society in question. Good-natured people, especially women, would say, we are unable to distinguish the villainous from the honest workman who claims our alms, and it is better to give a little coin to nine such unworthy ones than to refuse it to one who is honest and really needs our help. It was especially, however, in the country villages where such a society could not so easily be formed that the vagabonds maintained their ground; and it was often fear, rather than Christian love, that opened the hands of the peasants to the menacing beggar. These societies, consequently, did not succeed in removing the evil which had already seized the body of our nation too firmly. The very root of the disease lies too deep to be reached and removed by such superficial measures, hence it matters little what might be undertaken and prescribed by the police and the temporal power. To this, however, not a few of those who feel the evil intolerable make appeal as to the only agency that can avail. Petitions have lately been drawn up and addressed to the Government and the Parliament praying for deliverance from this evil. But all that the temporal power can do is to prevent the evil from displaying itself. We see this plainly in the measures lately adopted against socialistic practices, so nearly allied to and connected with this evil. The temporal power has enacted stringent laws, and has taken repressive measures; but all that has been attained by these means is, that the socialistic faction has disappeared from the outward view, and the question remains whether the dangerous fire is really quenched or is only smouldering secretly underground, ready to break out again as soon as there is an opportunity, and there are signs enough that it is not yet quenched at all. The temporal power, we must not forget, has but a limited sphere of influence, beyond which even the mightiest king proves powerless; and this is the case here.

It is an undeniable fact that there is a cloud of atheism hanging over the country; and those classes, which afford the continual supply to this ragged army as well as to the socialistic faction, are deeply infected with the contagion. Read any of the socialistic papers whatsoever, and you will acknowledge that the evil spirit inspiring all of them, without exception, is ungodliness, atheism, and along with this, dissolution of all moral principles. There is nothing pure or holy left. But the harvest we are reaping now was sown at the end of the sixteenth century and constantly afterwards. All these evils we complain of now can only be cured by such remedies as religion affords, and the whole nation must join earnestly in prayer to Him who alone can deliver us. As soon as we give up all these quarrels about outward things and human doctrines concerning religion, which have divided

CATHOLIC PRESBYTERIAN, August, 1883.]

and wasted our nation for more than three hundred years; as soon as we unite around the Person of our Lord as the only One, to whom we belong—"Jesus Christ and Him crucified;" as soon as we become obedient to His own rule and command: "One is your Master, even Christ, and all ye are brethren,"—this ragged army, crowding our public roads, will gradually disappear.

ITALY.

THE topic of the day is the *would-be* scheme of union between some of the agencies at work in the mission-field. It has long been a heartfelt desire of several friends of the Gospel in Italy to see all denominational rivalries at an end, and all the members of Christ's body joining for the same purpose, realising the unity of the Spirit in the bond of peace. The first step taken towards this praiseworthy end was that of the deputation from the Evangelical Alliance, which left London for Italy in November, 1877, and whose Report was published at length. That visit had as its immediate effect to show, that if petty misunderstandings could be avoided or overlooked, and if self-denial should become universal among the agencies at work, a new era would dawn for the evangelisation of this country. That longed-for mutual understanding has been so far realised; and it was certainly a good sign of the times that, when last month the minister of the Methodist Episcopalian Church of Florence had to leave that city in order to attend his district conference, he applied to the minister of each of the five denominations labouring beside his, to take his services and prayer meetings in turn—an arrangement which was carried into effect to the great edification of all the flocks.

Later on, in 1881 I think, a scheme for a kind of confederacy between four of the agencies at work was drawn up by a Scotch gentleman, but as the matter did not take any official or practical shape, it was dropped after a few private conversations.

To-day it is of a more limited and special union that much is written and spoken about—viz., a union between the two agencies, which, according to some high authorities, stand on about the same doctrinal and ecclesiastical platform, and have many more affinities to each other than any other denominations at work in Italy; I mean the *Waldensian Church* and the *Chiesa Libera.*

Many years ago friends of both the Churches in Scotland deemed it advisable, both for the saving of funds and for the sake of peace, that these two Churches should be united, and advocated the possibility of even a *fusion* on the ground of sameness of doctrinal and ecclesiastical principles. But as many things had occurred at first on account of which the elder Church was far from being satisfied as to the soundness of doctrine and respectability of life of some of the ministers employed by the committee of the younger, the proposed marriage was delayed till a further and better time. Now, however, real and decisive progress

has been made; many difficulties have been cleared away, better feelings prevail between the labourers, and a brighter future seems to be dawning for the mission; and, although it will take a long time before a union be completed, even if it should ever come into effect, some preparatory steps have been taken towards it with much cordiality from both sides. From one side, Mr. M'Dougall writes in his last report about the work of the Chiesa Libera: "We strongly believed a few years ago that the two native Churches should work together. There is no reason for division either in the standards or in the regulations, and we cannot but hope that the mere personal and sectarian feelings will be so directed by God as to make an alliance possible in a not distant future." The *Fra Paolo Sarpi* holds the same views when he writes: "The members of our Churches will rejoice on that day when their pastors will lead them hand in hand to the same pasture, along quiet waters;" and when he proposes, that "taking the opportunity of Luther's centenary, there should be a grand meeting of all the workers, to know each other, and pray the Spirit of peace that all hearts should be united for the same work." To this the *Rivista Cristiana* and the *Témoin*, Waldensian papers, reply that they quite approve of the principle advocated by the friend above-mentioned, provided that all practical consequences should be drawn from it, and that a token of sincerity be given in ceasing to carry on the work of a petty rival congregation in the very centre of the Valleys. As to the manner in which the union should be effected the *Rivista* suggests it should begin with the school; the Chiesa Libera has a preparatory college in Rome, the Waldensian Church a divinity hall in Florence; but let students be united first on school-benches, and they will not be rivals in the field. The discussion has so far proceeded, and I do sincerely hope that it will not be dropped, but prove to be the beginning of serious and practical results rather than a mere rhetorical and vague demonstration.

If there is ever to be union when opportunities will be more favourable and experience riper, it is certainly very desirable that it should take place between these two branches of the Christian Church which, though born at different periods, are the offspring of Italian soil and have the same form of true Presbyterian government. I say if ever there is to be union, because many people, as much interested as others in the subject, sincerely believe that it is not necessary, provided there be a cordial understanding between them as to the way of occupying the ground and of dealing with doubtful cases. Mr. M'Dougall himself, in his report on the Free Church, seems to hold that view as the more feasible for the present, and I think the general opinion is rather in favour of it.

Another striking feature of the times and of the mission work in Italy is the increased number and activity of the Young Men's Christian Associations. In 1869 there was only one of these, while the statistics of the Central International Committee show for last year a total of

CATHOLIC PRESBYTERIAN, August, 1883.]

twenty associations. Since the report was published the secretaries have travelled through the length and breadth of Italy in order to start new societies, and to strengthen the old ones. One of the great drawbacks to such work, however, is the same as is found with the mission—that is to say, their denominational character. The twenty Associations belong to fourteen places, so that some towns have two and even four meetings for young men, and that, only because every congregation desires to have its *own* society. I must say, however, that the disadvantage of this has been strongly felt of late, and that what is taking place in the mission-field seems to be getting realised also, as far as the Associations are concerned. An impulse towards union has been given by the visit of the secretary of the International Committee. In Rome the two Associations have met on neutral ground; in Florence *L'Unione Cristiana* had given her hand to the *Circolo Evangelico*, and the newly-married couple had taken and furnished very nice rooms in the centre of the town, where Bible readings were intervoven with social gatherings and scientific lectures, when some misunderstanding that unexpectedly arose brought in what we hope will be only a *pro tempore* separation. The Associations seem to be very active; the young men of Turin have taken upon themselves to provide for a Bible *kiosque* to be erected in the grounds of the National Exhibition, which is to take place in that city next year. The only thing that has not been carried into effect yet is to constitute all the different societies into a corporate body, a confederacy well organised; to link them to each other, and to the central committee through a delegate of their own choice.

New doors are being opened to the preaching of the Gospel, and the missionary field is widening every day. Giarre in Sicily, and Savigliano in Piedmont, have been visited with great benefit by the evangelists of the Waldensian Church. At Bergamo the minister of the Chiesa Libera has had a very hard struggle to bear with fanaticism and opposition, while in the district conference of the Methodist Episcopalian Church, many new places have had to be provided for, and many new agents were accepted on trial. This Society is going to start a new theological Review, which will probably take the place left vacant in religious literature by the *Rivista Cristiana*. I regret to say that the editor of that much-valued publication has deemed it wiser to abandon the course hitherto so successfully pursued, and has made a combination with a monthly *bulletin* of the Waldensian missions. The two publications might have been kept going. What a pity that all the historical researches and the other papers of great ability should have been brought to such an unnatural end.

Mr. Weitzecker, who offered himself at the Waldensian Synod for foreign mission work, is going round the churches of Italy just now to interest them in the mission-field for which he is soon to leave. He will probably reach Basuto Land by the end of the summer. May his example speedily be followed by others!

Open Council.

PROGRESS IN THEOLOGY.

To the Editor of "The Catholic Presbyterian."

FROM a note in the July number of *The Catholic Presbyterian*, I learn that Dr. Newman Smyth regards me as not stating correctly, in my article on "Progress in Theology" which appeared in the April number, his views of the sacrificial types of the Old Testament. "Doubtless, through some inadvertence," he says, "he (Dr. Watts) represents me as saying that the sacrificial types of the Old Testament 'were never intended to teach anything beyond the truth at the heart of sacrifice—that all we have is His, and with entire faith in His goodness should be devoted to Him.' The words as I wrote them," he adds, "are as follows:—'God sanctions by His commandment the truth at the heart of sacrifice—that all we have is His, and, with entire faith in His goodness, should be devoted to Him.' Upon the preceding page," Dr. Smyth continues, "I had spoken of an 'ulterior design' in the teaching of the sacrifice of Isaac. The passage from which the words are misquoted has to do solely with the morality of the commandment to Abraham, and with the manner in which God abolished human sacrifices in Israel. As it never occurred to me before reading the words erroneously attributed to me by Professor Watts to deny the typical significance of the Old Testament sacrifices, I must request you to correct, for your readers, the mistake into which, in this instance, Professor Watts has fallen."

The above quotations, given correctly by Dr. Smyth, put the reader fairly in possession of the facts. In making a quotation from his "Old Faiths in New Light," I inadvertently introduced the inverted commas too early in a sentence of my own, in which I stated what I believed to be his doctrine of sacrifice. While I regret this mistake, I have the satisfaction of knowing, after careful consideration, that I have not, thereby, misconstrued Dr. Smyth's language or misrepresented his teaching in regard to the sacrificial system of the Old Testament.

If I understand Dr. Smyth aright, the ground of his complaint is that by the way in which I have quoted, or, as he says, "misquoted" his words, I have represented him as denying "the typical significance of the Old Testament sacrifices." This, however, is not what I have charged against the doctrine of his book. What I have charged is, that he ascribes to the Old Testament sacrifices a wrong significance. When he analyses the sacrifice, the truth which he finds at the heart of it is not that "without shedding of blood there is no remission," but this other, that "all we have is His, and, with entire faith in His goodness, should be devoted to Him." In support of this representation of the doctrine inculcated, I gave, in the very next sentence to the one complained of, a quotation from the same page of "Old Faiths in New Light," which certainly justifies all I said on this point. "The trial of Abraham's faith was intended to teach him 'that God does not wish the offering of blood;' a doctrine which, we are informed, the later prophets knew—viz., 'that God loves mercy rather than sacrifice.'" On the preceding page he informs us that "there is a pure truth at the heart of sacrifice," and represents God, in the trial of Abraham's faith, as intending "to disentangle the true from the false," "to separate the true from the false in the doctrine of sacrifice," and "to show the right use of sacrifice." Had Dr. Smyth said *human* blood, and restricted his remarks to human sacrifices, I should not have charged him, in this connection, as I have done, with the rejection of the central idea of sacrifice; but when he says, without one word of qualification, that Abraham's trial taught him "that God does not wish the offering of *blood*," and finds, *at the heart of sacrifice*, nothing but a doctrine about the surrender of property to God, I am certainly constrained to abide by my verdict, and

CATHOLIC PRESBYTERIAN, August, 1883.]

regard him as denying the doctrine of expiation of sin by the shedding of blood. His reference in the same context to the watch-word of the Newer Criticism, that "God loves mercy rather than sacrifice," renders any other interpretation of his teaching altogether impossible. The case of Isaac furnishes him with the data for a generalisation which excludes from sacrifice the very fundamental idea of the whole sacrificial system of the Old Testament economy. I should be very happy to learn that this is not what he intended to convey; but if he wishes to teach the doctrine that without shedding of blood there is no remission, he must recast his book, and find at the heart of sacrifice a very different doctrine from that which he has hitherto discerned. That truth which lies at the heart of any symbol or type, must ever be regarded as the great truth which the symbol or type was designed to express; and as the heart-truth which Dr. Smyth finds in sacrifice, not in Isaac's alone, but in sacrifice in its widest comprehension, which, of course, embraces all the sacrifices of the Old Testament, does not include the conception of expiation by blood, it must follow that these sacrifices, whatever else they may have foreshadowed, could not have foreshadowed the ἱλάσμος of Calvary. Had Dr. Smyth taken into consideration all the facts presented in this narrative, he might have discovered the real, "pure," "vital truth at the heart of sacrifice," in the sacrifice of the "ram caught in a thicket," which Jehovah had provided, and which Abraham "offered up as a burnt-offering in the stead of his son." Surely an offering which had cost Abraham nothing, and which was provided by God Himself, could not be designed to teach, as its heart-truth, the doctrine of sacrifice as propounded by Dr. Smyth. As the ram was not Abraham's ram, the sacrifice of it could not teach that all Abraham had belonged to God, and should, with entire faith in His goodness, be devoted to Him, but it could teach, and did teach, that without shedding of blood there is no remission. A treatment of the trial of Abraham's faith, which leaves out of view, and takes no cognisance of, Isaac's atoning substitute, cannot be accepted as a philosophical contribution to theological progress.

ROBERT WATTS.

COLLEGE PARK, BELFAST.

To the Editor of "The Catholic Presbyterian."

LIVINGSTON CO.,
NEW YORK, U.S.A., *6th June*, 1883.

A CHANCE (if I may use that word) perusal of the first number of your peerless monthly induced me to become a subscriber and reader, which shall continue as long as it or I live. Your excellences are timeliness of topic, brevity of discussion, straightforward use of utterance, and last, but not least, a form of type which makes each page easy to be read. It is "catholic" in spirit, "presbyterian" in usual matter and word, wide in sympathy—all acting as a stimulus to thought and a prompter to prayer. Will you spare a few moments for a consideration of the following pages, prompted by what I feel, and many with me, upon a subject that is largely, almost perilously engaging public attention.

In common with multitudes of Christian people on both sides of the ocean I have read with considerate thoughtfulness and much interest the articles appearing in consecutive numbers of your admirable monthly on "*Progress in Theology.*" They are born of master minds, profound scholarship, and evident sincerity of heart. When the "Symposium" is complete, it is hoped that they will be issued in volume form, sure in advance of ready buyers and profited readers. Among them there is great diversity of reasoning, wide divergence of conclusion—a necessity consequent upon natural differences of mental organism and providential environment, and of that liberty of thought and utterance which is the joy and glory of Protestant lands. May such liberty never be less.

Will you allow a suggestion made in the interest of the public welfare. It is this. Before the Symposium sees its final close, will you collate with care and put into paragraphs, clear in expression and patent to the humblest reader, what

is desired by those who contend for what they deem a needful "progress in theology"? Avoiding all scholastic terms, all metaphysical or exegetic definitions, all that savours of the "study" and the "class-room," let there be a statement of what is desired respecting those fundamental doctrines that enter into our Presbyterian and Calvinistic forms of faith and usage. In what doctrine (deemed fundamental) do they desire *progress?*—meaning, of course, *improvement.* By "doctrine" is meant, not illustration to make more clear, or proof to impart intensity, but that which *alters the sentiment*, creating a difference between what is on record in our venerable symbols, and what should be, in the light of recent discoveries in the realm of argument, science, and exegesis.

It cannot take many pages of *The Catholic Presbyterian* to state what is precisely desired, and there are not a few among your readers who will thank you, and no one more heartily than yours, with reverent esteem and gratitude,

GENESEO.

[We regret that we cannot comply with the request of our correspondent to put into clear and categorical form the wishes of those who desire progress in theology. If any persons could do this, the writers of the papers themselves are surely the men. For whatever reason, they have preferred to write vaguely and indefinitely, and it can hardly be supposed that another person should be able to give to their views that definite form the absence of which in their own writings has been the subject of general remark.—ED. *C.P.*]

INFORMATION ABOUT THE BELFAST COUNCIL.

A MISSIONARY in China, who means to attend the Belfast Council, wrote recently to a friend as if the meetings were to be held in September. It ought to be distinctly known that the day of meeting is the 24th of June, 1884.

The Convener of the Committee of Arrangements is Rev. Dr. Knox, Windsor, Belfast; the Convener of the Committee on the Programme, is Rev. Dr. Watts, College Park, Belfast.

The Acting Clerk of the Council, to whom communications respecting membership should be addressed, is the Rev. Dr. Mathews, Quebec, Canada.

All Churches already in the Alliance are entitled by the constitution to send representatives in the following proportion:—Churches at or under 100 congregations to send two; at or under 200, four; and so on up to 1000, the number in that case being twenty; above 1000 the additional delegates to be only two for 200; above 3000, two for 500; at 4000 and upwards, the total to be forty.

Churches wishing to be received into the Alliance should study the constitution of the Alliance, agreed on at London in 1875, and communicate their wish to the Acting Clerk of the Council.

Associates have in certain cases been allowed to sit in the Council, but this must be by leave of the Council itself, and in consideration of particular circumstances.

The Council will be open to consider requests from suitable localities in determining the next place of meeting.

All persons interested in the Presbyterian Alliance would do well to procure a copy of the Proceedings of the two meetings of Council, held at Edinburgh in 1877, and Philadelphia in 1880.

The Proceedings of the Edinburgh Council give a complete history of the movement; the constitution of the Alliance as settled in 1875; the papers in full that were read at the Edinburgh meeting; the speeches and discussions connected with them; also a very copious Appendix containing an account of the Presbyterian Churches throughout the world, their history and present condition, and various other documents deeply interesting to Presbyterian readers.

A few copies of this volume (nearly 400 pages imperial 8vo) still remain, and will be sent at half price to any address within the postal union, on receipt of *three shillings*, by Mr. John Molyneaux, Book and Tract Society, 13 South St. Andrew Street, Edinburgh. The number of copies being limited, early application should be made for them.

JAMES NISBET & CO.'S NEW BOOKS.

PUBLISHED SINCE 1st JANUARY, 1883.

THE HOMILETICAL LIBRARY. By the Rev. CANON SPENCE, M.A., and the Rev. J. S. EXELL, M.A. Vol. I. containing 300 Outline Sermons, appropriate for Advent, Christmas, and New Year. Demy 8vo, 7s. 6d. Vol. II., containing Outline Sermons suitable for Epiphany, Septuagesima, Sexagesima, and Quinquagesima. Demy 8vo, 7s. 6d. Vol. III., containing Sermons Suitable for Lent, Easter, Easter Day, Sundays after Easter, Ascension, Whitsunday. Demy 8vo, 7s. 6d.

"Of all books of this character published in this country the present must take its place in the first rank."—*Liverpool Mercury.*

THE WESTMINSTER ASSEMBLY: Its History and Standards. With some account of English Puritanism up to the meeting of the Assembly. Being the Baird Lecture for 1882. By the Rev. A. F. MITCHELL, D.D., Professor of Ecclesiastical History in St. Andrews University. Crown 8vo, cloth, 10s. 6d.

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

FROM CANA TO BETHANY; or, Gleanings from our Lord's Life on Earth. By Rev. FREDERICK WHITFIELD, M.A. 16mo, cloth, 1s. 6d.

HOLY FOOTPRINTS. By the Same. 16mo, cloth, 1s. 6d.

"Cannot fail to do good, practical and heart searching."—*Watchman.*
"Seven exquisite addresses."—*Clergyman's Magazine.*

EARLY GRAVES. A Book for the Bereaved. By the Rev. J. R. MACDUFF, D.D. Included in the Volume are brief Memoirs of Rev. CHARLES A. JANSON, M.A., of the Oxford and Cambridge Universities' East African Mission; and of Captain W. GILL, R.E. Crown 8vo, cloth, 5s.

"For each of the world-wide family of the sorrowful there is something suitable."—*Christian Leader.*

WILLIAM LONGE OF WYKEHAM; or, the Winchester Boy. A Story of the Boyhood of William of Wykeham, in Five Scenes and a Prologue. Illustrated with Etchings on copper. By W. A. C. CHEVALIER, Rector of St. Peter's, Cheeshill, Winchester. 8vo, cloth, 2s. 6d.

"A pleasing little sketch, in which the surroundings of one who owes much of his fame to a pithy saying are sketched with considerable skill."—*Rock.*

OUR CHILDREN. By Mrs. HENRY WOOD, Author of "East Lynne," &c. &c. 16mo, cloth, 1s. 6d. New Edition.

BESSY WELLS. By Mrs. HENRY WOOD, Author of "East Lynne," &c. &c. 16mo, cloth, 1s. 6d. New Edition.

RECENTLY PUBLISHED.

ARCHIBALD CAMPBELL TAIT: A Sketch of the Public Life of the late Archbishop of Canterbury. By A. C. BICKLEY. Small crown 8vo, cloth, 2s. 6d.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

HOMILETICS. By the Rev. JAMES HOPPIN, Professor in Yale College. Large 8vo, 12s. 6d.

"This volume is one that cannot be read without great profit by preachers. To the library of a clergyman we should say that this is an indispensable volume."—*Scottish Review.*

THE ELDER AND HIS FRIENDS. By the Rev. A. M. SYMINGTON, D.D. Small crown 8vo, cloth, 2s. 6d.

"This volume will fully sustain the author's already high reputation, and may be safely commended to all who desire to see Christianity in one of its most winsome, social, and domestic aspects."—*Liverpool Mercury.*

THE MODERN HEBREW AND THE HEBREW CHRISTIAN. By the Rev. E. BASSIN. Crown 8vo, cloth, 4s. 6d.

"Worth reading for the picture it gives of the social and religious customs of the Jews in Russia."—*Glasgow Mail.*

JOHN THE APOSTLE. By the Rev. JOHN THOMSON, M.A. Crown 8vo, cloth, 3s. 6d.

"A book well worth reading."—*Record.*

THE APOCALYPSE: A Series of Special Lectures on the Revelation of Jesus Christ. With Revised Text. 3 vols., 450-500 pp. in each. 8vo, cloth, 12s.

THE UPPER SPRINGS AND THE NETHER SPRINGS; or Life hid with Christ in God. By ANNA SHIPTON. Small crown 8vo, cloth, 2s. 6d.

"The volume is full of personal illustrations of religious devotedness, which those who are called upon to address old or young will know how to value and employ."—*Liverpool Mercury.*

EVENING STARS. By Mrs. EVERED POOLE. 32mo, cloth, 9d. This volume is written on the plan intended to have been carried out by Miss F. R. Havergal, as described in the preface to "Morning Stars."

"Contains thirty-one shining promises, illuminated by stories, which children will love to read."—*Christian.*

WELLS OF WATER. By Mrs. SIMPSON, Author of "Steps through the Stream," &c. Square 16mo, cloth, elegant, 1s.

"It is fitted to exercise a brightening and sweetening influence on Life."—*Daily Review.*

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

"THE SOWER,"

By J. F. MILLET.

The ETCHING of this Fine Painting has now been completed by

MR. MATTHEW MARIS.

129 Impressions are the entire Issue, the Plate having been destroyed.

Signed Proofs—TWENTY GUINEAS EACH—may be had through the Printsellers, or from the Publishers.

COTTIER & CO.,

5 ARGYLL PLACE, REGENT STREET, W.

(Please Note the Address.)

CASH'S

EMBROIDERED NAMES,

FOR MARKING LINEN.

Your Name Embroidered on our Fine Cambric Tape in Turkey Red, which can be sewn on to any article of dress requiring to be marked.

Samples, Price Lists, and Descriptive Circulars Post Free on application to

J. & J. CASH, COVENTRY.

HOGE'S HOREHOUND HONEY:

A PROMPT RELIEF FOR

COUGHS, SORE THROATS, SORE LUNGS, &c.

Gathered from the Petals of Horehound Blossoms by the Honey Bee.

"I consider your Hoge's Horehound Honey the most wonderful remedy I have ever tried, possessing properties nothing short of marvellous for the cure of affections of the throat and chest. I shall never be without a bottle of Hoge's Horehound Honey. MARIE ROZE."

IF YOUR CHEMIST DOES NOT KEEP IT IN STOCK, WE WILL SEND IT, POST PAID, TO ANY ADDRESS UPON RECEIPT OF THE PRICE IN STAMPS OR P.O. ORDER.

Put up in 2s. 3d. and 1s. 1½d. Bottles.

WILLIAM HOGE & CO., LECONFIELD ROAD, LONDON, N.

OWNERS OF THE ONLY HOREHOUND APIARY.

'ALMOST

A

MIRACLE'

IN THE CERTAIN CURE of the agonising pains of Rheumatism, is the effect produced by one Bottle of

PRICE'S RHEUMATIC OILS

to be applied by rubbing the affected part.

This is no quack nostrum, but a well-tried old English remedy, known among a large private circle for the last 50 years.

If you are suffering, do not delay another minute, but send to your nearest chemist for a Bottle. The risk is not very great, and as it has given immediate relief and ultimate cure to hundreds of others, so it will to you. Faith in this advertisement will save you many an hour's misery, and cause you never again to be without this friend to those in pain.

PRICE'S RHEUMATIC OILS can be procured of all Chemists in the World, price 2s. 6d. per large Bottle.

Those not having it in stock will procure it at a few hours' notice. The well-known firm of Messrs. Barclay & Sons, Farringdon Street, London, are the Proprietor's Agents.

PRICE'S RHEUMATIC OILS are warranted effectual and PERFECTLY harmless.

LORIMER AND GILLIES, PRINTERS, ST. ANDREW SQUARE, EDINBURGH.

THE

CATHOLIC PRESBYTERIAN

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

NO. LVII.—SEPTEMBER, 1883.

PAGE

1. Out-of-the-Way Ministries — Mr. Haslam's. By Rev. JOHN MARSHALL LANG, D.D., Glasgow, ... 161
2. Among the Mongols. By Rev. JOHN MACPHERSON, M.A., Forres, ... 175
3. Dr. Mitchell on the Westminster Assembly. By Rev. Principal RAINY, D.D., ... 185
4. Origines Philanthropicæ. II.—Elizabeth Fry, . . . 193
5. A Dream of the Sabbath School. By Mrs. ACHESON, Portadown, Ireland, ... 205
6. Portfolio Leaves—Professor Godet on the Four Chief Apostles, ... 210
7. Notes of the Day, ... 217
   The late Dr. Moffat—The Coming Luther Commemoration—Sunday in the Colonies —The Cornwall Sunday-Closing Bill.
8. American Notes, ... 220
   Methodism—Congregationalism—"Emerging Questions"—Romanism—"Progress in Theology."
9. General Survey, ... 227
   Great Britain—Germany—The Luther Celebration. (1.) By Professor Binnie, D.D., Aberdeen. (2.) By Professor Witte, Pforta—Queensland, Australia.
10. Open Council, ... 238
    Church Union; Letter from Professor Milligan, D.D., Aberdeen.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.

1883.

One Shilling.]

[All Rights Reserved.

JAMES NISBET & CO.'S NEW AND RECENT PUBLICATIONS.

FOR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

Just Published.

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of some superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

'The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small Crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

WOMAN'S SPHERE AND WORK: Considered in the Light of Scripture. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

THE MESSAGE OF CHRISTIANITY; or, A Word to the Busy. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 2s. 6d.

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c Crown 8vo, cloth, 3s. 6d.

DOES GOD CARE FOR OUR GREAT CITIES? A Word for the Paris Mission. By the Same. 18mo, cloth, 9d.

ISRAEL'S LAW-GIVER: His Narrative True, and His Laws Genuine. By the Rev. A. MOODY STUART, D.D. Crown 8vo, cloth, 2s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

The Catholic Presbyterian Advertiser.
SEPTEMBER, 1883.

WESLEYAN METHODIST BOOK ROOM PUBLICATIONS.

New Work by the Rev. Dr. Pope. Just published, demy 8vo, price 8s. 6d.

A HIGHER CATECHISM OF THEOLOGY. By the Rev. W. Burt Pope, D.D., Theological Tutor, Didsbury, Manchester.

Just published, demy 8vo, price 6d.

FAITHFUL STEWARDSHIP. A Charge delivered by the Rev. Charles Garrett, Ex-President of the Wesleyan Conference, at the Ordination of Sixty-three Young Ministers, in the Kingston Chapel, Hull, August, 1883.

THE CHARACTER AND LIFE WORK OF DR. PUSEY. A Sketch and a Study. By the Rev. James H. Rigg, D.D., Author of "Modern Anglican Theology," &c. Crown 8vo, cloth, price 1s.

TO WHOM SHALL WE GO? A Sermon preached in the City Temple on Wednesday, May 9th, 1883, in behalf of the London Missionary Society. By Rev. E. E. Jenkins, M.A. 8vo. Price 6d.

THE COLONY OF BRITISH GUYANA AND ITS LABOURING POPULATION. Containing a Short Account of the Colony, and Brief Descriptions of the Black, Creole, Portuguese, East Indian, and Chinese Coolies, their Manners, Customs, and Religious Notions, &c. Arranged by the Rev. H. V. P. Bronkhurst, Wesleyan Missionary. Crown 8vo, with Frontispiece, price 10s. 6d.

BROADUS ON PREACHING. A Treatise on the Preparation and Delivery of Sermons. By the Rev. J. A. Broadus, D.D. Crown 8vo, price 4s.

CHAPTERS ON HOLINESS: Expository and Practical. By the Rev. John Hartley. Foolscap 8vo, price 1s. 6d.

INFLUENCE OF MIND ON MIND. In Three Books. I. Influence of Human Mind on Human Mind. II. Influence of Divine Mind on Human Mind. III. Influence of Human Mind on the Divine Mind. By the Rev. John Bate. Demy 8vo, 720 pp., cloth, gilt-lettered, price 12s. 6d.

Now Ready, the First of a Series of DEVOTIONAL MANUALS, entitled—

SELF-EMPLOYMENT IN SECRET. Crown 16mo, red border round each page, cloth, gilt-lettered, price 1s.

Second Edition, crown 8vo, 3s. 6d.

A MANUAL OF NATURAL AND REVEALED THEOLOGY. By the Rev. H. W. Williams, D.D.

SERMON REGISTER. Containing: I. Titles and Texts of Sermons; II. Places and Times of Preaching; III. Circuit Record. Post 8vo. No. 1, for 100 Sermons, 1s. 6d.; No. 2, for 200, 2s.; No. 3, for 300, 6d.

TINA AND BETH; or, The Night Pilgrims. By A. E. Courtenay. Crown 8vo, Frontispiece, price 2s.

MARTIN LUTHER, THE PROPHET OF GERMANY. By the Rev. J. Shaw Banks. Thirteen Illustrations. Foolscap 8vo, 2s.

"Mr. Banks has succeeded in packing a great deal of matter into a small space, and yet has told his story in a very attractive style."—*London Quarterly Review.*

ELLIOTT, REV. CHARLES, D.D. Delineation of Roman Catholicism, drawn from the authentic and acknowledged Standards of the Church of Rome; in which her peculiar Doctrines, Morals, and Usages are Stated, Treated at Large, and Confuted. New Edition, with a Supplement; being an Exposition of Certain Changes which the Papacy has undergone during the Pontificate of Pius IX. By William Harris Rule, D.D. 12s. 6d. Half-bound in Morocco, 17s. 6d. The Supplement is sold separately, price 2s. 6d.

"It is a noble monument of patient, manly toil, more enduring than marble or Corinthian brass. It is *the* book on the subject which has no compeer in our existing authorship. . . . . It is a good sign to see such a book in demand just now."—*The Irish Evangelist.*

LONDON: T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C., AND 66, PATERNOSTER ROW, E.C.

THE BOOKS OF THE SEASON.

Just ready, Fifth Thousand, in One Volume, small crown 8vo, cloth gilt, with numerous Illustrations, price 2s.,

JOCK HALLIDAY, A GRASSMARKET HERO;

OR,

Sketches of Life and Character in an Old City Parish.

By ROBINA F. HARDY, Author of "Nannette's New Shoes," &c.

"The narrative is swift and flowing, lit up with flashes of humour, and also with pathetic touches that are equally true."—*Christian Leader.*

"Charmingly got up. . . . Sure to have an influence for good over the many readers which the book certainly deserves to have."—*Daily Free Press.*

"A very sweet little story. . . . A simple idyl of every day life, naturally and pathetically told."—*Scotsman.*

"Fitted to do good service alike in connection with temperance and general mission work."—*British Messenger.*

"Pleasing and natural; . . . well rewards perusal."—*Inverness Courier.*

"A delightful Edinburgh story."—*Liverpool Mercury.*

"A good stock of healthy, mischief making, but generous good-nature about the lad. . . . He is the very soul of tenderness to the little blind girl."—*U. P. Juvenile Missionary Magazine.*

"Full of lights and shadows, queer bits, laughter-forcing bits, moving bits. . . . Difficult to lay down."—*S. S. Teachers' Magazine.*

"Written with much ability and feeling."—*Christian World.*

"A fascinating story of humble life."—*Dundee Advertiser.*

"A very effective story."—*Haddington Courier.*

"Will assuredly take its place beside the productions of the author of 'Rab and his Friends,' and the tender and touching tales of Professor Wilson."—*Brechin Advertiser.*

"A tender, spirited story of mission-work among the slums."—*Sunday School Chronicle.*

"A capitally written sketch of Scottish city life among the humbler classes."—*Christian.*

Now Ready, uniform with "Bits from Blinkbonny."

Third Edition, in One Volume, cloth extra, with Six Original Illustrations, price 5s.

ALDERSYDE.

A Border Story of Seventy Years Ago, by ANNIE S. SWAN.

The Authoress has received the following Autograph Letter from Mr. Gladstone:—

"10, Downing Street, Whitehall,
"*April* 16, 1883.

"Dear Madam,—I have now read the work which you did me the honour to present to me with a very kind inscription; and I feel obliged to add a line to my formal acknowledgment already sent. I think it beautiful as a work of art, and it must be the fault of a reader if he does not profit by the perusal. Miss Nesbit and Marget will, I hope, long hold their places among the truly living sketches of Scottish character.—I remain your very faithful and obedient "W. E. GLADSTONE."

OPINIONS OF THE PRESS.

"Sir Walter Scott himself never delineated a character more true to life than Janet Nesbit."—*Stirling Observer.*

"Readers who can follow Scotch idioms easily will be moved by the narrative of Janet Nesbit's life. . . . Incidents common enough, but eloquent of character and well told."—*Athenæum.*

"Full of quiet power and pathos."—*Academy.*

"She has brought us into the presence of a pure and noble nature, and has reminded us that a life of sorrow and disappointments has its deep compensations, and its glorious meaning."—*Literary World.*

"If there is anything more noteworthy than another in this cleverly constructed story, it is the vigorous raciness with which the vernacular is employed."—*Haddington Courier.*

"A tale of deep interest; it is a work of true genius."—*United Presbyterian Magazine.*

"Hurrah! our good Scotch stories, with their dear rough old vernacular, are not going to die out just yet, or, if at all, they are going to die hard."—*S.S. Teachers' Magazine.*

"Beautifully conceived and exquisitely written."—*Airdrie Advertiser.*

"One of the best Scotch tales that has appeared for many years. . . . A wealth of local colouring and fineness of touch rarely to be met in these days of painfully analytic writing."—*Kilmarnock Herald.*

"A book we must read through at a sitting. It lays hold of our interest in the first page, and sustains it to the end."—*Daily Review.*

Just ready, and will be sent post-free on application, Oliphant, Anderson & Ferrier's List of Publications, arranged according to price.

BURGH: OLIPHANT, ANDERSON & FERRIER. LONDON: HAMILTON, ADAMS & CO.

A SELECTION OF BOOKS SUITABLE FOR EVANGELISTIC WORKERS.

GOD'S ANSWERS: An Account of Miss Annie Macpherson's Work amongst the London Poor. By CLARA M. S. LOWE, Author of "Punrooty," &c.

"We would that this deeply interesting record of the work of our friend, Miss Macpherson, and her fellow-labourers could be in every Christian home throughout the United Kingdom."—*Christian.*
"A well-told story of a truly consecrated life."—*Outlook.*

RAGGED HOMES, AND HOW TO MEND THEM. By Mrs. BAYLY. Crown 8vo, cloth, 3s. 6d. Also a Cheaper Edition, cloth limp, 1s. 6d.

SEEKING THE LOST: Incidents and Sketches of Christian Work in London. By the Rev. C. J. WHITMORE, Author of "The Bible in the Workshop." Crown 8vo, cloth, 3s. 6d.

"A series of sketches throwing a flood of light on the misery . . . of the great metropolis."—*English Independent.*

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown, 8vo, cloth, 3s. 6d.

"The title page of this book is in itself full of interest, and a very cursory perusal of the contents will convince the reader that . . . there are at present white fields in France gleaming bright with the promise of a glorious Christian harvest."—*Record.*

HASTE TO THE RESCUE; or, Work while it is Day. By Mrs. CHARLES WIGHTMAN, Author of "Annals of the Rescued," &c. With a Preface by the Author of "English Hearts and English Hands." Small crown 8vo, limp, 1s. 6d.

OUR COFFEE-ROOM. By Lady HOPE of Carriden. With Preface by Lieutenant-General Sir Arthur Cotton, R.E., K.C.S.I. Crown 8vo, cloth, 3s. 6d.

"Just the book to stir up other believers to go and do likewise."—*Record.*
"Prayer and work together do wonders, and those who wish to see what they can achieve should read this modest volume."—*Christian World.*

"MORE ABOUT OUR COFFEE-ROOM." By the Same. Crown 8vo, cloth, 3s. 6d.

"This volume is even more interesting than the last."—*English Independent.*
"Intensely interesting and valuable."—*Christian.*

THE LORD'S PURSE-BEARERS. By HESBA STRETTON, Author of "Jessica's First Prayer," &c. Crown 8vo, cloth, 1s. 6d.

"The whole tone of the book is high."—*Liverpool Mercury.*
"A most interesting story."—*Daily Review.*

NURSES FOR THE NEEDY; or, The Bible-Women Nurses in the Homes of the London Poor. By L. N. R. Author of "The Missing Link," &c. Crown 8vo, cloth, 3s. 6d.

"All who feel for the poor and work among them should read this book."—*E. P. Messenger.*

JOYFUL SERVICE: A Sketch of the Life and Work of Emily Streatfeild. By her SISTER. Crown 8vo, cloth, with portraits, 3s.

"An exceedingly interesting record of a noble and devoted life."—*Church Bells.*

LIFE OF MRS. COLIN VALENTINE. By Mrs. GEORGE CUPPLES. Crown 8vo, cloth, 3s. 6d.

A MEMOIR OF ELIZABETH FRY. Abridged from the Larger Work. By her Daughter, Mrs. CRESSWELL. With Portrait. Small crown 8vo, cloth, 3s. 6d.

"Will make our girls acquainted with her life, and inspire them, we trust, with a desire to imitate her example."—*British Quarterly Review.*

BRUEY: A LITTLE WORKER FOR CHRIST. By the late FRANCES RIDLEY HAVERGAL. Small crown 8vo, cloth, 3s. 6d. Cheap Edition, paper, 1s.; cloth limp, 1s. 6d.

MEMORIALS OF LITTLE NONY: A Biography of Nony Heywood, who was the First Collector for the Bruey Branch of the Irish Society. By her MOTHER. With Preface by Miss HAVERGAL. Small crown 8vo, cloth, 2s. 6d. With Portrait.

"Her short, fair life is sketched in these pages by the hand which was the tenderest on earth to her. It is a book which cannot fail to do good."—*Christian.*

REMARKABLE ANSWERS TO PRAYER. By the late JOHN RICHARDSON PHILLIPS, formerly Country Association Agent for the London City Mission. Crown 8vo, cloth, 3s. 6d.

CHRISTIAN VISITORS' HAND-BOOK. By the Rev. CHARLES NEIL, M.A. Small crown 8vo, cloth, 2s. 6d.

ABIDE IN CHRIST. Thoughts on the blessed Life of Fellowship with the Son of God. Small crown 8vo, cloth, 2s. 6d.

"A deeply spiritual and valuable work."—*Christian.*

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

HODDER & STOUGHTON'S LIST.

Now complete, in Six Vols., Price 7s. 6d. each.

THE STUDENT'S ENCYCLOPÆDIA of UNIVERSAL KNOWLEDGE.

With numerous Woodcuts.

"A most valuable storehouse of knowledge."—*Record.*

MR. PAXTON HOOD'S NEW WORK.

Price, 7s. 6d.

SCOTTISH CHARACTERISTICS. By PAXTON HOOD, Author of "The World of Anecdote," &c.

"A most delightful, refreshing, and intensely characteristic book. . . . Just such a work as the late Dean Ramsay would have revelled in."—*Scottish Reader.*

CHEAP EDITION OF DR. GEIKIE'S "LIFE OF CHRIST."

In 2 vols., price 16s., handsomely bound,

THE LIFE AND WORDS OF CHRIST. By CUNNINGHAM GEIKIE, D.D.

THE ARCHBISHOP OF YORK says:—"It is a work of profound learning, and I am not surprised at the great success which it has already attained. I would not willingly be without it."

DR. DELITZSCH says:—"Dr. Geikie's 'Life of Christ' is a work of gigantic industry, noble in outward form, of the highest literary rank, and what is the chief point, breathing the spirit of true faith in Christ. I rejoice at such a splendid production, and especially wonder at the extent of reading it shows. When I shall have occasion to revise my Hebrew New Testament, I hope to get much help from it."

Just Published. SECOND EDITION. Crown 8vo., 7s. 6d.

NATURAL LAW IN THE SPIRITUAL WORLD. By HENRY DRUMMOND, F.R.S.E., F.G.S.

From the *Literary Churchman.*—"We have no hesitation in saying that this is one of the most able and interesting books on the relations which exist between natural science and spiritual life that has appeared. Mr. Drummond writes perfect English; his ideas are fresh, and expressed with admirable felicity."

"This is a remarkable and important book. The theory it announces may, without exaggeration, be termed a discovery. . . . . It is difficult to say whether the scientific or the religious reader will be the most surprised and delighted as he reads a volume which must stir a new hope in the mind of each."—*Aberdeen Free Press.*

The Theological Library.

LIFE; Is it Worth Living? By J. MARSHALL LANG, D.D., of the Barony Church, Glasgow. Crown 8vo, 3s. 6d.

DOES SCIENCE AID FAITH IN REGARD TO CREATION? By the Right Rev. HENRY COTTERILL, D.D., F.R.S.E., Bishop of Edinburgh. Crown 8vo, 3s. 6d.

ARE MIRACLES CREDIBLE? By J. J. LIAS, M.A. Crown 8vo, 3s. 6d.

CHRISTMAS EVANS: the Preacher of Wild Wales. His Country, his Times, and Contemporaries. By PAXTON HOOD. Second Edition, price 7s. 6d.
"A wonderfully interesting narrative."—*British Quarterly Review.*

THE BIBLE: its Revelation, Inspiration and Evidence. By JOHN ROBSON, D.D. Crown 8vo, 7s. 6d.

"The merits of the book, as a contribution to the better understanding of Biblical revelation, are really very great."—*Glasgow Herald.*

Second Edition of Mr. Beet's New Commentary. Crown 8vo, 10s. 6d.

A COMMENTARY on I. and II. CORINTHIANS. By JOSEPH AGAR BEET.

"Sufficient to entitle him to a foremost place among English Biblical critics."—*Scotsman.*

Second and Cheaper Edition. Now ready.

THE CHRISTIAN'S PLEA AGAINST MODERN UNBELIEF. A Handbook of Christian Evidence. By R. A. REDFORD, M.A., LL.B. 7s. 6d.

"A volume both interesting in itself and calculated to be of very important service to those whose duty it may be to present Christian Evidences to others. He brings to this work a mind thoroughly conversant with the literature and philosophy of his subject, and a clear and agreeable style."—*Guardian.*

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

THE

CATHOLIC PRESBYTERIAN.

No. LVII.—SEPTEMBER, 1883.

OUT-OF-THE-WAY MINISTRIES—MR. HASLAM'S.*

OUT-OF-THE-WAY ministries are not to be disregarded by ministries in the ordinary line of things. Eccentricities have their use. If, when attentively studied, they betray the charlatan, or indicate no special power, they may be dismissed as unworthy of further notice. There is, indeed, no merit in singularity. The Lord sent forth the seventy, two and two. And, speaking generally, it is right that men should keep in rank with their fellows. But when the genuineness of the man is evident through the eccentricity, and there is manifestly a force, spiritual or moral, going forth, all who are prepared to welcome light, whencesoever it comes, are bound to study the genius whose influence is thus attested, and learn the lessons which, by means of it, God is teaching. For, a unique personality is a presence suggestive of truths which otherwise might escape observation, and reminding of gifts which, at least in the full measure of the will to bestow, may not hitherto have been welcomed. And to refer more particularly to ecclesiastical systems, there is a rigidity often found in association with order, there is a tendency to rest satisfied with work when done according to prescribed methods, nay, even to set the method up as a sort of idol, "sacrificing unto the net and burning incense unto the drag," against which ministries in-the-way need to be guarded. And one of the Divine modes of so doing is from time to time to raise up men for special service, so constituting, so placing them, as to prove that the blessing is not in the method, not in the system, not in the Church rule, but that whilst ordinances are to be observed, the power of the Holy Ghost is with the Lord Himself, and He giveth to whomsoever He will.

There can be no doubt, for instance, that in the revival of religion in England in the eighteenth century, the agitation which was felt in remote rectories and vicarages, and through which, ultimately, a signal gain was realised by the orderly ministries of the Church, was chiefly promoted by men who were regarded as almost hostile to ecclesiastical

* "From Death into Life." "Yet not I." By Rev. W. Haslam, M.A. London: Morgan & Scott.

polities. Cecil, and Simeon, and Newton, and others in and adhering to the Church way, did their work—and a noble work too!—but the mighty impulses came through Whitfield and Wesley, who, though Churchmen, were yet disowned by the Church of England. So, in Scotland, Rowland Hill and the Haldanes stirred the mind of the country as the most earnest of the national clergy could not. And so, in our own day, a very distinct impression has been made, even in circles which would not assimilate with the movement, by the labours of evangelists who had no commission from any Church Court, whose only separation for the work of the ministry was that of the Holy Ghost, witnessed to by signs following the word which they proclaimed. These evangelists have left a mark on modes of work, on even the accessories of worship, which ecclesiastics, however unwillingly, must acknowledge. It need not be supposed that, in recognising the power of such extraordinary agencies, we intimate any condemnation of the ordinary agencies, or any sympathy with the Plymouthite view, that the only ministry for the Church is that of spiritual endowments. The value of the extraordinary is, that it is extraordinary and exceptional. We may believe that there is a Divine order of ministry; that men, after due training, and after giving suitable evidence of their being called to the work by the Holy Ghost, are to be set apart "by the laying on of the hands of the Presbytery;" and yet believing this, and desiring that the order be firmly adhered to, we are not prevented from discerning spiritual power in men outside the regular ministry. The Word of God is not bound to any body or class of men. It may be that the instances are rare in which persons are called to preach except when sent by the orderly action of the Churches, but these instances are to be respected; and, whether they are altogether outside the ministry, or, though officially inside, have a platform of their own, they are to be regarded as gifts of God, bearers of glad tidings given by Him to Jerusalem.

These remarks have been suggested by the subject now set before the readers of this journal. It is that of a ministry in, yet not of, the Church of England. I propose to criticise sympathetically the life and work of the Rev. W. Haslam, whose two autobiographical works, "From Death into Life," and "Yet Not I," have been so extensively circulated and read. The study proposed is one which should interest and help, not ministers only, but all who have the love of God and of souls.

The "house of bondage" from which God leads His children has many aspects. In the Haslam of 1841-42, we see a young clergyman, religious—as the late Archbishop Tait said—"after the Church of England type of piety," and in whom a great sorrow, followed by illness which threatened to be fatal, made deeper channels for the earnestness of his spirit. "I had given my heart before, and now I gave my life, and was happy in the deed,"—this is the account given of that time. But "it was a mere human faith," he adds; "I did not see what I have seen since, that turning over a new leaf to cover the past is not by any

CATHOLIC PRESBYTERIAN, September, 1883.]

means the same thing as turning back the old leaves and getting them washed in the blood of the Lamb." When the apprehension of imminent death is removed, Mr. Haslam begins his work in a curacy in Cornwall, "with a kind of dreamland parish in his head, daily service, beautiful music, and an assembly of worshipping people." He is doomed to that disappointment of which the larger number of earnest ministers have been conscious—the disappointment caused by the difference between the actual and the dreamland. But he works on in the far-away Cornish place, with its three thousand people, in approved High Church fashion, developing a considerable ecclesiastical and antiquarian genius, restoring churches, designing schools, and discovering buried edifices; "the busiest man alive—my horse, my dog, and myself, the three leanest things in creation, to be seen flying along the roads, day and night, in one part or another." On Sundays he preaches Newman's sermons, as the best exposition of Church principles which he can find. He is so churchy that he says gravely to a dissenter, "I would bury you all if I could, for you are no good, and could do none either." He has even something of the martyr-feeling in his churchmanship, for through it he loses the greater part of the congregation, and he quits the curacy before any good has been done, "for the people would not be persuaded to receive my idea of salvation by churchmanship."

In the "Peel district" to which, as a newly formed parish, he is appointed, the energy of the young parson finds full scope. He comes to a wilderness. Shortly after arrival on the scene, church, parsonage, school-house, are erected, trees are planted, gardens are formed, and the desert begins to rejoice and blossom as the rose. At this period, Haslam forms the acquaintance of a remarkable man, the Rev. R. Hawker of Morwenstowe. Under this influence his churchmanship becomes more pronounced, his teaching more sacramental; whereas, hitherto, he had rather despised the preacher's office—"for the Druids never preached, they only worshipped"—he is induced to give more heed to preaching, that he may insist more on the authority of the Church. He is persuaded to assume a priestly garb, "a square cap and cassock, instead of the saucepan and the tails." And thus, a "Puseyite," and profiting in Puseyism above many of his equals, "the Priest of Baldhu" is quite a character in his small way, "building," as he puts it in the review of a later year, "from the top, without any foundation; teaching people to live before they were born."

All the while God is preparing him for other things. He is not satisfied. Mere attachment to Church, and attendance at ordinances, he feels, are not sufficient. The heart is still unreached. As a priest, he believes he has the power of absolving: he believes absolution essential to the reception of the holy communion; but none will come to him to be absolved except those more immediately connected with him; and they depone that it does them little good, that they cannot rejoice in

the forgiveness of their sins, as the Methodists do. The hunger and thirst for something not possessed increase. He converses with earnest people, who speak to him of their conversion, and he wonders what that is. "Cornish people," one says, "are too enlightened to go to church. A man must give up religion to go there: only unconverted people and backsliders go to such a place." What can all this mean? His mind is tormented over the subject of forgiveness and salvation; the question being—why these are not most fully realised when they are to be had in and by the Church.

In the preparation for the crisis some points may be distinguished. One is, a new liberty found in preaching. After a conversation with a friend about a passage in the life of Bishop Shirley, he resolves to depend entirely on God, and for the first time the lips are opened. Another is, the reading of a tract called "John Berridge's Great Error Detected." The tract seemed to trace a career similar to his own. 'Six years in one place, and not a soul brought to Christ; two years in another, and no success. Now, when Christ is preached instead of the Church, believers added continually"—this was the testimony of John Berridge. What can be the explanation of this? What is justification? What is the secret by which the Wesleyans and others catch and keep their people? Such are questions raised by the tract. Whilst these are simmering in the soul, his gardener becomes ill—"a good churchman," who had believed all that his master taught. But now, with eternity in view, instead of sending for his master, the dying man sends for "a converted man in the next row of cottages;" and peace comes to the soul, "not through sacramental teaching, but through faith in the precious blood of Jesus." This is the "most unkindest cut of all." The parson will scarcely see his servant: when he does see him, it is to find the servant radiant with a new joy, and saying: "I will pray till I die that you, my beloved master, may be converted." From that time every parishioner seemed to look on the vicar as if he said, So much for your teaching; you will never convince us. Finally, under the pressure of the "obstinate questionings, the blank misgivings," which had been excited, Haslam visits the Rev. Mr. Aitken of Pendaen,* to whom he pours out the troubles of the heart. Conversation ends with prayer; the young priest is completely overcome, and, at the close, makes for the door, saying that "he is really afraid to stay any longer." The circle of conviction is becoming every day narrower. All that week, each day and night are darker than the preceding. Sunday morning dawns. He feels himself too feeble to leave the house. He resolves to send away the people. The church-bell, however, issues its summons, and, hearing it, he changes his mind; he will go and read the prayers. Reading the prayers, he thinks he had better read the gospel too. Reading the gospel, it is borne into

* Father of the well-known Rev. W. Hay Aitken—"by far the most effective preacher I ever heard or ever expect to hear," says Mr. Haslam.

CATHOLIC PRESBYTERIAN, September, 1883.]

him that he must speak. And he does; what he says he does not well know. But a strange incident occurs. A local preacher has found his way into church that day; and, seized by a sudden impulse, the Methodist rises, and from his pew exclaims: "The parson is converted. Halleluiah!" In another moment the voice is lost in the shouts and praises of a great part of the congregation. Many of the churchmen fled; but "the people sang the doxology over and over again, and still the song of praise went on." Such was the "conversion of the parson, and that by his own sermon and in his own pulpit."

This was the beginning of the real ministry of Mr. Haslam. He became thenceforth "a burning and a shining light," the pioneer of revivalists or mission preachers in the English Church. The parish of which he was vicar was the scene of the first revival. He who used to be so weak that he could not speak for more than fifteen or twenty minutes for three consecutive Sundays without breaking down, was now able to speak often more than once each day, not for a few minutes, but for nearly an hour, and three times every Sunday. A great fire was kindled in Cornwall. The excitable people of that country are more easily stirred than are the people of other parts of England. "Every year, in one part or another," we are told, "a revival would spring up during which believers were refreshed and sinners awakened. An awakening of such a character was generally a token of the beginning of a work of God, which would last in power for four or five weeks, if not more; then the quiet ordinary work would go on as before." Certainly the narrative of the scenes at Baldhu and other places presents so many out-of-the-way features that the order-loving churchman is startled. Allowance must be made for the temperament of Cornish folk. "Cryings aloud," "halleluiahs," "roarings for mercy," "shouts," and "clapping of hands," seem to have been the natural expression of their feelings when aroused. But there are other traits not so easily accounted for, among these being the number of visions, and dreams, and remarkable coincidences. In the preface to his later work, Mr. Haslam alludes to the impression of many that his statements were exaggerated, not to say untrue. His answer is, that "persons who have been in such scenes, and witnessed the mighty power of God, will think that they are somewhat guardedly and tamely put forth." As to visions and revelations, he adds: "I do not profess to account for these things or even to explain them. I merely relate the facts as they came under my notice."

So then in Baldhu, and from Baldhu to places more or less remote, there is presented the record of "a torrent of work." Night after night, in schoolroom or barn, if not in church, conversions in great numbers, "tremendous din" of souls anxious and stricken down, curious persons preaching or singing, like "Billy Bray" and "the stone-breaker," dancings for joy, all in some relation to the preaching of the "converted parson,"—these are among the notable things of the

time in Cornwall. Little wonder that quiet parsons and judicious parsons' wives should be moved to declare that the priest of Baldhu was mad. Those who will not come into the stream of such movements, who merely stand on the shore and look at them, are not able to judge as to what is of God and what is not; it seems only a Babel and confusion.

A violent heat like this could not last long. After three or four years of such intense service and such exciting scenes, there must come a lull, something even of a reaction. In 1854 a gulf is felt to be opening between the Cornish parish and the incumbent. He feels that he must do more than merely lay the foundations; that he must go in to rear the structure of Christian truth. But the people will not receive the higher teaching. He wanted them "to believe in a living Saviour; they were trying to content themselves with salvation instead," and there follows a dull period. It is signified to him in many ways that a change of place is desirable, and, a district in Plymouth being offered, Mr. Haslam resigns Baldhu with the view of labouring in Plymouth.

But the bishop, whom he used to admire so much, will not institute him; and, for a year or more, he labours without a fixed charge, God "providing wonderfully for him and his family." A three-years' ministry at Hayle, in room of the vicar, is succeeded by the singularly interesting and effective work at Avon Street Chapel, Bath; this in its turn by the Norfolk parish; and after eight years residence in the pleasant Norfolk rectory, there is the incumbency of Curzon Street Chapel, London, to which he was appointed by the Earl Howe. It is with the close of this incumbency, and the entrance on the career of special mission preaching, in which the veteran revivalist is still engaged, "his eye not dim or his natural force abated," that the second of the autobiographical volumes concludes.

Reviewing this ministry, extending over more than thirty years, three headings may be given to the reflections bearing on Christian life and work which are suggested. These are—personal experience; teaching; methods.

The personal experience reminds us of Luther's. The record presented is that of the awakenment of a *religious* man, one who seeks earnestly the kingdom of God, but to whom salvation is an end to be reached through the discipline and sacraments of the Church. In the case of Mr. Haslam, as in that of Luther, there is all the time the protest of an unsatisfied heart. For a while, the diligence with which the requirements of the Church are observed is increased, in order that the voice of the heart may be answered, only to have it made more and more manifest that something else is needed,—that Christ, not the Church, is the Saviour of the human soul. What Staupitz was to Luther, Mr. Aitken was to Mr. Haslam,—the evangelist who indicated that the right beginning of holiness was the conscious forgiveness of sin, the acceptance

CATHOLIC PRESBYTERIAN, September, 1883.]

of the love of God in Jesus Christ. The struggle, the wretchedness, the darkness out of which the soul came rejoicing one Lord's day in the pulpit of the church, recalls the solitary conflict, the wrestling, and then the deliverance of the Wittenberg monk, when it seemed as if "all things were made new, and the gates of paradise were thrown open."

But there is a special interest in the tale told in the pages of "From Death into Life." It illustrates the impossibility of English High Churchism interpreting the soul whose eyes are opened to the need of salvation as the full, free, and present gift of God. If ever man craved, and endeavoured to realise, all the spiritual nourishment to be found in adherence to churchmanship, it was Mr. Haslam. And the testimony is the old one, that whosoever drinks of that water thirsts again. The Church of England cannot, by its Churchism, meet the demands of the more intense natures. Those to whom "the Church" becomes the only ark of salvation, who yield themselves wholly to sacramental and sacerdotal ideas, who go farther and farther in this direction, are brought to feel that the Anglican Church is not certainly the Catholic Church; that she cannot give, and is not, all they ask. And thus the eye is directed, with longing, towards Rome. Those, again, who, after probation of the system, are made only more conscious that there is a void in the soul which the keeping of ordinances, however good in themselves, cannot fill; that, as the Cornish people said, confession to the priest, followed by his absolution, cannot give the joy of the assured pardon of sin; that spiritual life is more than the merely religious life, are necessarily driven from what they know to be "broken cisterns which can hold no water." Some, alas! wander henceforth as sheep without a shepherd, in that dreary land indicated by the word "no Church." Some fall away into separatist bodies, such as the Plymouth Brethren. Happy are they who, finding the Lord whom they seek, and realising the joy of His salvation, remain in the fellowship of His Church, strengthening its ministries and services. One of the problems of this day, says a High Churchman is, "How to convert the people to the Church."* The Church is thus put instead of Christ. But he who reads the problem as, How to convert souls to Christ, will put the Church in its right place, by regarding it as, not the end, but the means to the end, the means blessed by the quickening and sanctifying power of the Holy Ghost.

It is the entrance of the Word that gives light. Romanism is wise, after the wisdom of the children of this age, in putting the Word, as far as possible, out of sight. Her voice is: "Trust *me*, I have never deceived, and take the Word when and as I give it—take it as the memoranda of a dear friend." High Churchism practically puts the Church before the Bible; if salvation is by sacraments and through the Church, the priest is virtually the power of God to salvation. From the meshes of this view, Mr. Haslam's feet were set free by the working

* "Life of Rev. C. Lowder."

of the truth as it is in Jesus. God has more than one plan of leading His people into "a city of habitation." The experience of the vicar of Baldhu is not, in its details, repeated in the experience of others. There is no stereotype in the work of grace. The Good Shepherd calleth His sheep by name. Each has his own history, by which he sets to his seal that God is true. Every Christian taken from "the house of bondage" has not only his own tale as to the deliverance, but has his special type of service given him. And no man is called to judge another. But, through all diversities, there is the one agency ever in sight, the living Word of the Eternal. And sketches, such as that more particularly before us, are interesting and instructive, because, even when there is much that jars on the sentiment of reverence, or that offends on the score of extravagance, they are signs and tokens of the undying force of the glorious Gospel of God's grace—the truth that makes the soul free.

Two points connected with the history outlined in Mr. Haslam's works may be emphasised.

The one is, the need of *an experience* of God to give force to the preaching of the Word of God. Every one called to minister to souls may well ask himself, whether he is only a teacher of truth which he has learned of man, or whether he is really a witness for truth which he has learned, and is learning, of God. The difference between the two positions is one which must make itself felt. It need not be that the preacher declare that to which he has himself attained. St. Paul could write: "I count not myself to have apprehended. . . . I follow after." And all ministers who are possessed by the truth which they would communicate, realise that, in speaking to others, they are speaking to themselves, pointing to heights which they do not claim to have reached, of which they can only say, "We follow after." Nothing of Pharisaic satisfaction, nothing but the deepest humility, will mark the witness for God. But the note of effective service is, that the servant shall not tell off his story as a thing got up, a sermon made as a professional duty, but shall speak the word as a message which he personally has received, and with the effect of which his own soul is a-glow. Our conviction is, that if the pulpit is losing its power, it is not mainly because of the want of intellectual force, but mainly because there is not in it enough of the ring of genuine conviction. The man, inspired by his theme, filled with the Holy Ghost, does not sufficiently speak through the preacher. The condition of interesting others is, being oneself interested: the power is with him to whom the thing uttered is reality—"We speak that we do know, and we testify that we have seen." Haslam-like oratory may be rough, but it has this power. Other kinds of oratory—the more cultured or elaborate—too often lack it; and the question too often is, Where is the fruit?

The other feature in the history related to which attention is called, is the progress of the minister in the learning of Christ. Mr.

CATHOLIC PRESBYTERIAN, September, 1883.]

Haslam dwells on the advantage of "a familiar knowledge of the Bible, and accurate acquaintance with Scripture truth, even though it be only mental." "I find, and the statement is valuable, that when people are converted who have no such acquaintance with the Word, and the examples and precepts therein given, they are compelled to fall back on their own feelings. Consequently, they are too frequently tossed hither and thither by feelings; whereas, those who know the *Word* are confirmed and established in the *work* of the Spirit which they have experienced, and are able to set to their seal that God is true." He gives this testimony as to what he found in Scotland. "Coming from the south, I was surprised to find so much Bible knowledge, especially among the working-classes. I believe that this early planting or teaching of God's truth, coupled with the daily reading of the Bible, is the secret of Scotch stability and influence. Even in secular matters, it helps to form that steadfast and indomitable character which distinguishes this people from the English, the world over, and still more from the Irish." What is true of the people in general, is specially true of the ministry. Not only as a deliverance from the tendency to "fall back on their own feelings," but as a deliverance from the peril of being caught up by novelties in doctrine, by all kinds of negations, it is a matter of the first importance that the ministers of the New Testament should have an accurate acquaintance with the Holy Scriptures, and a thorough grounding in the verities of the Christian faith. The want of this accuracy and thoroughness in students of divinity has sometimes surprised and pained their examiners. But the knowledge of Scripture and of Christianity as a system of revealed truth is one thing; the experimental knowledge of Christ is another thing. It is in this latter kind of knowledge that the real progress of the minister is to be traced.

In reading the volumes under review, we are struck with the readiness of their author to receive impressions, to accept truth when cast in a particular mould. The mind is obstinate as to all views which savour of Churchism. The break from that is final; but there is a singular openness to all spiritual instruction. "Old familiar texts flash on the thought with new meaning." The reality of Christ crucified had been revealed at conversion; but it remained to later years to apprehend the force of the apostle's "Christ died, *yea rather is risen again.*" Justification is the landing-place in the Christian life; in learning sanctification, the progress in this life is marked. It was found that the third, the sixth, and the twentieth chapters of St. John had been held in a way altogether wrong; the first having been taken as bearing on baptism, the second as bearing on the Holy Communion, the third as bearing on priestly absolution. New interpretations are found for these Scriptures. Tracts falling into the hands of the student are not despised; they are helpful to the realisation of fuller truth. The life

of Adelaide Newton suggests: "Here is one able to hold spiritual communion with God by means of the Bible alone. I do not hesitate to say that this was the means under God of stripping off some remains of my grave clothes, and enabling me to walk in spiritual liberty instead of legal and sacramental bondage." And thus gradually the creed was completed, whose formula is given: "Christ, the object of faith for salvation; Christ Himself, the object of love for devotion and service; and Christ in the coming glory, the object of hope for separation from the world."

The conclusions at which Mr. Haslam arrives, and the terms in which he sets them forth, are not in this article represented as the necessary results of increasing knowledge of God. What interests all is the fact of such increase, and this in the one way—through beholding in Jesus Christ the glory of the Lord. Where there is no such increase, no deepening spirituality of mind, no fuller and ever fuller revelation of the love of God in the soul, there can scarcely be an educative ministry. Yet is not the minister sometimes a mere *punctum stans?* After a time, content to preach the sermons of earlier years; merely to reproduce the past; no fresh oil, no new anointings of the Holy Ghost! All who are obliged—as so many in the holy ministry are—to live a busy outside life, time and interest being distracted by a multiplicity of things, have need to examine themselves and see that they are coming ever anew to the Holy Ghost, to realise more and more the light in His light, desiring "the spiritual milk which is without guile, that they may grow thereby unto salvation."

A man's teaching will bear the impress of his spiritual history and life. The teaching of Mr. Haslam, so far as it can be judged of from his published works—and he frequently gives outlines of his addresses—is the translation into speech of the results of the Holy Spirit's work in himself. There is abundant evidence, even in the snatches of sermons and discourses which are given, of a pithy, pointed, and forcible style of address. Gleams of wit and humour; quickness in discerning and dealing with variety of character; the best kind of eloquence—that which comes straight from the heart, and in which the consciousness of self is absorbed in the purpose to persuade,—of these and other traits we are constantly reminded. Men of his type unconsciously exaggerate; and what we feel to be exaggerations may here and there be detected. But it is the work of a vigorous man—one who could never have been common-place, who has genius, which is recorded; and his instructions have the mark of his genius, and what is more, the mark of God's dealings with his own soul. Thus, a quaint mediæval illustration of "Moses Lifting up the Serpent in the Wilderness" comes into his possession. It is his companion for twenty years, and its meaning is only at the end of these years declared to him. The pole on which the brazen serpent is elevated occupies the centre of the picture; on one side, behind Moses,

CATHOLIC PRESBYTERIAN, September, 1883.]

are those who have obtained life and healing; on the other side, are four kinds of persons—one is kneeling at the foot of the cross, but he is looking towards Moses and not at the serpent, confessing, as it were, to the priest, not to Christ; another, a little way apart, is lying on his back, as if perfectly safe, though in the midst of danger, for a serpent is seen at his ear—the representative of those who say, "Peace, peace, when there is no peace"; a third, farther back, is doing a work of mercy with a sad face, little suspecting that he himself is in danger; behind them all, is one doing battle with the serpents, which nevertheless rise against him in unfailing persistency. This is the picture illustrative of that which had been his own case, and is the case of many. The unknown denizen of the cloister had thus suggested the four ways which are not the way of salvation; and to warn every man against these ways, and cry, "Behold the Lamb of God that taketh away the sin of the world," was the burden of all exhortation, the theme of all preaching and dealing with sinners.

The centre point of the teaching which is associated with revivals is, that the beginning of the Christian life is the assured forgiveness of sin through faith in the blood of Christ. The moment in which this assurance is realised is the conversion of the soul. Conversion is the immediate result of the personal believing of the Gospel,—that is, the consciousness that sins have been forgiven through the substitution of Christ for the sinner, and the acceptance by God of the substituted Christ. Without this reception of the Gospel, without this appropriated forgiveness, it is continually urged there is no salvation. Mr. Haslam, certainly, does not soften phrases: he is distinct in saying that the soul which is not thus converted is lost—doomed to the wrath of God and the pains of hell for ever.

"A man can receive nothing, except it be given him from Heaven." I am not prepared to say that this mode of statement interprets me. It is too dogmatic. It does not make sufficient room for the diversity of the Holy Spirit's operations. Whilst I write, my eye rests on the "Life of Professor Clerk Maxwell." Who, reading that life, can doubt that he walked with God; that he abode in Christ, and Christ in him? Yet, weighed by the canons of revival doctrine, one might be doubtful if he is among the saved. There is no distinct moment of conversion: there is no finding of peace in the way set forth in revival narratives. It has been this narrowing of God's work to one way of His work; this failure to allow for difference in the circumstances of His calling from death into life; this identifying of conversion with an instantaneous belief in the forgiveness of the individual's sins, and proneness to pronounce on the state of the individual thus believing—which has often repelled me when "in the stream" of revival work, and which often repels me in the reading of Mr. Haslam's works. This must be said in honesty and frankness.

But, keeping this reservation in view, there is a manifest force in

the nature of the appeal as it is presented by Mr. Haslam, which it is well that ministers of Christ should note. Three things, apparently, contribute to this force.

There is a distinct end before the preacher's eye. He is aiming at a real spiritual result in all who hear. This definiteness of aim represents a gain, in which the preaching of the duly appointed pastor is often deficient. How frequently sermons are preached whose intention it is difficult to discover! Texts are searched for; something must be written and spoken, and something is written and spoken,—and that is nearly all that can be said. Beyond this, there may be little else than a desire to please, the idea of a critical pew being too much now-a-days in the preacher's mind. Should there not be far more distinct and definite speaking to men, "as though God were beseeching?" far more expectation of results? far more conscious working with the Holy Ghost? The pulpit is not a place for mere speaking: it is a place for *work*,—work with a purpose clearly outlined, into which the thought, the energy, the prayer of the man are gathered.

Moreover, in the kind of ministry more immediately regarded, there is not only a definite aim, there is also a distinct conviction as to the state and need of men, from which all exhortation proceeds. It proceeds from the belief that men require more than instruction in righteousness,—they must be saved, they must be born from above. In this respect, it is undoubtedly opposed to that laudation of humanity which is so characteristic of our time, and which is evident in much even of Christian teaching; evident, for instance, in the tendency to dwell on latent excellencies or possibilities of excellence, all that is demanded to call them forth being an appeal to the "sweet reasonableness" of the soul, and its enlightenment in what is lovely and of good report. Where this tendency prevails, there can be no "searching of heart or trying of reins"; there can be no conception of a radical cure, no feeling of the necessity of *cleansing* from all sin. Sin in its exceeding sinfulness is not discerned, it is not realised as a lost condition. And poor thoughts about sin, as it has well been said, mean poor thoughts about Christ. Now, there is no such uncertainty of sound in the teaching of which Mr. Haslam is an exponent. It is most peremptory in its tone. Man is not merely in the wrong; he is a lost sinner. It does not magnify what is good in the soul. It recognises the conscience as the witness for the Divine image in which man was created, but it sees this conscience in ruins. It has no hesitation in declaring that "all mankind by the Fall have lost communion with God," and that it is in Christ, and through Christ alone, that there is the eternal life. Shall this view be regarded as depressing? It replies that the object of the Gospel is first to depress. Its first call is repentance. It knocks down that it may raise up. Man is nothing: God is all. To know oneself the lost sinner, is the first sign of the opening of the spiritual eyes, of the reception of the true inner sight. And this

CATHOLIC PRESBYTERIAN, September, 1883.]

clearness of conviction is an advantage. The preacher is not beating the air. The two poles of his vision are: the lost world, the lost soul, and the love of God the Saviour. The darkness and the light, the death and the life, are always before him. There is a power of grasp in persuasion which combines these elements. What does touch all, find all, is the sense of guilt. Philosophise as some may, deeper than the line of all philosophising is the consciousness of sin, of departure from and offence against the eternal righteousness. *There*, we can get to the deepest and most universal of experiences; to be apprehended (as St. Paul uses the term) *there*, and *thence* lifted to behold the free, all-sufficient love in Christ, to know the riches of God's grace in salvation—this is blessedness unspeakable. "He shall convict of sin," is the word of Christ as to the mission of the Holy Ghost to the world. And it sounds the note for the preaching which the Holy Ghost owns as a witnessing with Him.

Finally, one of the factors in the force which we are regarding is, the subject which predominates in all speaking and working. That subject is Christ—the Christ of the New Testament. Not as presented in the "dim religious light" of churchly system, but in the fulness of His offices as the Prophet, Priest, and King; in the fulness of His grace as Wisdom, Righteousness, Sanctification, and Redemption. Nor yet as the mere symbol and apotheosis of self-sacrifice—the ideal man—but as, first, the Redeemer "in whom we have redemption through His blood, the forgiveness of sins," and as, next, to all who thus receive Him, "the ensample of a godly life," in whose blessed steps they must daily endeavour themselves also to follow.

The relation of the teaching, in which this is the central theme, to Church and ordinance is a point of interest. Many ministers, sympathetic with spiritual work, have had occasion to be apprehensive as to the directions of evangelistic ministry. The "converts" of revival times and scenes are not always the most reliable element in a congregation. Sometimes they need an excitement which the regular Church ministrations do not supply. They manifest the impatience of the Cornish people, previously referred to, of fuller spiritual instruction. They need establishment in the faith, but they will not wait for it. They lack, not unfrequently, in humility, in teachableness, in a sanctified common-sense. They forget that there must be light as well as heat. No doubt, ministers and churches occasionally fail to meet the conditions of the awakened spiritual life. The atmosphere by which the young disciple is encompassed may be chilly; guidance of the right kind is not provided, and scope for the stimulated energy is not found inside the Church. Still, making allowance for this, there is room for anxiety concerning the effect of much out-of-the-way ministry, so far as regards the organisation and ministrations of churches. And here we touch on a deficiency in the conception of the Holy Spirit's work which is manifest in evangelistic preaching. It overlooks the work of

the blessed Spirit through the Body, the Church, for the perfecting of the saints. One aspect of the work, and only one—the more personal or individual—is dwelt upon. The teaching of such a chapter as the 4th of Ephesians does not receive its place. It may be said that this belongs to the "edifying of the body," which is the province of the pastor. Certainly; yet all teaching should be harmonious; the complaint is, that there is frequently such a depreciation of ordinance and sacrament, such a failure to point out the blessing which God imparts to each member of the organism by the action of the whole organism, the nourishment which the Holy Spirit administers to faith through the sacraments, and through social worship, that the convert is apt to think that Church membership, with all that this implies, has nothing to do with the salvation of the soul. Mr. Haslam, in his two volumes, has some excellent remarks on ministry, sacraments, and church connection. "It does not follow," he reminds his readers, "that because some people make too much of ministry and sacraments, making them absolutely necessary to salvation, that we should, on the other hand, disregard them. There is another and a happier alternative,—that is, to realise that they were made for us, not we for them."

Our limits are much overpassed; and it must suffice to say, with regard to methods of ministry, that the type of work which bulks so largely in Mr. Haslam's volume, is not to be indiscriminatingly commended. Probably, he himself will be the most ready to acknowledge that meetings such as those which belong to the earlier time of his ministry are not, in many of their features, desirable,—and that, instead of forwarding, they hinder a true spiritual work. He will, I am sure, thankfully admit that the awakening of sinners, and the turning of heart to the Lord, are not now associated with the extravagances of the Cornish parishes in 1848-51; that the movement, without losing in earnestness, is now more subdued—more free from the elements which border on hysteria. Excitement, even in its wilder forms, is better than the stillness of death; but there is a holy *in*citement which is better still. A revived Church, with its ministries filled with the Spirit, its worship and service the signs and ways of a mighty power, "a sound from heaven as of a rushing, mighty wind;" the family life as well as the personal life more visibly the testimony for a present, living, risen Christ,—this is the blessing to be sought. Then, ministries like Mr. Haslam's shall seem less out-of-the-way, because the faith, hope, and love by which they are inspired will be more widely diffused; believers will more vividly understand that "they were not created or redeemed to be saved, rather they were created, redeemed, and saved that they should be witnesses in themselves of the love of God, and testify about His willingness to save others."

JOHN MARSHALL LANG.

CATHOLIC PRESBYTERIAN, September, 1883.]

AMONG THE MONGOLS.*

THE very title of this book has a charm, as giving promise of introduction to a country and people almost unknown. Much has been written of late regarding China and Japan,—even the remote and strange Corea has had attention called to it; but to the readers of English books generally, Mongolia is little more than a name, and the term Mongolian is known as designating a many-branched family in the classification of races, rather than as the special name of the inhabitants of one particular locality. Ethnologists use the word Mongol to embrace the multitudinous tribes of Polynesian and Asiatic Malays, the Thibetans, and hill tribes of Northern India, numerous allied races of Northern Asia and Northern Europe, and the so-called Indians of North America. The most recent authorities on race-classification give to this immense group the general designation—Mongoloid Nations.† All belonging to this great division have certain well-marked common characteristics,—deep-coloured skin, varying from yellow to reddish-brown, prominent cheek bones, and usually obliquely set eyes, and long, lank hair. Various subdivisions are generally recognised, such as Malays, Chinese, Japanese—distinguished mainly by linguistic peculiarities—the Mongoloid nations of Northern Asia, various imperfectly defined Arctic tribes, and, finally, the native races of America. The book before us, in introducing us to the Mongols, attempts no such venturous task as the unfolding of the history and connection of those widely differing Mongoloid tribes. The author is a missionary, who went out in 1870 under the auspices of the London Missionary Society, commissioned to take up his residence in Pekin, and from this as a centre to engage in pioneer evangelistic work among the desert tribes north of the great wall of China. As this city is not more than sixty miles from the northern frontier, it afforded a convenient residence for the missionary. He lost no time in making a tour of inspection, crossing over the barren, sandy waste which divides China from the south-eastern border of Siberia. The people inhabiting this district are distinguished from the Chinese and other Mongoloid nations by the name of true Mongols, and to their country the name Mongolia is properly given.

Mr. Gilmour's book is one of the most charming and instructive records of missionary enthusiasm and philanthropic devotion to the interests of a strange people, that have appeared in the English language. There is such a wonderful realistic power in its descriptions of scenery, customs,

* "Among the Mongols," by the Rev. James Gilmour, M.A., London Mission, Pekin. London: The Religious Tract Society.

† Compare especially:—Peschel, "The Races of Man," pp. 347-380.

habits of thought, general conditions of being in that remote, unknown region, that we feel often transported to the very midst of the scenes portrayed. This is a most satisfactory proof of the writer's ability for the task assumed. In attempting such a work, the great risk lay in the difficulty of rendering such a people as the Mongols an object of interest to English readers. Mongolia has not figured recently in the history of the world,—not even to the extent of securing mention in connection with any of the great movements of the last five or six centuries. The only memorable incident in Mongol story, which made the name famous at least throughout Asia, takes us back to the earliest years of the thirteenth century. The celebrated Genghis Khan was a Mongol chief, who gradually acquired sovereignty over all Mongolia, added by conquest many provinces previously subject to China, and made himself master of Thibet and Turkestan. In his unceasing raids, he is supposed to have caused the death of at least six millions of men, and to have been guilty of many acts of shocking barbarity. There is, however, no doubt that he did much for the elevation of his own race, and many of the best institutions existing among the Mongols owe their origin to this great national hero.

The immense Mongolian Empire was partitioned on the death of Genghis, and that portion which originally was the home of the Mongols, consisting largely of the great desert of Gobi, had the name of Mongolia restored to it. The inhabitants of this particular district, as distinguished from other Tatar or Tartar tribes farther west and south, were found by Mr. Gilmour to have almost entirely lost that martial character which so conspicuously distinguished their ancestors. They are now a very simple people, mainly engaged in tending their flocks of sheep, which feed on the scanty herbage afforded by the sandy dunes of a great, dreary, unbroken plain. The country is described as presenting an uninteresting and monotonous appearance, and the life of the people seems to be relieved by very little variety or incident. Christianity seems to have been utterly unknown in this region when entered by our missionary traveller. Of the ordinary customs of civilised life these people were wholly ignorant, and there was nothing to assist a foreigner in the acquisition of the language. An interesting account is given of the peculiar difficulties encountered in the learning of the strange tongue spoken by this strange people. Before leaving the Chinese frontier, Mr. Gilmour had taken a few lessons from a Mongol teacher, especially acquiring a phrase guaranteed to signify—I don't speak Mongolian; I am learning it. The advantage of such lessons may be understood when we are told that, by-and-by, he found out that, in using the phrase thus taught him, he had been telling all the Mongols to whom he spoke, that he was quite familiar with Mongolian.

After crossing Mongolia proper, Mr. Gilmour stayed for a while within the Siberian frontier, among the Mongolians settled there, who

CATHOLIC PRESBYTERIAN, September, 1883.]

are called Buriats. Living here in the tents of the natives, he endeavoured laboriously to compile a vocabulary, carefully committing to memory every word which he secured. Finding little progress made in this manner, he resolved to try another method, and arranged with a lama, or Mongol priest, to board with him for the express purpose of learning the language conversationally. The board cost only about one shilling a day; the tent was daily frequented by visitors, who kept up conversation in Mongolian, and here, by the use of pencil and note-book, careful conning over words and phrases in the quiet of the evening, taking a share in the general talk in ever increasing measure as he was able, the language was acquired in a thoroughly practical way. There were certain unpleasantnesses experienced by our missionary during this period of tent life. He gradually discovered that there was much impurity in the common talk of Mongols, though in the lama's tent he heard little or nothing of this. He found himself often regarded with suspicion, his movements watched, and his honesty doubted.

Another source of discomfort lay in the peculiarity of Mongol food and cooking. The most characteristic and invariable dish at a Mongolian repast is boiled tea. For convenience of carriage, this nomadic people purchase their tea in the form of bricks or large cakes of compressed tea leaves. This tea is generally of a coarse quality, but throughout Mongolia it is regarded, not as a luxury, but as a necessary of life, and is used in large quantities. The preliminary operations of the cook were often, to a fastidious foreigner, extremely objectionable. The water was generally obtained by melting snow gathered about the tents, in which were often many impurities. The cooks, too, were seldom very particular or careful in their work. The meal-hours were early morning, noon, and sunset, the viands being almost always the same. The following description of a Mongolian breakfast will place the whole scene vividly before the reader :—

"As soon as the fire had somewhat warmed the tent, the other inmates got up and dressed. Meantime, the servant put the pot on the fire, and placed in it a block of ice or a pyramid of snow. When this had melted, the scum and sediment were removed, and the water thus purified put on to boil, a handful of pounded brick-tea being thrown on the surface. After ten or fifteen minutes' hard boiling, kept in check by occasional use of the ladle, the tea was poured into a pail, the pot swept out with a wisp of the hairs of a horse's tail, a little fat melted in the pot, the cracklings carefully removed, enough meal added to make the compound into a kind of porridge; after a while more meal added, and well stirred, till the mass seemed brown and dryish, then the tea cleared from the sediment, poured in and boiled up, and the 'meal-tea' was pronounced ready. This rather elaborate process of adding fat and meal was gone through to supply the lack of milk."

This peculiarly compounded tea Mr. Gilmour learned to take, sometimes securing, as a special favour, a supply of the flour at the porridge stage, which the Mongols learned to call "Scotland," as they secured it for the use of "our Gilmour."

In regard to the social condition of the Mongols, Mr. Gilmour has not much that is favourable to say. The administration of justice is not conducted in anything like a satisfactory way. In the court no order seems to be kept, no president being required, and several magistrates may be heard addressing one prisoner at the same time ; any one present may interject remarks as he likes, and the general confusion prevents anything like a serious attempt to reach a fair judgment. The punishments assigned are often executed just outside of the tent, while the trial of the remaining prisoners is proceeding. We are told of one case in which the executioner appeared with a whip, rod, and the leather sole of a shoe. He was told to use the whip and to apply thirty lashes. The whip, says our author, was really a formidable weapon, and looked alarming ; but the whipper stood so close in toward the culprit that almost all the force of the thong was spent on the grass. Besides this, the counting was peculiar ; one, two, three, five, eight, nine, ten, eleven, thirteen, seventeen, twenty, twenty-one; and then, as an official shrieked "thirty," the whipper repeated it, the crowd laughed, and the victim turned away to join in the merriment.

Such scenes cannot tend to support the authority of law and order in the country. More serious cases called for more careful supervision, and in these the punishments were faithfully administered. The great want seems to be in central organisation. The governor is supposed to conduct the court himself, but generally lounges about, and sets irresponsible and ignorant subordinates to do his work, and for this there is no one to call him to account. It is not surprising that, with such an uncertain administration of the law, the moral views of the people should be in many ways extremely loose. In particular, they seem to have very indistinct notions of the virtue of honesty, and at farthest never to rise above the extremely doubtful moral position assumed in the proverb, which inculcates honesty for the reason that it has been found to be the best policy. There is a chapter in Mr. Gilmour's book, entitled "Thieves in Mongolia," interesting, suggestive, and sad. In Mongolia many well-known thieves are not only at large and unmolested, but also received into the best society. So long as they can avoid legal conviction, this social position is not lost, but rather enhanced by the report of their daring and successful robberies. Successful thieves are spoken of as good men, and often they belong to the highest ranks of the lamas or priests. From the circumstances of the country, theft generally takes the form of cattle lifting ; and the only efficient protection enjoyed by the people lies in the ease with which the course of removed cattle can be traced over the sandy wastes. The sad thing about all this is, as Mr. Gilmour says, not the amount of stealing that goes on, but the seemingly universal inclination to steal. The terrible dishonesty of Chinamen is well-known, and it is certainly suggestive to learn that they regard the Mongolians as the very personification of dishonesty.

CATHOLIC PRESBYTERIAN, September, 1883.]

Mr. Gilmour has a good deal to say about the drinking customs of the natives. They love a peculiarly prepared native spirit. This is distilled from mare's milk. A Mongol's wealth is commonly estimated by his horse droves. In front of a wealthy man's tent may be seen a long row of stakes, to which the foals are tied for part of the day. The mares are daily milked, and while the milk of goats, sheep, cows, and camels is used for general purposes, mares' milk is used exclusively for the making of whisky. In its simplest form this is called airak, tastes like milk allowed to become sour (butter-milk), and when taken in large quantities is intoxicating. The airak, however, forms the basis of a more potent spirit, the preparation of which, in a rude and primitive still, is thus described. "The airak is put into a large pot, covered with what looks like a barrel with both ends knocked out; a vessel is suspended in the middle of the barrel; a pot kept filled with cold water is set on the top, and after a few minutes' boiling the vessel inside the barrel is found filled with pure and good whisky." This native spirit is much milder than whisky distilled from grain, but being produced in large quantities, and rapidly consumed, its use is the occasion of much intemperance. This indulgence seems almost universal among the Mongols, and rich and poor seem to have this craving. The main objection to the use of this comparatively mild liquor is, that the free use of it practised in Mongol families leads to the formation of a craving which by-and-by their own milder drink will not satisfy. Now the country is infested with unscrupulous Chinese traders who invariably carry in their boxes large supplies of strong whisky distilled in China from grain. The cunning Chinaman encourages the Mongol to take whisky, who by-and-by finds himself in debt, all his affairs at the mercy of his tempter, and, like the unhappy victims of the same infatuation with ourselves, he goes rapidly to ruin. As yet there is no public sentiment in Mongolia against drunkenness. They simply distinguish between those who are violent when under the influence of drink, and those who maintain their good humour. "A good man, say they, when drunk goes off to sleep; a bad man makes a disturbance." In certain sections of society among ourselves this way of viewing the matter has not yet been altogether overcome. At the same time, the Mongols are thoroughly aware of the evil effect of drunkenness in leading to accidents, impoverishment, and disasters generally. Yet the moral sense of the Mongols does not seem in the least alive to the sinfulness of drunkenness; but only the common sense cannot be blinded to its ruinous practical results. Their religion makes no attempt to put any restraint upon this vice, and their priests are often open and notorious drunkards. As the result of this observation, Mr. Gilmour declares that drink hurts Mongolia as much as opium hurts China. He concludes his chapter with the statement:—If Christianity is ever to do any good in Mongolia, it must go hand in hand with teetotalism.

The contents of the book are most pleasingly varied, and the charges

of monotony and one-sidedness, which are often with justice brought against the records of missionary adventure, cannot be advanced against the story of travel through the Mongolian wastes. In his preface, Mr. Gilmour disclaims any intention of giving forth a missionary's report, or a traveller's diary, or a student's compilation. He professes simply to tell his own experiences—what he heard and saw, and what he thought about the incidents thus occurring around him.

While the author shows a genial interest in everything concerning the history, habits, occupations, and social condition of the Mongols, his work gives ample evidence that he never forgot his great object was to commend to that strange people the glorious Gospel of Jesus Christ. It was in order to engage on this work that he endured the hardships which he chronicles in his earlier chapters—toiling at the acquisition of a barbarous tongue, lodging among degraded and generally uninteresting people, living upon food peculiarly unpalateable to a European, and waiting endlessly among a people who never hurried, and whose mode of life was monotony itself. The story of his early trials in endeavouring to acquire the language naturally suggests the question as to previous attempts at evangelisation in these regions. In 1817 two English missionaries began operations among certain Mongolians, under Russian rule, near Lake Baikal, and there they continued labouring among the Buriats, as that tribe was called, for about twenty-five years. The hardships endured from the severity of climate, the isolation of their condition, and the suspicion of all in authority, entitle these forgotten men to rank very high in the noble list of Christian heroes. It was not among Christians of the Greek communion, but among heathen Mongols, that they laboured. It is an interesting, a fascinating story, admirably told by Mr. Gilmour; but we have space only to indicate the summary given of work accomplished before their expulsion by the Emperor, in 1841. "It may be asked, then, what did all the zeal, labour, and ability of the old missionaries accomplish? The answer is: A score or so of converts, the translation of the Bible, and an indefinite moral influence." The number of converts resulting from over twenty years' labour of such devoted, self-sacrificing men, does not, it would seem, exceed twenty. The great work of these pioneers was the translation of the Old and New Testaments into the Buriat dialect of Mongolian; and, as the Greek Church encourages the circulation of the Scripture among the converted Buriats, this great work of these early missionaries may be regarded as an enduring source of incalculable spiritual good.

This beginning of the Gospel among the Mongols, while reported with enthusiasm by Mr. Gilmour, exerted an influence only on the Mongols of Siberia, and could have scarcely any appreciable effect upon those desert tribes among whom he usually laboured. In order to present a complete view of Christian endeavours in Mongolia prior to Mr. Gilmour's arrival, we may refer to a late page of the work before us.

CATHOLIC PRESBYTERIAN, September, 1883.]

On the Chinese frontier there is an important Mongol town, Kalgan, with a population of 75,000; and in it there is a considerable garrison of Mantchu soldiers. The Mantchus are the ruling race at present in China, and differ greatly from the Mongols in their habits, as they are superior in intelligence. This evidently forms a most suitable centre for missionary operations among the Southern Mongols, and accordingly, in 1865, the American Board of Missions formed a station here. Using Kalgan as a basis for operations, these American missionaries have directed their attention to the Mongols inhabiting the plain immediately north of the Great Wall of China. Thus, though a beginning had been made with the Mongols in the extreme north and with those in the extreme south, the immense track of desert land lying between these two points was found by Mr. Gilmour virgin soil, and its scattered inhabitants heard from his lips for the first time the elements of Christian truth. The religious capital of Mongolia is Urga, situated 600 miles north of China, and 200 miles south of the Russian frontier. Such a place, where devotees from all quarters gather, and of which a great part is occupied with temples and the residences of the priests, is a most suitable point from which to study the characteristics and tendencies of Mongol religious beliefs.

The Mongols are Buddhists, and in Urga our author was able to note the daily conduct of those who enjoyed the highest religious reputation, and reflect upon the influence of Buddhist principles and theories on the every-day practice of the people. Among ourselves, we find many professing Christians among our cultured men of letters insisting that the rules of the Buddha are entitled to rank alongside of the sayings of Christ, and frowning upon every attempt to supersede the teachings of Sakya-muni by the Gospel of Christ and His apostles. A certain fascination, or rather glamour, has been thrown upon the theoretical aspects of Buddhist teaching by the learned discourses of distinguished Orientalists, and the facile flowing lines of the author of the "Light of Asia." As a corrective to the misrepresentations of metaphysicians and poets, who palm off their own reflections upon certain Buddhist formulæ for the actual guiding and moulding principles of Buddhists' creed, we cannot do better than turn to the description given of life and manners among devoted Buddhists by one who lived among them in closest fellowship for many years. What has Buddhism done during all these centuries for the Mongols? We find that, after their fashion, the Mongol Buddhists are very religious, constantly repeating prayers on their journeys, prostrating themselves before every shrine they pass, putting prayer-flags on their tents, and setting aside portions to their gods from every meal. This ceremonial of religion, too, is universally observed; and while some are more and some less pious, there is no infidel to be found throughout the land. Their belief in the doctrine of immortality is intense enough, and somewhat too comprehensive, as they apply it to all living creatures as well as to

man. With studied fairness Mr. Gilmour seeks to bring out the good points of Buddhism, and with evident enthusiasm lingers over the record of advances in Mongol habits of life and thought due to Buddhist influences. The doctrine of rewards and punishments is developed in great detail, and bulks very largely in their religious code; and, specially, the Buddhist believes that kindness shown to any creature, however mean, will secure a high reward. "Thus it comes," says Mr. Gilmour, "that his religion teaches the Mongol the noble lesson of humanity. Perhaps nowhere will you find less cruelty than in Mongolia. Not only do their cattle and flocks receive expressions of sympathy in suffering, and such alleviations of pain as their owner knows how to give, but even the meanest creatures—insects and reptiles included—are treated with consideration. One of the best proofs of the habitual kindness of the Mongol is the tameness of the birds on the plateau." Such a statement as this, supported by some well-chosen illustrations, contrasts most favourably with some harrowing stories of atrocious cruelty and utter callousness reported against the Siberians, in a recent record of travel in that region.

Mr. Gilmour further remarks on the fitness of punishment assigned to those guilty of particular sins—gluttony punished by hunger, and so on, through the whole catalogue of sins. The Buddhist also has a profound belief in the efficacy of prayer; but side by side with this must be mentioned his superstitious faith in charms, and the purely formal view often taken of prayer as a religious exercise, which may be performed by wheels and flags as well as by the human voice. In rather striking contrast to this aspect of externalism and formalism in their religion, the recognition made by them of an inward or heart standard for their doings, as shown in the following paragraph, is interesting and encouraging: "Mongol priests recognise the power of motive in estimating actions. One night a hungry dog entered my tent, and stole nearly my whole stock of mutton. A day or two afterwards, in talking of the event to a lama, I asked him in joke if he could consider that I had any merit in thus feeding the starved animal. "No," said he keenly, "you did not mean to do it, and you were sorry for it when it was done. If you had voluntarily taken the mutton and fed the dog, your action would have been meritorious; but as you did not mean to do it, you get no merit by the event." Mr. Gilmour, however, maintains that while this is the Buddhist theory—so closely resembling that of Christianity, that in prayer and almsgiving all depends upon the spirit—yet in practice only the letter and not the spirit is attended to. What can be said in favour of Buddhism as now taught and practised in Mongolia is admirably summed up in a single sentence:

"It is a religion of mighty power, of noble teachings, adapting its precepts and exactions to the meanest capacities and the most comprehensive intellects; searching behind the actions of men, and trying their motives; quenching the thirst for blood in fierce tribes, and moderating them into kindness and hospital-

CATHOLIC PRESBYTERIAN, September, 1883.]

ity; a religion some of whose teachings rise nearly to the level of inspiration itself; a religion which has perhaps more redeeming qualities than any other false system of worship which the world has yet seen."

We quote all the more readily this glowing eulogy on this strangely fascinating religious system, in order to show that Mr. Gilmour has not allowed prejudice to blind him to what is admirable in a creed, which observation as well as personal heart conviction had shown him to be altogether inadequate as a statement of religious truth, and utterly insufficient as the basis of a true and healthy moral code. Our author, after his hearty recognition of what is good in Buddhism, proceeds to describe the faults of the system, which certainly are neither few nor small. It interferes greatly with the national prosperity of Mongolia. Lamas swarm throughout the country—no less than sixty per cent. of the male inhabitants being ranked in an order the members of which are bound by their vows to a life of celibacy, and who endeavour as far as possible to support themselves on what can be wrung from the pious and superstitious. The boastfulness and spirit of self-sufficiency encouraged by Buddhist teaching, which assumes the incomparable superiority of Buddhist knowledge to all scientific discovery and intellectual advance, is also a powerful deterrent to all national progress. This same tendency is illustrated in the prohibition of all useful learning in Mongolian schools, where attention is exclusively paid to learning the pronunciation of unknown Tibetan words, and the unintelligent recital of passages from the sacred books is regarded as all the education that can be desired. Besides all this, the example afforded by the lives of the lamas is most injurious. The description given of the corruption and degraded wickedness of these Mongol priests reads like an echo of the satires on the filthy and lazy monks of pre-Reformation times in Europe.

Allusion has already been made to the unintelligent character of Buddhist worship. Mr. Gilmour further maintains that this worship is positively debasing, inasmuch as practically the worshipper reverences not God through the idol, nor yet even Buddha, but actually the vile lama whom he may know to be a liar, a thief, and generally a sinner of the deepest dye. A special charge against Buddhism is, that by reckoning certain indifferent actions among sins, it demoralises its votaries, and leads to a most hurtful system of juggling with the conscience. A Mongol must not kill, but he ventures to eat what another has killed, hoping by some other meritorious act to wipe out this offence. When we find a religion thus laying burdens on men that cannot be borne, we may be sure that the curse pronounced by our Lord against a religionism of similar tendencies, is resting upon it. The formidable list of charges brought against Mongolian Buddhism by Mr. Gilmour is closed by the strong assertion—the most damaging that can be brought against any religious system—that it fails to produce holiness. Notwithstanding its accurate theoretical distinctions between good and evil,

its commendation of the one and denunciation of the other, it does not destroy vice, nor produce virtue. Its most honoured professors notoriously lie and steal, even when engaged in their religious exercises; nor do they, because of such faults, in any respect lose caste.

The conclusion of this interesting chapter on the characteristics and influence of Buddhism is summed up in a passage, conceived in a beautiful spirit, which our readers will heartily enjoy:—

"Buddhism is a usurper. Apart from this, there is a superabundance of charges against this religion sufficient to condemn it utterly again and again. But even though there were *no* other charges, this *one* would be sufficient to condemn it. It usurps haughtily and with a high hand the worship and honour due to Jesus Christ alone. By teaching that men can, unaided, free themselves from sin, and pass to the life beyond, from the regions of sorrow and suffering, it makes the Cross of none effect, and says that the death of Christ was superfluous. It not only usurps His rightful dominion, but actually vaunts itself as greater and mightier than He; and this, too, when it knows itself to be an utter failure, quite incapable of performing the smallest of its many boasts; and is conscious, in the person of its highest officers, that, foundation and superstructure, it is a fabric of lies; warp and woof, it is a tissue of falsehoods. Lamas are either deceivers or deceived, or partly both; temples are gilded cages of unclean birds; the whole system is an utter abomination, an offence to God, and a curse to man. Let us pray for the speedy destruction of this religion which haughtily robs God, and remorselessly pollutes and crushes man. May it soon fall, and its oppressions be replaced by the mild sway of that Master whose yoke is easy and whose burden is light; and may we at length see the Mongol leave off his pilgrimages and his vain repetitions, being taught that pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Thus writes the missionary, hopeful, trustful, prayerful. Of results in actual conversion he seems yet unable to speak. The very nature of their Buddhist principles renders them peculiarly inaccessible to Christian argument. The process of civilisation is going on slowly but steadily by means of the Russians of Siberia, who are themselves only a few degrees in advance. The Chinese on the south assert an influence by no means beneficial. The enlightenment and conversion of the Mongols can only result from the patient self-denying labours of such competent and warm-hearted Christian men as Mr. Gilmour, who refuses to be discouraged by ten years waiting for first fruits. The Mongol admits that Buddhism does not produce holiness. "Here then," says Mr. Gilmour, "is the hope for Christianity. If it can be made manifest to the Mongols that Jesus can cleanse a man's heart and reform his conduct, can make the vile man pure and the thief honest, that would be an argument which they would find it difficult to answer."

JOHN MACPHERSON.

CATHOLIC PRESBYTERIAN, September, 1883.]

DR. MITCHELL ON THE WESTMINSTER ASSEMBLY.*

WE have great pleasure in calling the attention of our readers to the course of lectures on the Westminster Assembly by Professor Mitchell, of St. Andrews. The Professor had already laid all Presbyterians under great obligations by his admirable and laborious volume, containing the minutes, so far as preserved, of that famous council, enriched with careful annotation. In the present volume he undertakes a service of a more popular kind—viz., to indicate to the general reader the place which the Assembly holds in the theological and ecclesiastical history of the time, and to give him a correct account of the labours of the Assembly, and the circumstances amid which they were performed. But while Dr. Mitchell keeps in view the wants of the general reader, his minute acquaintance with the subject and his lively interest in every department of it enable him to introduce with ease discussions of matters debated, and information on details not generally understood. By these all kinds of readers may profit. We express the hope that students will make themselves acquainted with this work. They will find it instructive and suggestive. From the plan adopted, it contains a good deal of material of a historical kind, in regard to which it was impossible to do more than rehearse a well-known story. But it is a story which needs to be rehearsed from time to time by and to Presbyterians; and the special narrative of the doings of the Assembly itself deserves close attention.

No one will be surprised to find Dr. Mitchell evincing everywhere, along with steadfastness in his own views, a courteous and Christian tone towards other schools of opinion. But we cannot refrain from expressing the gratification with which we note the great fairness and impartiality of his statements on matters on which men of various schools are apt to experience and betray a bias. The reader will notice also the frank sympathy with evangelical truth and evangelical religion, never obtruded, but everywhere felt. In these respects the book has given us great pleasure.

As regards the Assembly itself, there are different points of view from which its labours may be regarded. For example, it may be contemplated as an event in the history of the seventeenth century; or it may be contemplated as furnishing a set of theological and ecclesiastical alternatives, offered for the judgment of our own or any other century, and claiming to be tried by the permanent rule of truth. The questions arising on the latter view are, it may be, the more important;

* "The Westminster Assembly: Its History and Standards. Being the Baird Lecture for 1882." By Alexander F. Mitchell, D.D., Professor of Ecclesiastical History, St. Mary's College, St. Andrews. London? Nisbet & Co., 1883.

but those suggested by the former are also extremely interesting and attractive to thoughtful students.

The Westminster Assembly lives in the documents which it drew up, and in the power which these are exerting outside of England. But yet, the proper end for the sake of which the Assembly met, was the reorganisation of the English Church; and as regards this, the Assembly was doomed to failure. The life and thought of the Church of England did not set in the mould which the Assembly strove to supply. The effort to new-mould that Church must in any case have depended for its success very largely on the results of the civil war. But even before these were reached, grave difficulties revealed themselves as obstructing the settlement of the ecclesiastical problem. A state of suspense was prolonged from year to year; and ultimately the great reaction, equally affecting Church and State, came on. The public life of England reverted to other lines of growth and action, and the spirit and aims of the Westminster Assembly were flung aside. With these there passed away the vision of closer union and more energetic co-operation among the Reformed Churches, which had been dear to so many strong hearts, and had inspired so many vigorous efforts.

In truth, the great experiment which filled the twenty years, from 1640 to 1660, brought into evidence some features of the English national character, which, till that time, onlookers had never discerned clearly, and which are sometimes inadequately appreciated even yet. It was very well known, for it had been marked with alarm and indignation, that a school had risen to power in the Church of England, which laid stress on tradition and ecclesiastical antiquity, and had no cordial sympathy with the spirit of the Reformation. The short way of construing this phenomenon was to view it as a dishonest and malignant movement Romeward, a revolt from Gospel light to Romish darkness. But this tendency, it was felt, was not—it could not be—more than the tendency of an energetic minority. England in general did not love or trust it. And the general mass of England, of anti-Laudian England, must be assumed to be in full sympathy with the teaching and spirit of the Reformed Churches generally. Circumstances and political motives had imparted to the Church of England a character in some respects different from the Reformed Churches generally. But as that had not taken place without strong protest, so it might be assumed to be unwillingly submitted to. Protestant England, left free, would doubtless, willingly take the common type of the Reformed Churches. Even those who might not have cared to encounter the risks of such a change, must surely now see it to be needful, when the points in which the English Church diverged from the sister Churches proved to be the very features of it which gave to the Romanising party their shelter, their protest, and their opportunity.

It was not unnatural to think that the mode of view described must prevail in the minds of all anti-Romish Englishmen. At any rate,

CATHOLIC PRESBYTERIAN, September, 1883.]

with the new light shed on the situation by Laud's action, all such Englishmen must surely come to see that the true and safe line was to go at last for the common creed and constitution of the Reformed Churches—for Calvinistic Presbyterianism. The conviction that it must be so, that at any rate it could be brought to that, was the basis of the whole Scottish action in the great drama, the political maxim which alone could justify the Scottish tactics. But it turned out otherwise.

While the most decided and energetic English Protestants were thoroughly prepared to adopt the consensus of the Reformed Churches, an immense section of them felt no attraction to it; and many of those who for a time were driven in that direction by the reaction from Laud, came back from it again by a counter recoil. A far greater section of English Protestantism than the Scotch supposed, far greater than the English Presbyterians supposed, adhered with strong predilection to the peculiar method of the Reformed Church of England, and recoiled from all else as something foreign and unwelcome. Many who desired assuagement of Episcopal prerogative, and some significant alterations on the prayer-book, began to hesitate when change went further, and when a thoroughly new way of it was planned and offered. At the same time, in the other wing of the party, the more democratic spirit of Congregationalism was gaining ground, at once increasing the difficulties of a settlement, and intensifying the energy of the reaction.

On the other side, however true it might be that the movements of Laud's party was Romeward, the bulk of that party never desired to go to Rome, nor to allow their Church to do so. They believed a *via media* to be tenable, and they continued to maintain it. If they had been really bound for Rome, reaction from their projects would have sent many more in the direction of Geneva. But as the case stood, between a large section of High Church and a large section of Low Church a strong tie existed. While other forces were not yet operative, the Low Church might be conscious of little but antipathy towards the High. But the convulsions of the civil war, and the changes which it threatened, brought out another feeling. High and Low were after all but varying versions of that religious way of it, which it is perhaps unceremonious to describe as John-Bullism, but for which it is not easy to find a better name. To maintain that, in some shape, against all importations from beyond the seas or from beyond the border, proved to be a cause for which support enough could be rallied to win at the end of the day. And yet the other way of it—the Presbyterian—was strong enough to have *almost* won. If the Scots and the English Puritans miscalculated the forces, the miscalculation was one that only the experiment could reveal. The likelihoods were strong enough to mislead the gravest and wisest men.

Looking at the Westminster Assembly in relation to the possibilities of English history, one of the interesting questions is that which has

respect to the treatment of the "dissenting brethren" and of their demands for toleration. The breach with the party more or less represented by those brethren, proved, in the event, a fatal hindrance to the practical reorganisation of English Christianity on Westminster lines. Men often moralise over the lack of tolerance in the Assembly, and estimate the situation, not according to the conditions which existed then, but according to those which exist now. The fact is that general toleration was in those days not possible, and no one with whom we are at present concerned, proposed it. On the other hand, some toleration was, on all hands, confessed to be reasonable and incumbent. The question came to be, How much toleration? How much was it reasonable to ask; how much reasonable to concede? There will always be debates as to the way in which the Assembly dealt with this practical question. Dr. Mitchell brings out very well the desire cherished by the Westminster divines to find some *modus vivendi* with the Congregationalists, and the efforts they made in that direction. At the same time, he adduces the well-known evidence to show that the measure of toleration, advocated in those days by conscientious Congregationalists themselves, was by no means so extensive as their modern followers are willing to represent it. And, on the whole, we are of opinion that the general impression conveyed on the point by Dr. Mitchell's history is just and well-grounded. We would state it in this way—that, looking to what both parties held about toleration, and, still more, to what both parties held about Church and State, and about the necessity of creating a definite system, to be known to and sustained by the law, the majority of the Assembly had a right to expect the dissenting brethren to be more open to a compromise than they proved to be. It is not wonderful the majority felt the concessions demanded to be more than reasonable; and the irritations which by-and-by arose naturally disposed them to maintain their ground more stiffly. But then, we must also grant that if they had correctly appreciated the risks which surrounded them, they would have seen that the only hope lay in closing the sore. It would have been wise to go almost any length that was needful to unite the parties at variance.

For, besides the great conflict with High Churchism, there were difficulties with Parliament, which indicated the necessity of all possible unity in the Assembly. The independence or autonomy of the Church was one of the great assertions of the Assembly. They were willing to concede much to the exceptional necessities of an unsettled time, but the permanent system for which they sought sanction was to be self-acting and independent. Dr. Mitchell, as far as we have observed, states all this in a very fair and instructive manner. And he points out the serious difficulties which arose from the unwillingness of Parliament to concede what the Assembly demanded. This is a point on which we have no time to enlarge. We need hardly say that we are in full sympathy with the principles, on this subject, which were maintained by

CATHOLIC PRESBYTERIAN, September, 1883.]

the Scotch Commissioners, and which were embodied in the Confession. But we are not on that account disposed to underrate the practical difficulties which the Parliament felt upon the subject. We do not know that a more instructive exercise could be undertaken—in the way of bringing out the distinction between theoretical and practical conditions in an ecclesiastical question—than for a cordial and resolute supporter of spiritual independence to set himself to explain the nature and grounds of the practical difficulty experienced on this point by the English Parliament. We believe that a full study of this subject will go far to convince any candid man how serious were the perplexities which may be expected to attend the solution of this great problem, on the assumption of a close legislative union of Church and State.

The Scottish Assembly had urged that the whole work of reformation should begin with uniformity of Church government. It is not worth debating whether this view was sound in point of tactics. They were right, no doubt, in holding that, in order to success, the production of a practical working scheme was mainly necessary. The scheme set forth by the Westminster Assembly was certainly such a scheme. It was not destined to have enduring force in England. Yet it was a very complete scheme, singularly coherent in all its parts; and it has been proved by experience elsewhere to be eminently practical and fitted to work well. As regards Church government, it was a carefully revised and readjusted version of the methods of the Reformed Churches, which were mainly the application of principles set forth by the clear and strong mind of Calvin. The vindication of the value of those principles, by practical success in working, has been complete and triumphant. Nothing almost is too strong to say in their commendation. Presbyterians are usually not half enough impressed with the value of the splendid vindication of their system embodied in the history of the Presbyterian Churches throughout the world.

As regards the system of doctrine set forth, that, too, was a revised version of the common teaching of the Reformed Churches. It deserves in the highest degree the character of a most intelligent, thoughtful, and considerate revision. Dr. Mitchell has done extremely useful service in the manner in which he has vindicated the good sense and right feeling of the Assembly in the prosecution of this part of their work. His remarks in "answer to objections," pp. 385, 406, are just and forcible, and written in an admirable spirit. The main question, which by the nature of the case must always arise about the doctrinal standard of the Assembly, turns upon their Calvinism. And, as regards this, we shall only add to what Dr. Mitchell has said the remark, that the idea that a Council, in sympathy with Reformed Protestantism, and undertaking to represent it, in the years from 1640 onwards, could set forth anything else than a Calvinistic theology, is sheer historical nonsense. The thing is wholly out of the question. We may remark still further, that the objections commonly made on this score do not at all apply

peculiarly to the minor points in which Calvinism may be held to differ from Augustinianism, but would require the repudiation of the whole body of theology known by either name. The theological merits of that demand are not for discussion here. But let it be remembered that the whole policy of the Westminster Assembly, and the fundamental condition of its possible success, was this—that England should place itself fully and frankly on the common basis of the Reformed Churches. That was the idea which was the key of the situation. How idle to talk, in this view, of the Assembly repudiating the known principles of the Reformed theology!

However, it is true that the Westminster Assembly fell on the verge of the time when great changes had begun to operate and were soon to make themselves more powerfully felt in the religious temperature and the theological tendency of the age. It is fair to ask, whether in the course of Providence discoveries were not made, points of view attained, influences set on work, which have advanced the Churches beyond the standpoint of Westminster theology, and justify us in regarding it as antiquated and superseded. This is a distinct question from that which concerns the mere size of these documents, or their fulness of detail, in reference to certain purposes to which they may be applied; a point, no doubt, of some importance; but, still, essentially a minor one. We are looking now rather at the general scheme of teaching, the point of view adopted, and the method in which Christian doctrine is gathered and applied.

We shall not pretend to dispose of a question like this in a sentence. But we may take the opportunity of reminding our readers that any judgment on the merits of the Westminster Theology, as to method or substance, depends on the standard by which it is tried. That standard may be either erected expressly or assumed violently; and the right it has to be the standard is, in any case, the first question. Whatever the shortcomings of the Westminster Theology might turn out to be, if tried by the rule of perfection, it can hardly be doubted that a great deal of the dissatisfaction with it often felt in our day rests on grounds which go far deeper than any questions of doctrinal detail. Many of the theological difficulties and diversities of our day rest, at bottom, not so much on divergence about what Scripture teaches, but rather on divergence about the question whether, properly speaking, it teaches anything. There are a good number of minor points—very minor, many of them—on which students of the Bible differ, and there are one or two greater controversies on which a serious division of judgment must be recognised. But after all, there has been a remarkable agreement in the main among those who have honestly held themselves bound to ascertain as authoritative the meaning of Scripture, *on the assumption that Scripture is designed to give us, authoritatively, definite teaching, and that Scripture alone holds this place.* But the question which is observed working in many minds at present, is really this: Was Scripture intended

CATHOLIC PRESBYTERIAN, September, 1883.]

and fitted to teach anything definitely and authoritatively; or is it not rather to be regarded as a means of moral and spiritual solicitation and impression, under the influence of which I am to form *my own* opinions and formulate *my own* doctrines? There are interesting and earnest minds that suppose themselves to be injuriously hampered and embarrassed by teachings of the Confession, who are really at war, not so much with particular statements of it, as with the very idea which lies at the basis of the Confession and of all the creeds. If the Scripture was really intended to furnish us with some authoritative teaching on points of faith, it is not so difficult to come to an understanding as to what the points are with respect to which its meaning can be ascertained. It will be found that in many of the more serious cases of difficulty about statements in the creeds, the difficulty is felt just as strongly with reference to the statements of the Apostle Paul, or even of our Lord; and the one proves to be as unacceptable as the other.

These remarks are not made with the view of deprecating discussion as to the amount and form of Confession, or of subscription, which Churches should impose. We have no disposition to regard such discussion as necessarily useless or unwholesome. That depends on the spirit in which, and the objects with a view to which, it is carried on. But we do regard it as important that the real nature of a large class of the difficulties felt at the present day should be recognised. Many of them are difficulties in deference to which, if they are to be deferred to, the whole conception of Scripture, as a rule of faith, would have to be sacrificed.

We must, however, leave these very general topics of discussion, and close by noticing one or two of the points in connection with which Dr. Mitchell's volume deserves special attention.

One is the question as to the special theological sources from which the Westminster divines drew, and by which they guided themselves in framing their statements on doctrinal points. This is a subject which has not been adequately studied; and Dr. Mitchell's reading has enabled him to furnish very useful information and suggestion about it. In particular, he has paid much attention to the history of the federal theology, with its special modes of conception and of statement. Dr. Mitchell read an interesting paper on this subject to the Presbyterian Council at Philadelphia, and he has naturally resumed the subject in the present volume. We quite agree with Dr. Mitchell in holding that statements are commonly made on this point, which are quite misleading. The federal theology grew on British soil quite as much, to say the least, as on Dutch. And the imagination which has got into various historical books, that it was invented by Cocceius, is a pure delusion. Much error has arisen from trusting on subjects of this kind to the statements made in Church histories written by German Lutherans. It is quite natural that their study of Reformed theology should be less thorough and less sympathetic than their study of the Lutheran. There

is therefore no serious discredit to them involved in some want of accuracy on their part. But they ought not to be implicitly followed. There is still something to be done in this department; and we direct the attention of students to Dr. Mitchell's valuable contribution to it.

Another matter of great interest is the account given of the discussions as to the plan and method of the Catechisms. Scotchmen are so apt to regard the Shorter Catechism as the type of all catechising that they probably fail very generally to appreciate the fact that Catechetics has a long history, and presents a great variety of types. It is therefore a matter of great interest to know how the Shorter Catechism assumed its admirable form and matter. We refer to Dr. Mitchell for an account of the discussions in the Assembly about this. A plan quite different from that at last adopted was pressed, and found a good deal of favour with the Scottish Commissioners. It was, however, ultimately laid aside; and the whole discussion impresses one strongly with the considerate good sense and patient care with which the Assembly discharged their important work. Dr. Mitchell's extensive acquaintance with previous and with contemporary catechisms enables him to make extremely interesting suggestions as to the method of this part of the Assembly's work, practically, perhaps, as influential a part of it as any. We may remark that, contrary to some traditions, the Scottish Commissioners do not appear to have had any special responsibility or influence on the formation of the Catechism. Nor does there appear to be any ground for the well-known story of the share taken by Gillespie in framing the answer to the question, What is God? (p. 429). Another tradition—as to the debate between Gillespie and Selden—also requires some correction in its details (p. 288).

Turning to another department, we may notice the discussions on the question of the ruling elder, because that is a matter on the right statement of which there has been all along some difference among Presbyterians; and the discussion has been revived recently both in Scotland—*e.g.*, in the monograph of Principal Campbell, of Aberdeen—and in England, where practical conclusions about the eldership have been connected with a strong affirmation of one view to the exclusion of the other. Dr. Mitchell's statement is as follows:—

"My own opinion is that the utmost that the Assembly at this stage of its proceedings could be got to formulate was that the office of elder was scripturally warrantable, not that it had been expressly instituted as an office that was to be of perpetual and *universal* obligation in the Church, like the ministry, or that that was not to be regarded as a true or complete congregational Church which wanted it, but only 'that Christ furnisheth some with gifts for it and commission to exercise them *when called thereto*. . . . The texts adduced in proof of this proposition from the New Testament were Romans xii. 7, and 1st Corinthians xii. 28. But neither proof-text was held by many of them to amount to a positive and distinct Divine institution of this office. The text which was appealed to throughout by more zealous defenders of the Divine institution of the office was 1st Timothy v. 17, and had they got that inserted among the proof-texts

CATHOLIC PRESBYTERIAN, September, 1883.]

they would have gained their case beyond dispute. On the other hand, I do not regard the common Presbyterian interpretation of that text as having been positively rejected by the Assembly at this date,—but as held over for further consideration if at any future period of their sittings God should give them further light and greater unanimity. . . . And I hold that it remains as free to any one owning the Westminster formularies to do so still as it was in the British Presbyterian Churches before the Westminster Assembly met. If that Assembly did not indorse the presbyter theory, it certainly did not proscribe it in any manner of way, and most assuredly the Church of Scotland has not done so either in earlier or later times."—p. 188.

Dr. Mitchell furnishes in Note G strong proof of the favour with which the "presbyter theory" has been regarded in Scotland. He seems to be of opinion, as we are ourselves, that this view has in its favour the greater weight of Scottish opinion. But we do not think it necessary or wise to drive a question about it to the quick in any of our Churches.

We notice that, on page 291, Dr. Mitchell refers to a statement prepared by the Assembly for the purpose of defining the amount of knowledge that ought to be required in candidates for admission to the Lord's table. Dr. Mitchell remarks that this statement is "worthy of the attention of those who think some simpler statement of doctrine is needed than the Assembly have supplied in their confessions and catechisms;" and promises to give the statement in the Appendix. But this part of the appendix (Note L) is missing, a want which will, we hope, be supplied in another edition.

We cordially commend Dr. Mitchell's lectures to the Presbyterian community, both clerical and lay, especially to the younger portion of it.

ROBERT RAINY.

ORIGINES PHILANTHROPICÆ.

II.—ELIZABETH FRY.

JOHN HOWARD, whose life extended from 1726 to 1790, was the first reformer of our prisons, and it might have been thought that his work in England was so decisive that no new reformer would ever be needed in that department. Such, however, was not the case. When Howard died there was no Elisha to receive his mantle. Public attention came to be so much engrossed with wars by land and by sea, that the state of our prisons and their inmates passed out of sight, almost as much as if Howard had never raised his indignant voice against their shameful abuses. The evangelical revival had not yet moved the heart of England. The time had not come which Lord John Russell foretold in 1821, when he expressed his belief that our country was about to become distinguished for triumphs, the effect of which should be to

save and not to destroy. At the beginning of this century the condition of British prisons generally, and especially of the old metropolitan prisons, was frightful. A new champion had to be found, with a tender heart to feel for the prisoners—especially the female prisoners—a skilful hand to apply a remedy, and a power to rouse the sympathy of the nation, and, by God's help, put an end to a state of things so horrible and so disgraceful. As has happened so often in similar cases, the instrument was found in a most unlikely quarter. A blithe, warm-hearted country girl, timid but very conscientious, was the chosen champion of the new prison reformation.

The Gurneys of Earlham, in Norfolk, were of the old Quaker stock, that section of the English people by whom the Puritan spirit of the seventeenth century had been carried out to its most literal extreme. The honourable pre-eminence of English Quakers in philanthropy must always be viewed in connection with the religious spirit which for the most part has had so firm a hold of this little clan. But both the Puritanism and the Quakerism of the Earlham family had been considerably watered down. Wealth and social position had given rise at Earlham to more of easy-going conformity, than of stern, uncompromising standing up and standing out for their principles. Elizabeth, the eldest daughter (born in 1780), was naturally inclined to gaiety and pleasure. Her mother, a lady of Christian character but not much Christian enlightenment, had died early, and her father's influence was rather in favour of his children enjoying what were called the pleasures of the world. Elizabeth Gurney's intense conscientiousness caused her considerable hesitation in regard to such things as dancing and singing, and likewise as to whether she should throw in her lot with the Quakers. Having listened to the earnest addresses of an American gentleman of the name of Savery, she made up her mind in her eighteenth year, and not only renounced the world and gave her heart to Christ, but threw in her lot with the Quakers, adopting all their peculiarities, great and small. This was a great trial to her, but she was extremely conscientious, and felt from the very beginning of her Christian life that whatever appeared clearly to be right must be done, let the sacrifice of feeling be what it might. All through her life this principle guided her. Many steps which she took in the course of her life were taken as the result of a great battle between her own inclination and what she felt to be the will of her Lord. After making up her mind and taking the plunge, she usually had great peace and happiness; but to take the step cost her much. At the end of her life she made a remarkable statement regarding herself, which amply explains the course she followed. "I can say one thing—since my heart was touched at seventeen years old, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

CATHOLIC PRESBYTERIAN, September, 1883.]

In her earlier days, after coming first under the power of Christian faith, the inevitable impulse to usefulness thence arising found exercise in visiting and relieving the poor, both at Earlham and Norwich, especially the sick, reading the Bible to them, and instructing their children. Her school gradually increased from the small beginning of one little boy, to so great a number that an old laundry had to be fitted up for it, where her scholars rose to seventy. In the severe light in which, even at the age of eighteen, she scrutinised her heart and life, she found many things that troubled her, but even then she could say, "I believe I feel much for my fellow-creatures." At nineteen she detects in herself a failing of intensely sympathetic natures that leans to virtue's side—"I enter as far as I can into the character of those I am with, and unintentionally give up more than I should." The stern discipline which she exercised over herself brought this tendency into subjection ; and in her mature years she learned how to hold her own, yet show for others all the consideration with which her very ardent sympathy inspired her.

At the age of twenty she married Joseph Fry. It did not turn out one of the most suitable of unions. Mr. Fry's sympathies with his wife do not seem to have been ardent, either as regards spiritual religion, or Quakerism, or philanthropy. Her domestic relations, indeed, became in their highest aspect a burden and an anxiety. Many a time her journals show a very depressed state of mind with reference to her family ; while her pleadings for them with God were cries of agony, as if she prayed in Gethsemane, or wrestled like Jacob at Peniel. This seemed to be the secret ballast for her spirit provided by Him who appointed to Paul his thorn in the flesh, lest the wonderful success of her public labours, and the intense admiration with which she was regarded by high and low, should exalt her above measure. Mrs. Fry became the mother of a very large family, and even when her public duties were most engrossing, she strove hard not to allow them to interfere with her duties at home. It could never be said of her, even when success crowned her public work, and when much less encouragement seemed to attend her at home, that she let down her sense of what was due by her as a mother and a wife. It was an intense affliction to her, hating war as she did, when one of her grandchildren entered the army, and another the navy. It was also a great trial that some of her children did not accept of Quakerism. We cannot suppose that this distress arose from sectarianism in its common form. It was rather the result of her conviction that Quaker ways were by far the best safeguards against the evil that was in the world. Her children seemed to be abandoning a place of comparative security for a place of very great danger. No heart was ever more dominated by spiritual considerations. Temporal prosperity or comfort was nothing to the well-being of the spirit before God. Personally, all that she ever sought was the tranquil, happy feeling arising from the conscious presence and love of God. As regards

her labour, the only reward she desired was to see her fellow-creatures turning to God's ways. While extreme in some of her Quaker views, she was wholly devoid of the bitterness of fanaticism. Yet no woman ever did more for the temporal welfare of her race, or effected a greater change on the outward condition of the lowest order of her sex. From being, as it was expressively said, "a hell above ground," Newgate prison became a scene of comfort and order, and to many the gate of heaven.

But prison reform was not the first public sphere to which Mrs. Fry felt herself called. Not long after she was married, she began to be exercised with the question whether she was not called to the ministry among the Quakers? Her feelings were wholly against it, but there were certain mysterious stirrings of the spirit on the subject that seemed not unlike the movements of the Spirit of God; and with the strength and weakness combined of a true teacher, she felt that of all the sins to be guarded against, the greatest was resisting the Holy Ghost. When she was twenty-nine, her father died, and on that occasion she broke silence at the meeting. Having taken this step, she thereafter experienced extraordinary "incomings of love, joy, and peace"—the somewhat precarious Quaker test, or rather confirmation, of the rectitude of the decision. Soon after, she was recognised as a minister, and the results of her ministrations were wonderful. She had a marvellous gift of persuasion, and her mastery over the fountain of tears was unsurpassed. The tones of her voice were quite melting, and in the prisons, the most hardened and reckless of female criminals were often absolutely melted under her—they would break down and burst into tears.

Her connection with prisons began in 1813, when she was thirty-three. "From her early youth," says one of her biographers, "her spirit had often been attracted in painful sympathy towards those who, by yielding themselves to the bondage of sin, had become the victims of human justice. Before she was fifteen years of age, the House of Correction at Norwich excited her feelings of deep interest; and by repeated and earnest persuasion, she induced her father to allow her to visit it." This was really the origin of her interest in prisons. The circumstance that rekindled her interest in 1813 was a visit paid by some of her Quaker friends to some persons in Newgate who were about to be executed. The representations of these friends, and particularly of Mr. William Forster, induced her personally to inspect the state of the women, with the view of alleviating their sufferings occasioned by the inclemency of the season. At that time, all the women, nearly 300 in number, besides their children, were confined in two wards and two cells, comprising about one hundred and ninety superficial square yards. Persons tried and untried, misdemeanants and felons, without classification and without employment, were huddled together, sleeping on the bare floor without night-clothes or bed-clothes,

CATHOLIC PRESBYTERIAN, September, 1883.]

cooking and washing in the same dismal den. When any stranger appeared among them and gave them money, they purchased drink from a regular tap in the prison. It was too terrible a place even for the governor to enter with safety, and when the Quakers proposed to visit it, he advised them (but they did not take his advice) to leave their watches behind.

When Mrs. Fry entered into this place, and witnessed its combination of Babel and Pandemonium, her spirit sank within her. At first, nothing more was done than to supply the most destitute with clothes. Nor was it for some years, that she was able to begin that effort for the systematic and permanent cure of the evils of prison life with which her name is associated. A conviction had gradually been formed by her, that He to whom she had dedicated herself now called her to labour for the moral reformation, but especially for the spiritual conversion and sanctification of this wretched class of criminal women. It was by the spirit of loyalty to God and love to Christ that all the reclamations of the heart to such repulsive work were overcome; and the path was entered on, not merely under a sense of duty to imitate the example of Jesus, but also because the tender compassion of the Saviour toward herself impelled her to go and do likewise.

The dreadful proceedings that went on in the female department of the prison were thus referred to by Mrs. Fry in her evidence before the House of Commons: "The begging, swearing, gaming, fighting, singing, dancing, dressing-up in men's clothes—were too bad to be described, so that we did not think it suitable to admit young persons with us."

The first step was to establish a school. This was attended with great encouragement and success. A young prisoner took the general superintendence, while the visiting ladies taught. Next a matron was appointed. But the great means of reformation were the personal ministrations and influence of Mrs. Fry. The reading of the Scriptures, which she constantly placed in the forefront of her remedial measures, was always done with a degree of reverence and solemnity which in itself was very impressive, and in those touching tones of voice of which she was a mistress. The cases that had to be dealt with were of the most trying. It was the days of indiscriminate hanging, especially for the crime of forgery, and for many kinds of theft that in our more merciful age meet with comparatively lenient treatment. No difference was made in executing the law between the case of the most hardened villains and that of some thoughtless boy or girl who might be induced, in a moment of weakness, to pass a forged note at the request of some more cautious veteran in vice. The country had been becoming more civilised and softened, yet the laws continued unrepealed that had been enacted in its fiercest time of disorder and violence. "The people," said Sir James Mackintosh, "has made enormous strides in all that tends to civilise and soften mankind, while the laws have contracted a

ferocity which did not belong to them in the most savage part of our history, and to such extremes of distance have they proceeded, that I do believe there never was a law so harsh as British law, or so merciful and humane a people as the British people. And yet to this mild and merciful people is left the execution of that rigid and cruel law!" Early in the course of her labours, Mrs. Fry found a woman surrounded by her four children, and expecting hourly the birth of another, waiting only for that event to pay the forfeit of her life, as her husband had done for the same crime a short time before. Another sad case was that of a young woman named Harriet Skelton, a simple, confiding, affectionate creature, who had been induced by a man she loved to pass some forged notes. She was quiet and orderly in prison, and was one that might have been expected to have her sentence changed, but unexpectedly she was ordered for execution. Mrs. Fry exerted herself to the uttermost on her behalf,—appealed to Lord Sidmouth, Secretary of State; interested the Duke of Gloucester,—but all to no purpose; Lord Sidmouth was inexorable, and the poor creature was brought to the gallows.

One of Mrs. Fry's early steps was to form (in 1817) "An Association for the Improvement of Female Prisoners in Newgate." Its object was, "to provide for the clothing, the instruction, and the employment of the women; to introduce them to a knowledge of the Holy Scriptures, and to form in them as much as possible those habits of order, sobriety, and industry, which may render them docile and peaceable whilst in prison, and respectable when they leave it." Of this Society Mrs. Fry was the heart and soul. The authorities were very hopeless of the scheme being carried out, but they gave it their cordial sanction. A letter to Mrs. Fry, written in 1820, from New South Wales, by a convict who was in prison at the time, will show the kind of results that were produced:—"In the month of April, 1817, how did that blessed prayer of yours sink into my heart! and as you said, so have I found it, that when no eyes see, and no ears hear, God both sees and hears; and then it was that the arrow of conviction entered my hard heart; and in Newgate it was that poor Harriet S., like the prodigal son, came to herself, and took with her words, and sought the Lord; and truly I can say with David, Before I was afflicted I went astray, but now I have learnt Thy words, O Lord. . . . Believe me, my dear madam, I bless the day that brought me inside of Newgate walls, for there it was that the rays of Divine truth shone into my dark mind. . . . Although I am a poor captive in a distant land, I would not give up having communion with God one single day for my liberty; for what is the liberty of the body compared with the liberty of the soul?"

The work was thus described by the American Minister of the day to a friend, Mr. Harvey:—"Two days ago I saw the greatest curiosity in London, aye, and in England, too, sir—compared to which West-

CATHOLIC PRESBYTERIAN, September, 1883.]

minster Abbey, the Tower, Somerset House, the British Museum, nay, Parliament itself, sink into utter insignificance. I have seen Elizabeth Fry in Newgate, and I have witnessed there the miraculous effects of true Christianity upon the most depraved of human beings! And yet the wretched outcasts have been tamed and subdued by the Christian eloquence of Mrs. Fry! I have seen them weep repentant tears while she addressed them. I have heard their groans of despair. Nothing but religion can effect this miracle; for what can be a greater miracle than the conversion of a degraded, sinful woman, taken from the very dregs of society? It was a sight worthy of the attention of angels!"

Even criminals in distant places, whom she saw for the first time as she travelled from place to place, became monuments of her power. In the Penitentiary of Portsea, on one occasion, two young women were pointed out to her as being peculiarly refractory and hardened. Without noticing this at the time, she addressed some words of exhortation and advice to all; but when she arose to go away, she went up to these two, and extending her hand to each of them, said in a tone and manner quite indescribable, but so touching, "I trust I shall hear better things of thee." The hearts that had been proof against words of reproach and exhortation softened at those of hope and kindness, and both burst into tears.

The success of Mrs. Fry and her friends was such that, after their plan had been tried for a month on one part of the prisoners, they invited the Lord Mayor, sheriffs, and several of the aldermen to inspect their work. On this occasion the usual order was followed: the ladies read a portion of the Bible, and then the females proceeded to their various avocations. "Their attention," says Mrs. Fry's biographer (Susanna Corder) "during the time of reading, their orderly and sober deportment, their decent dress, the absence of everything like tumult, noise, or contention, the obedience and respect shown by them, and the cheerfulness visible in their countenance and manners, conspired to excite the astonishment and admiration of their visitors." Many of them had seen the prison a few months before in the very depths of disorder and misery. They immediately adopted the plan for all the prison, enlarged the powers of the ladies, and loaded them with thanks.

Queen Charlotte soon heard of the wonderful effects of Mrs. Fry's labours, and in 1818 requested her attendance at a public examination of children, where persons of rank, bishops, and other distinguished men and women were present, much interested in Mrs. Fry; and when the Queen went up to her and addressed her, a murmur of applause ran through the company. At a later period (1831) she visited the Duchess of Kent "and her very pleasing daughter, the Princess Victoria." Among all ranks Mrs. Fry's work, and the wonderful transformation wrought at Newgate, had become the subject of universal interest, and visitors of all kinds were in the habit of coming to the prison to hear

her addresses. The upper classes were especially interested. Writing to his wife, Sir James Mackintosh said: "I dined Saturday, June 3rd, 1818, at Devonshire House. The company consisted of the Duke of Norfolk, Lords Lansdowne, Lauderdale, Albemarle, Cowper, Hardwicke, Carnarvon, Sefton, Ossalston, Milton, Duncannon, &c. The subject was Mrs. Fry's exhortation to forty-five female convicts, at which Lord —— had been present on Friday. He could hardly refrain from tears in speaking of it. He called it the deepest tragedy he had ever witnessed. What she read and expounded to the convicts with almost miraculous effect was the 4th chapter to the Ephesians."

In the same strain, a young lady, daughter of an admiral, wrote many years later of a scene on board a convict ship, lying off Woolwich, where Mr. Wilberforce and Mrs. Fry addressed from two to three hundred women, and prayed with them. So memorable a scene could not but live in her memory. But the lapse of time had obliterated all that was said on the occasion, either by the one or by the other. But no lapse of time could efface the impression of the 107th Psalm, as read by Mrs. Fry, "with such extraordinary emphasis and intonation, that it seemed to make the simple reading a commentary; and as she passed from passage to passage, it struck my youthful mind, as if the whole series of allusions might have been written by the pen of inspiration, in view of such a scene as was now before us."

Crabbe's characteristic testimony ought not to be forgotten—

> "One I beheld, a wife, a mother, go
> To gloomy scenes of wickedness and woe;
> She sought her way through all things vile and base,
> And made a prison a religious place:
> Fighting her way—the way that angels fight
> With powers of darkness—to let in the light.
> Yet she is tender, delicate, and nice,
> And shrinks from all depravity and vice;
> Shrinks from the ruffian gaze, the savage gloom,
> That reign where guilt and misery find a home
> Guilt chained and misery purchased; and with them
> All we abhor, abominate, condemn;
> The look of scorn, the scowl, the insulting leer
> Of shame, all fixed on her who ventures here.
> Yet all she braved; she kept her steadfast eye
> On the dear cause, and burst the baseness by;
> So would a mother press her darling child
> Close to her breast, with tainted rags defiled."

Though set thus on a hill, honoured and admired by all, Mrs. Fry kept her simplicity and humility unimpaired, never failing to do all as to her good and gracious Lord. The fall of the women she ascribed to two great causes—drink, and undue freedom with men. Among the true means of reclaiming, she constantly insisted on the reading of the Scriptures. Subordinate to this, the indispensable necessity of employment was constantly enforced. On one occasion, in Paris, amid much

CATHOLIC PRESBYTERIAN, September, 1883.]

sympathy and approval from most, she was somewhat surprised to find a decided opponent in the Archbishop of Paris. It was because the reforms which she recommended were all based on Scriptural authority and because she lost no opportunity, in all companies and on all occasions, when it could be done with propriety, to urge the perusal and general circulation of the Bible.

It was not merely in the prison that the conditon of female convicts demanded attention and aid. Their removal to the ship in which they were to be conveyed to New South Wales had hitherto been very unseemly; on board ship they were herded together without classification, and during all the long voyage they were without instruction and without employment. To remedy all these evils required much tact and care. But Mrs. Fry applied herself diligently and laboriously to all these details, and her success was wonderful. Then she ascertained that at New South Wales, for which the convicts were destined, things were in an unsatisfactory state. When there, they got sufficient rations of food, but there was no sleeping accommodation, and no provision of clothing for themselves or their children. It seemed impossible for them to live by honest means, and the very training they had received in moral and spiritual attainment seemed only to increase their misery when they found that they could not live an honest life. To induce the Government to provide a suitable home and proper employment for these exiled convicts, much renewed exertion was entailed on her and her companions in the work.

Much though Mrs. Fry laboured in the cause of prisoners, her philanthropy was not limited to that sphere. We find her, during the rigorous winter of 1819-20, so much impressed by the miseries of homeless wanderers in London, and anticipating some of the efforts which have been put forth in our day on a large scale. The annals of modern refuges and shelters contain no more touching case than the one that seems to have spurred her to decided action—that of a little boy who, having in vain tried to get under cover, was found frozen to death on the step of a door. An asylum was provided—"a Nightly Shelter for the Houseless." Soup and bread were given to the refugees, as well as a bed. The scheme prospered greatly, having for its ulterior object to procure employment for the destitute, and was under the charge of a committee of ladies, with Mrs. Fry at their head.

Another charitable effort was connected with Brighton. During occasional visits there, she was much concerned for the multitude of beggars, migratory and resident, who were continually imploring assistance from the visitors. It was hardly possible to know whether the cases were suitable for relief, and in order to investigate the applications, and guide the community regarding them, Mrs. Fry instituted a District Visiting Society, which had for its object to encourage industry and frugality among the poor by visits to their houses, to relieve real distress, and prevent mendicity and imposture. The idea was the

same as that of the Charity Association and similar organisations recently called into existence. Observing the dreary service which had to be rendered by members of the blockade, or preventive service, she exerted herself to procure for them a supply of Bibles and useful books. In due time she had the satisfaction of knowing that libraries had been supplied to all the Preventive Stations. Many other benevolent works were greatly aided by her influence. In 1822 a lady opened a refuge, afterwards called "The Royal Manor Hall Asylum," for receiving some of the most hopeful of the discharged prisoners. It owed its origin to a remark of Mrs. Fry's: "Often have I known the career of a promising young woman, charged with the first offence, to end in the condemned cell. Were there but a refuge for the young offender, my work would be less painful!"

But by far the largest development of Mrs. Fry's philanthropy lay in the spread of the work throughout the empire, and its extension to several countries on the continent of Europe. Prison visiting societies became the order of the day. And Mrs. Fry was much in request to confer with the ladies in various places, and give them an impulse in their work. So early as 1818 she made a tour which embraced Scotland, accompanied by her excellent and like-minded brother, Joseph John Gurney, and found the prisons generally to be in a most disgraceful state, and the hardships and even cruelty endured by the prisoners harrowing in the extreme. Twenty years later she finds a considerable change. On many foreign countries, too, she exerted a great influence. So early as 1820 she corresponded with the Princess Sophie Westchersky of Russia, and a great improvement took place there. The dowager empress becoming deeply in earnest in the matter, her son Nicholas placed it in her hands, and a royal palace was turned into a palace-prison! Alas, we hear nothing of Siberian prisoners, or other dreary places of bondage in the Russian Empire. We may note, in passing, that this Russian palace-prison, with its two miles of pleasure-grounds, and fair stream meandering through them, appears to us to mark the weak point of the system. It was not unnatural that a tender heart like Mrs. Fry's, contemplating the barbarities and miseries of the gaols, should be filled with compassion for the wretched inmates, and count that no amount of kindness could do more than restore the balance of justice in their case. There was some tendency to forget that, after all, criminals were offenders against the law, and that their state was one of punishment. Some colour was given for the outcry of Mr. Carlyle in his *Model Prisons*, and for the sore feeling that haunted the breast of many an honest struggling man, whose industry had to provide for the subsistence of his own family, and was taxed moreover for the comfortable maintenance of rogues.

France was an interesting country. Louis Philippe received her kindly, and so did his Queen, while the Duchess of Orleans appeared entirely to sympathise with her in her earnest religious spirit. The

[CATHOLIC PRESBYTERIAN, September, 1883.]

King of Prussia and his family were also much interested. Pastor Fliedner received her at Kaiserswerth with uncommon pleasure; for "of all my contemporaries," he said, "none has exercised a like influence on my mind and heart." Fliedner, too, exercised a like influence on her; she became impressed with the advantage of having sisters to attend the sick, and instituted an order of "Nursing Sisters," whose aid has been sought and valued by persons of all classes, from royalty to the most destitute.

We are to remember that during all these labours Mrs. Fry was acting as a minister among the Quakers, always attending and often addressing the weekly meeting, taking an active part in the annual meeting, sometimes making tours of inspection throughout the country, and sometimes going from house to house to encourage feeble travellers on their way to Zion. Her family cares and labours at the same time were of no ordinary weight. In 1822 her youngest child was born, being the eleventh, and on the same day her eldest grandchild. For all her children and grandchildren, as we have said, she felt the most intense solicitude. On one occasion, when an emigrant ship was about to sail from Deptford, she had to leave a sick child, hurry to Deptford in a very tempestuous afternoon, get at once to the ship; and by the time she got on shore it was quite dark, and the wind and rain she had encountered seemed to call for rest and refreshment. The admiral and his family besought her to remain with them, but she resisted all their entreaties, as she could not bear to be absent from her sick child. For many years she enjoyed wealth and comfort; but in 1828 there came a crash in her husband's business, aud they were bankrupt! It was a great trial—anxiety for themselves, suffering brought upon others, and inability to help the needy as she had done in her days of plenty. She bore up in a fine Christian spirit; yet, along with other trials, this told upon her. But she intermitted none of her labours. She had that active and systematic habit which seems always able to do the more, the more one gets to do; and that large, ever-glowing heart, which can give its warmest and inmost chamber unreservedly to one's own kindred, but has ample room, in its outer courts, for all the suffering family of mankind. Nothing could have been more tender than her prayers for her family:—"Oh, dearest Lord! Thou hast granted the petition of thine handmaid for her brothers and sisters; she now sees in them in a great measure the travail of her soul and is satisfied. Reject not her prayers for her husband and children; bring them by any ways or by any paths that Thou mayest see meet, but let them also come to the knowledge of the ever blessed truth as it is in Jesus, that they may be saved with an everlasting salvation. And oh, gracious Lord, be with thy poor servant to the end; and through the continued extension of Thy grace, Thy help, and Thy mercy, let nothing ever be permitted to separate her soul from Thy love in Christ Jesus, her beloved Lord and all-sufficient Saviour."

Her most beloved and congenial sister, Priscilla, thus wrote to her in 1820 from her dying bed:—"What a support, and stay, and refreshment; in short, what a mother thou hast been to me and our brother Joseph! I must confess my heart often turns toward thee with joy and thankfulness; though thy path has been strewn with many crosses and many afflictions, yet, so in proportion has, I firmly believe, been the victory which has been given thee through Christ our Saviour, to the great comfort and encouragement of many, as well as to thy own present, and—may we not humbly trust?—eternal peace and salvation. How fervently do I desire, that the blessing which has so eminently attended thee may be in all things thy crown, thy rejoicing—that it may prosper thee in all thy ways."

Large though the prison constituencies were, her philanthropy was not a wholesale feeling, it was eminently and characteristically individualistic. In her Continental journeys she seemed to care for every one—postilions, housemaids, wayside travellers, all. Once, when sailing on the Lake of Brienz, a poor boy who rowed the boat pointed out his home, where he said his mother lay sick. On returning she landed, and with some difficulty reached the cottage, and cheered and helped the afflicted woman. Persons persecuted for righteousness' sake awakened her warmest sympathy, and sometimes she was able to serve them. On one occasion, when a woman and her daughter who had turned pietist were violently persecuted at home, Mrs. Fry drove to the house, brought all of them to tears, and left them weeping and kissing.

The remarkable pinnacle of fame on which she stood does not seem to have made her giddy. At one time we find her entertaining at dinner the King of Prussia; another day she is drinking tea with a poor Methodist shoemaker, who had procured for her entertainment, as the only luxury, a little fresh butter.

She died at Ramsgate on 12th October, 1845.

We conclude with an inscription placed by Hannah More on one of her books, when she sent it to her as a gift, in 1818.

TO MRS. FRY.

PRESENTED BY HANNAH MORE,

As a token of veneration
of her heroic zeal,
Christian charity,
and persevering kindness
to the most forlorn
of human beings.
They were naked, and she
clothed them;
In prison, and she visited them;
Ignorant, and she taught them;
For *His* sake,
In *His* name, and by *His* Word,
Who went about doing good.

CATHOLIC PRESBYTERIAN, September, 1883.]

A DREAM OF THE SABBATH SCHOOL.

I SAW in my dream, and behold a valley through which a bright river poured its life-giving streams. Two men were striving, each in his own way, to bring the waters of blessing over his parched and thirsty meadow, and I could not fail to note the feverish activity of the one and the quiet energy of the other. For, while one of these workers was toiling in the sweat of his brow to carry canful after canful by his own hand to patch after patch of the expanse before him, the other simply cut channels and cross channels, here built a dam, and there removed some impediment that might check the flow. Not caring to interrupt the busier worker at his toil, I went up to the other and said, "How can you, who take so little trouble, expect to reap so rich a crop as your most diligent brother yonder." "Poor fool!" he answered, "how he wastes his strength. If he were to spend all his time, without an hour for rest, on this one meadow, then, indeed, he might hope to make some appreciable difference on its arid surface, but to-morrow he has to sow a crop on yonder field, and the next day he must sell his produce at the market town. Time is too short for thoughtless labour. You wrong me to think I have taken little trouble; but it has been of a different kind from my brother's thankless toil. I have surveyed the meadow, and arranged the channels so as to make the natural bend of the ground its own irrigator. In a few weeks come back and you will see my meadows green and fresh, while my poor toil-worn brother has but a scanty pasture for his hungry herds."

Even as the man spoke the scene shifted as dreams will; and lo! the valley was a busy schoolroom, the adjacent meadows two classes, whose teachers were the farmers of my dream. "Ah!" I cried aloud, as I recognised them, "I know you now. You are the teacher who crams; and you, sir, the teacher who educates."

When I woke, my mind naturally dwelt on the subject of teaching, and some of my random thoughts I have gathered in this paper.

There are teachers and teachers—conscientious and unconscientious, diligent and lazy, judicious and injudicious. Unconscientious teachers should never set foot in a Sabbath school. They may in certain places, when it suits them, make themselves useful. They may prepare pupils to do them credit at an examination, and make a good show of results, which will raise the money value of their own services in the future; but the idea of education in its true sense they set aside as unpractical. Most, however, who undertake the self-denying work of Sabbath-school teaching have so high a purpose as to make them thoroughly in earnest about doing their very best, and it is often the want of experience more than anything else which makes their efforts

not so efficient as they might be. In choosing my subject, I have taken, I know, the lower aspect of Sabbath-school teaching, not because I do not feel the importance of the higher, but because it is best to do one thing at a time. The necessity of prayer and holy living on the part of the teachers is often urged upon us, and I am sure we all stand more or less in need of such exhortation. Without these the great aim of the Sabbath-school teaching will never be attained—of this we cannot be too strongly convinced; but at the same time it is well to devote a few minutes to the study merely of the art of teaching.

To understand the matter clearly we must consider first what it is we want to do. All teaching should have two objects, education and instruction, and these two we must not allow ourselves to confound. We want to train our pupils to certain habits of thought, to develop their faculties, to draw them out or educate them, and we also want to leave them richer than we found them, with knowledge more precious than gold. But when we let instruction take the precedence of education, we have begun to cram, and the delights of knowledge will soon lose their relish for the satiated appetite. Fruit of our own gathering is sweeter than any gathered for us, be the bush ever so thorny, so the learning which we treasure most is that which we have won for ourselves at the cost of many a trial of patience and difficulties which seemed to mock our pains. Not a bad rule for a teacher might be a common proverb somewhat altered, "Never do yourselves what you can get your pupils to do for you." Draw them on to the love of Bible study by making them familiar with the sacred pages. Let them search for themselves, find for themselves, and they will prize their treasures all the more. This when you can. But sometimes scholars whose opportunities have been small, read with so much difficulty that they must be helped in their efforts. All the more then is it the teacher's duty to make them, at least, *think* for themselves. Do not be discouraged because they are stupid, but simplify for them with unfailing patience until at last you find their level and can ask them to climb the hill with you. Don't be afraid; they will be sure to learn. Nearly always half their stupidity arises from want of training, and it will be a real pleasure to them when they feel like new life the quickening of their own powers. Be gentle with these stupid ones, and beware of despising them, for God hath chosen the foolish things of the world to confound the things that are wise.

But some may say, We do not come to the Sabbath-school to educate our scholars. If any have this idea let them look at the example of God Himself, how He trained the Jewish nation through long ages by an elaborate ritual as we would teach children by pictures. And even when the Eternal Word came to tell God's mind to men, how gently He toned the glorious light for their weak and half-blinded eyes, bearing with their narrow prejudices and dull understanding so long as

CATHOLIC PRESBYTERIAN, September, 1883.]

they were able to see men but as trees walking, in the assurance that in God's own time they should receive the promise of the Father.

How different from this Divine method is the unwise haste which some teachers show to make progress. So eager are they that one might think they would like to do the learning as well as the teaching themselves, and their pupils have no room to exercise any faculty but memory. Reason, imagination, ingenuity, all lie dormant, because, if these were to have play, a certain lesson could not be got over in a given space of time. And supposing it is got over, what then? Days go by before teacher and pupils meet again. Then comes another short hour, another effort at instruction, another canful of water on the thirsty field. But let the first hour be spent rather with the end of awakening an interest in the subject of study, kindling enthusiasm, showing the scholars the way to learn, and when the time comes for the next lesson, perhaps some thoughtful question will show that the teacher has found his best assistant, an intelligently interested pupil. What a reward this would be! what a soul-stirring encouragement!

We would all like to teach so as to reap such results, but when we begin to consider how we are to proceed, the task seems beyond our skill, and we are tempted to say with a sigh, "Ah! the other way is easier! One would need so much talent to become a genuine educator!" Well, I don't know about that! Talent does not always avail, nor does knowledge. Commoner, less showy qualities than these go more than half-way to make a useful teacher. And to begin with, genuine kindliness is one of the first essentials to successful work. More than this, a true teacher respects his pupils. He has no right, he believes, to think himself better than they, except in so far as the accident of age and opportunity may have given him riper experience and more extended knowledge. It is told of Reuchlin, Luther's teacher, that he was accustomed to treat his pupils with the utmost politeness. Some one remonstrated with him on what he considered such misplaced ceremoniousness. "How do I know," replied Reuchlin, "but that some great man may be among them!" Even he, as we now know so well, little guessed how great a one. Some pupils are, of course, so poorly endowed that such a supposition as Reuchlin's would be out of the question, but even to them the greatest consideration should be shown. The teacher should shield rather than display the scholar's ignorance, dealing severely with idleness alone. Even in secular teaching this rule holds good; how much more so when not only the mind but the heart has to be touched and awakened! Love is the most powerful agent a Sabbath-school teacher can employ, and those trifles which show its absence are as the little foxes which spoil the grapes. The impatient word, the sneer at ignorance, are absurdly foreign to the ideal of a Sabbath-school teacher, yet they have been known to be habitual with the reality. Happily such a case is the exception, while a kindly intercourse is the blessed rule.

But it will not do to stop here. It is a good and pleasant thing to have friendly relations existing between the teacher and the class, but we want more than this. We want when we meet together to help our scholars in the study of God's Word, and to do this we must study it ourselves. The lazy teacher will be sure to have an inattentive class. They know so well, these bright young minds, whether we have a definite purpose in our heads or not, other than that most dismal one of putting off the time. If we do not come to class with the idea that there is something special which we want to teach them, and willing to rouse ourselves to our work, the sooner we find a substitute the better. Now, in order to have any definite ideas at all, it is necessary that we give the lesson careful attention at home. Now-a-days there are so many books written to help Sabbath-school teachers in their preparation that we are left in this matter simply without excuse. But even supposing we have nothing to fall back upon but a Bible and a concordance, a diligent use of these will bring out many a fact which we had forgotten, or left unnoticed in our sometimes too careless reading. The Bible scenes are very vivid, if we will but look at them. For instance, if we are reading the life of Daniel, how it will help us to picture the desolation of that Jerusalem over which he mourned from boyhood to old age if we turn to the book of Jeremiah and read, "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Such a vision of the silent and deserted city will appeal to the imagination of our scholars as it appeals to our own.* The more information we can gather about the subject in hand the better, provided we show a little discretion in the use of it. We must choose our material carefully, passing over what will not hold the attention of the most of the class, and very often resisting the temptation to teach the cleverest pupils as much as our time might allow. Nice points of controversy we may avoid. Not only are they too deep for most classes, but perhaps sometimes for ourselves too. Anything that will tend to give truthful life and colour to a scene, we should seize upon and use. Sometimes we shall have to call in the aid of history, but in doing so we must use great discrimination. Many of these scholars know simply nothing of ancient history, yet if we want them to appreciate the Bible stories, and more especially its prophecies, aright, we must teach them a little. But let it be only a little, and let them know it well and clearly. A well-meaning minister was in the habit of teaching a Bible-class in a school of sixty children. He began the proceedings by making them read verse by verse till every one of the sixty had had her turn. How tired the little girls were before that was over, and perhaps, if all had

* It will help the effect to tell them how in the East the little handmill is used in every house to grind the corn for the daily baking, so that the ceasing of the sound of the millstones shows that the houses are emptied of their inhabitants.

CATHOLIC PRESBYTERIAN, September, 1883.]

been told, how tired their pastor was as well! But this was the least of his indiscretion. Before the lesson was over he had tested their knowledge of history by making them repeat the names of all the Roman emperors from Augustus down. How this helped their appreciation of the Gospel narrative it might be difficult to discover. But though we would not like to follow such an example, yet we should remember that history holds a lamp, the light of which will brighten up our lesson, and make its meaning all the clearer. An intelligent use of history necessitates a frequent glance at the map. A teacher should take to class a Bible with maps, and use them well and frequently. The scholars like them, they save a great deal of talking, and do the work better than an elaborate explanation. Even pictures now and then, excepting, I think, pictures of Christ Himself, may be of use. They will certainly be interesting, and will take up not more than a minute of our precious hour. I saw it suggested in a lately published article on this subject, that teachers should form a collection of any pictures they can find illustrative of Scripture scenes.

Another spur to the attention of the class is the use of anecdotes, while the abuse of them is not only a waste of time, but worse. To treat intelligent children of twelve years and upwards as if they were babies capable of taking an interest in stories alone, is really bad for them and tends to make them impatient under more serious instruction. At the same time it must be admitted that a good anecdote sometimes aptly illustrates a point or helps to impress a lesson on the memory; and when we consider how the Great Teacher Himself constantly adorned His discourse with similes from daily life and beautiful stories full of never-failing interest, we can have no doubt about the judiciousness of this method of instruction. Our Bible lesson is often, however, a story itself, for God remembered the children when He gave us His Book. It is better in this case to devote our efforts rather to bringing out the beauties of the Scripture narrative than to divert attention from it by other stories. But no rule can be laid down here. Each teacher must use his own judgment.

How often this advice might be repeated, "Use your judgment." In preparation it is necessary, in order that you may suit your supply to the different wants of your pupils, keeping in mind their several tastes and tempers, their everyday work and temptations, looking carefully to see if the lesson of the day has any special word for them. As John the Baptist had his different exhortation for each class of the community—the soldiers, the publicans, the people at large—we may imitate his great example in our humble way, striving rightly to divide the Word of Truth. Again, when we meet our class, it is more than ever necessary to use our judgment. Often it may happen that of all our careful preparation scarcely anything seems suited to the class before us. Our brightest pupil may be absent, our opening questions may disclose a whole chasm of ignorance where we had expected to step

easily on firm ground, or the absence of a fellow-teacher may have given us a draft of strange pupils, differing from our own in knowledge and capacity. No wonder if we often make mistakes, and fail when we expected success. It is a comfort under such discouragement to read James's helpful exhortation, "If any of you lack wisdom let him ask of God."

And when God has given us wisdom, let us use it. If we are learners ourselves in the school of Christ we shall sometimes have a new lesson taught us, or an old one forcibly impressed. If something that has happened in our daily life has stirred our love, or chastened our will, or strengthened our faith, while our impressions are fresh let us give our class the benefit of them. Of course I do not mean that we should tell them our experience; but with the power of conviction strong upon us, let us testify to them that prayer is effectual, that sin is hateful, that God is love. Still, we must try not to digress too widely, if at all, from the subject of the lesson. Some doctrine is here, some practical rule of guidance, some view of God in Christ. And this ought to be made the central object of our thoughts. Nor will it be found uninteresting. Some of the class at least are thoughtful and serious; some, if we only knew it, longing for a word in season. And now comes the time when the teacher may talk. He who wants to preach all the time should seek some other sphere than the Sabbath school. Let him that exhorteth wait on exhortation, "him that teacheth on teaching." Up to this point we will suppose that the scholars have been doing quite half the work themselves. Question after question has brought out from the better informed the knowledge which the less instructed lacked; the more backward have been encouraged to help in the lesson by questions suited, not too evidently, yet none the less really, to their capacity; their eyes have seen the map, their own imagination has helped out the picture, and now they are all wide awake and ready to listen for what will seem but a few minutes to a clear explanation of the doctrine, or a pointed application of the lesson. Happy the scholars and thrice blessed the teacher, when the uplifted pole has not been a Nehushtan, but when the sin-stricken soul has looked to the Crucified and found healing and life.

HARRIET ACHESON.

Portfolio Leaves.

PROFESSOR GODET ON THE FOUR CHIEF APOSTLES.

IN the July and August numbers of the *Contemporary Review*, Professor Godet has an essay on "The Four Chief Apostles"—James, Peter, Paul, and John. He compares the event that followed the death of Socrates,—when his disciples, Plato, Aristippus, Antisthenes, and

CATHOLIC PRESBYTERIAN, September, 1883.]

Phædo took such different ways of following up his lessons,—with the event after the death of Christ, as illustrated by the four apostles we have named. The parallel was far from complete. "The disciples of Socrates had found in him only a master and a model; the apostles found in Christ their Lord and their God. They did not stand in admiration before Him; they were prostrate at His feet." He adverts to the wonderful influence of Jesus—the greatness that "could so satisfy these four chosen spirits as to become to each of them his all for ever." The only known occasion on which they ever met was the council at Jerusalem, when a very delicate and difficult question was discussed. The whole Church was kept together on that occasion by its sense of the glory of Christ and the value of His salvation. "To these four men the Gospel was not simply a new doctrine committed to them to propagate; it was a Person dearer to them than themselves, and living by the power of the Holy Ghost within their hearts." In regard to the different aspect which the Gospel assumed to the four, he remarks: "To James the salvation brought by Christ presented itself under the form of an accomplished *work;* to Peter, under that of promised *glory;* to Paul, it was a *righteousness* secured; to John, it was a *life* in full possession."

I. JAMES.

Professor Godet takes the ground, which many will question, that James was the brother of the Lord. He says of him:—

"James sees in the Gospel the fulfilment of the law; it is as such that he loves it and commends it to his brethren. In reading him, one feels how, under the law, his heart had sighed for the fulfilment of the law, and one perceives that what he has found in Christ is a word of love, engrafted by the Spirit in the heart, which has power to regenerate the soul!* 'The law of liberty,' 'the royal law,'† these are the noblest terms he can apply to the Gospel. A law of liberty is a law fulfilled without constraint, for the very love of it, and in a perfect fellowship of will with the Will which imposes it—a law like that by which we spontaneously reject a rotten fruit, and choose one which is fresh, pure and perfect."

To James the law never appeared, as it appeared to the Pharisees, a way of getting life.

"There was also, among the Jews themselves, a very different way of regarding the law, by virtue of which the gospel of grace was not the contrast, but the fulfilment of the legal covenant. This was the conception of the psalmists when they cried, 'The statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.'‡ . . . This state of mind, characteristic of the truly humble Israelite, has nothing in common with that of the Pharisee. He makes no pretence of accomplishing the law in his own strength in order to claim the merit of its accomplishment. Recognising in the law itself a gift of Jehovah's grace, he does not presume to receive it but in His fellowship and by His aid. If there be a salvation which he yet awaits, he expects it in the shape of a deeper and more perfect law, and

* James i. 21. † James ii. 8, 12. ‡ Ps. xix. 8, 10.

[CATHOLIC PRESBYTERIAN, September, 1863.

a still more potent grace.* . . . Far from being to him, as to St. Paul, a ministration of condemnation and of death,† the commandment, received and acted upon in the fellowship of Jehovah Himself, had been his introduction to the double grace of justification and of life. This is what we find in his epistle. We cannot deny ourselves the pleasure of quoting here the words of Professor Ritschl:—'James, having never used the law as a means of establishing his own righteousness, according to the Pharisaic view, had never felt the Gospel as a deliverance from the legal yoke, but rather as a deeper union between the moral law and his personal life, presenting itself under the form of Wisdom. Like the Psalmist, he had found in the law the strength of his moral life; and the Gospel only made it more and more a second nature.'"

After the resurrection of Jesus,—

"That Divine law which had always been his delight was henceforth personified to him in this glorified brother. In loving Christ, he loved the law; in loving the law, he loved Christ. The idea of the expiatory sacrifice of the Cross was not indispensable to his heart, because for him the daily sacrifices of the older covenant subsisted, and were still what they had always been; the work and the sufferings of Jesus mingled with them in his thought. But the example of Jesus, His love, His patience, His gentleness, and His instructions, such as the Sermon on the Mount, of which the whole Epistle of James, from one end to the other, is a faithful echo, were made to him henceforth, by the Holy Spirit, wisdom and sanctification."

II. PETER.

"As James is the transition from Judaism to Christianity along the line of the law, so Peter is the transition from Judaism to Christianity along the line of the prophets. 'Think not,' said Jesus, 'that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.' James has shown us Christ fulfilling the law; Peter shows us Christ realising the prophecies. His epistle plainly shows that the guiding star of his life and ministry was the hope of glory—that glorious reign foretold by the prophets which was to be in the last days, and which the coming of Messiah was destined to realise—a salvation, he says, concerning which the prophets have inquired and searched diligently, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.'‡ . . . This abundant hope with which his heart is welling over, all through the epistle, springs mainly from that great event which, after the darkest night, had risen on his heart as the day-star of an eternal day. 'Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'§ . . .

"The teaching of James was principally drawn from the moral part of the discourses of Jesus, and particularly from the Sermon on the Mount, from which we have as many as ten quotations in one short letter. The instincts of Peter led him rather to dwell on those great foreshadowings of the end of the world, such as the discourse recorded at the end of the three Gospels of Matthew, Mark, and Luke, which set before us the return of the Son of Man in His glory, and the final establishment of His kingdom. Thus, in that Gospel in which James found the consummation of the law, Peter perceived the accomplishment of the prophecies.‖

"We must call attention to yet another element which strikes us in the writings of Peter, as compared with those of James—namely, his vivid recollections

---

* Jer. xxxi. 31-34.
† 2 Cor. iii. 6, 9.
‡ 1 Peter i. 10, 11.
§ 1 Peter i. 3, 4.
‖ 1 Peter i. 10, 12.

CATHOLIC PRESBYTERIAN, September, 1883.]

of the earthly ministry of Jesus, and especially of His sufferings in life and in death. When we contemplate the picture he sets before us of the unalterable meekness of Jesus amidst the outrages which were heaped upon Him, of the trustful submission with which He 'committed Himself to Him that judgeth righteously,' of His infinite pity in 'bearing our sins in His own body on the tree,'* it is impossible not to be reminded that he is, as he describes himself, '*a witness* of the sufferings of Christ.'† Of these sufferings he realises the value, not only as giving us an example, but as obtaining for us the pardon of our sins. This aspect of the work of Christ, so conspicuously absent from the writings of James, Peter brings into striking prominence. The first privilege of the elect is to participate in 'the sprinkling of the blood of Jesus Christ.'‡ The words which he had heard from the lips of Jesus at the Last Supper had taken deep hold on his heart: 'This is my blood . . . which is shed for the remission of sins.' By virtue of this element in his teaching, Peter takes an intermediate place between James and Paul from a dogmatic as well as from an historical point of view. For it is in the expiatory death of Christ that Paul finds the centre of gravity of the Gospel."

III. PAUL.

To appreciate the point of view of Paul in the reception of the Gospel, we must consider his early history. As a Pharisee his aim had been to obtain acceptance through the fulfilment of the law. Not easily satisfied, he had probably thought to add a new merit to those he already possessed by persecuting the new religion.

"The sudden apparition of the glorified Messiah, revealing to him in that Jesus whom he persecuted, the Son of the Most High God, turned the whole current of his thoughts, and showed him the true worth of that self-righteousness on which he was building his salvation. With all his boasted merits, he had simply been at war with God. But at the same time that he was forced to admit that the death of this glorified Jesus could not have been that of an impostor or a malefactor, and must have been that of a just man and a saint; it began to present itself to him under a new aspect. He recognised in it the sufferings ascribed by Isaiah to that Servant of the Lord who was wounded for the transgressions of His people, and bruised for their iniquities.§ 'Therefore shall my righteous servant justify many,' said Jehovah by the mouth of the prophet. The eyes of Saul were opened, like those of Hagar in the wilderness;‖ and he perceived, close at hand, that source of righteousness which he had vainly sought in the Pharisaic observances. Connecting the death of Christ with the sacrifices of the Jewish covenant, he recognised that the blood which flowed on the cross was that of the victim offered for the sins of the world; he understood that mysterious exchange which he afterwards formulated in the words: 'He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.'¶ Henceforward, casting away that self-righteousness which he now 'counted loss,' 'counted but dung,' he accepted the righteousness which is of God by faith. We use here the expressions of the apostle himself. Let the reader refer to the wonderful passage in the Epistle to the Philippians.**

"It was this great experience of Saul of Tarsus which first thoroughly unveiled the Divine plan of salvation. From this experience sprang the light with which his teaching was to lighten the Gentiles. . . . The mode of his conversion had prepared him to discern a radical distinction between the law and the Gospel. 'I through the law am dead to the law,' he says; 'nevertheless I live; yet not I, but Christ liveth in me.'†† The law itself, taken in earnest, had forced him to

* 1 Peter ii. 22-25.
† 1 Peter v. 1.
‡ 1 Peter i. 1.
§ Isa. liii.
‖ Gen. xxi. 19.
¶ 2 Cor. v. 21.
** Phil. iii. 4-9.
†† Gal. ii. 19, 20.

break with a system under which the righteousness he sought perpetually vanished before him; and in this manner his heart had been prepared for the reception of Christ as his righteousness and his life. Surely this was the very man required at the moment for the evangelistic work—to emancipate the Gospel, on the one hand, from the Judaistic forms under which it had first appeared, and, on the other hand, to present it in all its fulness to the world it was to save."

In reference to St. Paul's inspiration, Professor Godet's view is—

"The inspiration of the apostle resided primarily in the illumination of his mind as to the work of salvation and the mode of receiving it, and only secondarily affected the details of the theological reasoning by which he explained and defended this saving truth."

Much pains is taken to show the harmony of the views of Paul and James on justification. To understand the subject, we need to bear in mind the discussion common at the time among the rabbis on the meaning of Genesis xv. 6, and also the different senses in which the two apostles used the terms "works," "faith," "justification." Dr. Godet sums up thus:—

"The points of view of the two writers may be formulated thus:—Faith, justification, works—this is the doctrine of Paul; faith, works, justification—this is the doctrine of James. Whence comes this difference? From the fact that, as we have already pointed out, Paul understands by justification the entrance into a state of reconciliation, and James the continuance in it. Hence Paul places justification between the faith which is imputed as righteousness and the works which are the fruits of the Holy Spirit in the reconciled sinner. Such is indeed the natural order of spiritual facts amongst all who, whether like Paul or like the Gentiles, have not lived from the beginning in the faith of the Divine grace. James speaks, on the other hand, of a justification which accompanies the believer throughout his Christian career, a Divine approbation which rests upon him from first to last. And naturally so; for he is addressing those who were in the Covenant to begin with, and whose justification can only consist in remaining in it. Under these conditions he necessarily places this justifying Divine approbation after both faith and works. For from the believer God expects not only faith; He expects a faith efficacious in good works. Does not Paul himself also speak of a future justification, an ultimate absolution, reserved for those who, having been justified by the blood of Christ, shall be also sanctified by participation in His life? Let any one who doubts it study the two verses in the fifth chapter of the Epistle to the Romans,* and many other analogous passages.

"It is plain, then, that there is room in the teaching of James for the initial justification of Paul,† and room in the teaching of Paul for the continuous justification of James. The second without the first would be an edifice without a foundation; the first without the second would be a foundation unfinished, and crumbling soon to ruin.‡

IV. JOHN.

It is not unlikely that at a very early age aspirations may have been awakened in John to which nothing in his surroundings could fully respond.

* Rom. v. 9, 10. † Cf. Jas. ii. 23.

‡ Compare the declarations of Paul himself: 1 Cor. vi. 9, 10, and Gal. vi. 7, 8; also Matt. xii. 36, 37, &c.

CATHOLIC PRESBYTERIAN, September, 1883.]

"His heart aspired to nothing less than that supreme good which has no name in human language—or which can be summed up only in this word—Life.

"This life he found at length in the life of another, in whom he felt the pulsation of the Divine life itself, and with whose spirit his own fused at once. 'It was the tenth hour,' he tells us, recalling that first contact; 'and they abode with him that day.' That day and that hour became to him a perpetual present. There are moments which are concentrations of eternity; the whole plenitude of the Divine life may be communicated in a single word, a single look. 'He saw and believed.' The spring was found, and from that moment his thirst was quenched. Leaning on the bosom of that Master whose friend he had become, he felt himself in possession of the supreme good; he felt that he rested on the bosom of God. Who can wonder that after three such years he had no higher thought than to live in that Christ in whom he had found the secret of dwelling in God? 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life—(for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)—that which we have seen and heard declare we unto you.'"*

After referring to the opinions of critics that the five writings ascribed to John are the products of at least two, if not three, four, or five writers, and to the probability that when the present critical cyclone has passed, John will be found sitting quietly with three of his manuscripts, at all events, safe in his grasp, Dr. Godet points out a common property of the three writings.

"In these three books, and in these three alone, we find Christ spoken of under the name of 'The Word.' It is almost equivalent to a common signature.†

"Before the appearance of the Gospel of John, the Church already possessed a detailed acquaintance with the acts and teaching of Jesus, and a knowledge of His person as revealed under the titles of Son of Man and Son of God, which reflected the two sides of His nature. But she had not yet received Him under that name of The Word, by which John endeavoured to express the deepest mystery of His being, His eternal relation with God. This name John does not appear to have taken from the lips of Christ Himself, for it never appears in his record of his Master's direct teaching. He seems rather to have borrowed it from the language of the Old Testament, with some allusion, perhaps, to the speculations of his own day, in order to sum up, under this striking form, all the testimony he had received from the mouth of Jesus, as to His existence with the Father before His advent on earth. And then, in the loftiest sentence ever penned by human hand—'The Word was made flesh'—he unveiled the full sublimity of that fact of the Incarnation which his predecessors had already described in detail. It was this which made one of the fathers of the Church‡ declare that, while the other evangelists had written 'the corporal things' (*i.e.*, the external things) of the history of Jesus, John had written 'the spiritual Gospel.' The union of heaven and earth, of the infinite and the finite, of God and man, historically consummated in Christ, this is the culminating point of history, in which thought and fact blend for ever. By this conception the appearing of Christ is exhibited in all its grandeur. It is this Gospel of John which for the first time brings up to its true level the knowledge of the person of Christ in the Christian Church.

"Such being the work of his gospel, the work of his epistle is closely con-

* 1 John i. 1, 2, 3. † John i. 1; 1 John i. 1; Rev. xix. 13.

‡ Clement of Alexandria.

[CATHOLIC PRESBYTERIAN, September, 1863.

nected with it. Dealing with Churches which had already attained to some degree of spiritual maturity, but in which there was still much to desire in the way of holiness, and more particularly of brotherly love, he here depicts what the Christian should be who has received into himself by faith the Word made flesh, and puts the Church on her guard against a conception of the person of Christ which, by denying the reality of His incarnation, was undermining at its very foundation the Christian obligation of the sanctification of the flesh. The epistle thus raises to its full height the ideal of Christian sanctity springing from the perfect knowledge of the Son of God.

"But the Christian is not an isolated individual; he is the member of a society. To this society, this body of which Christ is the Head and believers are the members, John devotes his third work, the Apocalypse. The Church is not simply a medium through which the believer passes in his pilgrimage from this world to a better; it is an organism which has its own history, its origin, its development, its end. It is the essential crisis, not, as has been often represented, the particular facts of this development, which John contemplates in the prophetic vision of the Apocalypse. He sees the glorified Lamb of God calling the Gentile world to salvation by the preaching of the everlasting Gospel,* as once, during His earthly sojourn, he had seen Him call the elect people of God. But this appeal meets with the same resistance and the same hostility among the Gentiles as heretofore among the Jews. He witnesses the series of chastisements which follow, but which fail to subdue the hardness of the Gentile heart, till this satanic revolt of humanity against God concentrates itself in the person of Anti-Christ, and the oppressed Church sinks, as at a new Golgotha, to rise again triumphant on the morning of a new Easter. It is the tragedy of Jesus in Israel reproduced in the story of the Church among the Gentiles. Having given to the Church the noblest conception of the person of Christ and the life of the individual believer, John leaves to her in the Apocalypse the grandest revelation of herself and of her destiny in time and in eternity."

The concluding question is admirably put and answered.

"Whence comes it that, of all the fishermen of Bethsaida, these two still claim our attention? Why are they not buried in the blankness of oblivion, like so many others, their equals, whose bodies sleep beside the Lake of Galilee? How is it that a single artizan of the small town of Nazareth is now, in the nineteenth century, brought forward as the subject of a psychological study, and not left forgotten among the forgotten generations that people its little cemetery? Why has not Paul himself, after casting a brief lustre on the rabbinical controversies at Jerusalem—perhaps after succeeding Gamaliel as the head of his school, or even rising to the office of High Priest—become a mere name in an historical dictionary, a shadowy personality in the narrow circles of the erudite? How is it that he yet remains, to speak with an author of the latter part of the first century or the beginning of the second, 'in the synagogues of the Gentiles as a pleasant melody in the mouth of all, until the fulness of time?'†

"It is not by the force and freshness of its voices, nor by the adroitness of its execution, that this apostolic choir attracts listeners even at the present day; it is by the subject of its song—Redemption, the Redeemer. It is the Saviour Himself who, living in these men and revealing through them, in four distinct forms, the fulness of His work and His glory, has given to their voices that heavenly tone of which from age to age the world has never wearied. Who could have foretold to the Hillels, the Shammais, the Gamaliels, and all the illustrious doctors of the Sanhedrim that their voices would pass away without leaving an echo behind, while those of the ignorant Galileans brought up before their tribunal should fill the world to the end of time? Yet Jesus had foretold it. 'What I tell you in darkness,' He said to His disciples, 'that speak ye in

* Rev. xiv. 6. † "Testaments of the Twelve Patriarchs."

CATHOLIC PRESBYTERIAN, September, 1883.]

light; and what ye hear in the ear, that preach ye upon the housetops.'* It was necessary, says St. Paul, that this treasure should be given to the world in earthen vessels, 'that the excellency of the power may be of God and not of us.' 'He that glorieth, let him glory in the Lord.'

"For He it is who hath made these little ones so strong that they have subjected the world to Him. And if there was among them one who possessed any strength of his own, it was but when he was bruised and broken that he could be fitted for the Master's use. For He is too great to need the service of other instruments than those whom He has lifted out of the dust.'"

We commend the whole of this fine essay, of which our extracts give but a feeble idea, to the attention of our readers.

Notes of the Day.

THE LATE DR. MOFFAT.—Few men who have led an active life and left their mark on the world, die at the age of eighty-eight without having passed through a period of obscurity—a sort of second childhood—before their death. Dr. Moffat is an exception to this rule. No one says, when he hears that he is gone, "I thought he had been dead long ago." He has kept his place wonderfully in public observation amid all his weight of years. He has long been the missionary patriarch of Great Britain, and a patriarch of whom all have been proud. Ranking among our best and greatest missionaries, he had few other elements of greatness than those which arise from simplicity of character, intense Christian love, good sense, and unwearied devotion to the cause he took in hand. He is a fine representative of the missionary, labouring alike with hands and head and heart for a barbarous people, fashioning instruments to help them to live, translating the Bible to help them to live for ever. Ready for any and every kind of service; not shrinking from very common and exhausting labour, yet with an intellect that soared upward, and a holy ambition that was bent on raising the poor savages around him to the rank of civilised, educated, Christian men and women. That all this life of labour was prompted by the love of Christ, and the sense of obligation to Him, it would be foolish for any one to question. Every life like Moffat's is an impregnable argument for the truth and reality of Christianity, and a summons to the worldly-minded to awake from their ignoble sleep. Of course, the agnostic will say of such a man, it was a case of *sancta simplicitas*—of holy stupidity. He will speak of Moffat as having made a great mistake in supposing that there was any certainty about Christianity or even natural religion. But there is nothing in which agnosticism more shows its absurdity, and rationalism its unreasonableness, than in their careless way of accounting for the great facts of Christianity and the

* Matt. x. 27. Compare the version of Luke xii. 3.

Christian life. No conviction could have been stronger in Moffat's heart than the reality of the Christian hope; for well-nigh a century his life was in closest harmony with his profession. Is he to be coolly put down as having believed a lie?

Among many more of his own spirit who were associated with him, Moffat had two remarkable and like-minded coadjutors,—his wife and his son-in-law. He must have owed much to Mrs. Moffat. Having had the opportunity of perusing several of her letters, we are convinced that she was a woman of remarkable force of character, vigour of intellect, and devotedness to the work of the Christian mission. We have expressed our regret elsewhere that no Life of her was ever published, for if it had been, it must have been a notable one. As for Dr. Moffat's connection with Livingstone, there is no need to say anything; for the world knows what results it led to. We can fancy the names of Moffat and Livingstone going down to latest posterity when Africa becomes civilised, and stirring hearts with noble enthusiasm long centuries hence. Three generations of Moffats have been identified with African interests,—the youngest, that Robert Moffat who went out with one of the latest of the search-parties, and died early, leaving his bones in African soil. One feels that it is something to have seen that vast march in the line of Christian progress which is connected with the names of Moffat and Livingstone. We hope that it may continue to be seen that their influence, in exciting a missionary spirit in the bosoms of young men and women, has been of not less value than the positive benefits which they have conferred on Africa. We trust we shall not have to speak of the great missionaries as we speak of the Greek heroes,—as men who belonged to a far-distant age. Instead of the fathers, there shall be the children yet to become princes in the earth.

What a meeting in the home above, when the patriarch, having fulfilled his long term on earth, was at last received into the everlasting habitations! Wife, daughter, son-in-law, grandson,—how speedily must the old bonds have come together again! What joy must not all have felt in anything they had done for their Saviour! and with what transports must they not have joined in the song to Him that sitteth upon the throne, and to the Lamb!

THE COMING LUTHER COMMEMORATION.—In another part of our journal will be found two communications respecting the coming celebration of the four hundredth anniversary of the birth of Luther. On the more obvious bearings of this commemoration we say nothing here, further than to express our great interest at the grand proportions which it is evidently assuming, and the evidence presented to us that it is stirring the heart of the German nation. Let us hope in connection with this that Luther will be commemorated as he really was, and not as it may be wished by some that he had been. We do not relish the

CATHOLIC PRESBYTERIAN, September, 1883.]

style of treatment, of which Mr. Beard's Hibbert Lectures on the Reformation appear to be a sample, where Luther is immensely eulogised, but where his profound regard for the authority of the Bible—the real foundation of the whole Reformation movement—is represented as a sort of accident, a temporary halting-place for the soul of Europe, before it should take up the permanent position of thorough liberty, thorough emancipation from the fetters of authority. We do not scruple to say that what Luther did, he did through the place which he gave to the Bible. But what we desire at this time to say is, that we hope this commemoration will help to foster a friendlier spirit than has often prevailed between the Lutheran and Reformed branches of the Protestant Church, and also to bring about more fellowship between the German Evangelical Church and the other Evangelical Churches of Christendom. The originators of the first Presbyterian Council at Edinburgh invited, as associates, several eminent divines of the German Evangelical Church—Fabri, Wangemann, Erdmann, and others, and we are sure their spirit thoroughly harmonised with that of the Council, on whatever points there might be difference. We should like to see the Council, at least, considering in what sort of relation it ought to stand to the Evangelical Church of Germany. We cannot help thinking too that it would have been a right thing that the Presbyterian Alliance should be represented at the Luther commemoration. But no step has been taken, or could be taken for this purpose, because the meetings at Edinburgh and Philadelphia occupied their whole time in hearing papers, without taking any step for giving the Alliance an organisation and an income like those of the Evangelical Alliance. We trust the Belfast meeting will take pains to remedy a defect which deprives our movement of much more than half its natural power.

SUNDAY IN THE COLONIES.—The struggle in new countries for the Sabbath, unless the founders should have been men like the Pilgrim Fathers, is always severe. Nowhere has it been more intense than in Melbourne, the capital of Victoria. The newspapers give us some idea of the intensity of the struggle. The *Argus* newspaper inveighs against Sabbatarians and their views with the keenest bitterness and hatred; the *Telegraph* and other papers maintain the opposite cause. In a recent number of the *Telegraph* we find reproduced in full the elaborate speech of Mr. W. MacArthur, M.P., in the British House of Commons, against opening museums on Sundays, with the various important facts and testimonies which it embodied; also an article on the same lines from the *Saturday Review*. One remarks very clearly in this colonial controversy the alliance of freethinkers with the enemies of the Sabbath, and the great importance which the infidel party attach to the breaking down of the habit of Sabbath observance with a view to the universal prevalence of unbelief. The fact of this alliance should be instructive to all who are called to contend for the Lord's day;

precious in itself, that day is not less so as a bulwark to revealed religion, and a great means of spiritual prosperity and progress.

THE CORNWALL SUNDAY CLOSING BILL.—The defeat of this measure in the House of Lords by the casting vote of the chairman is alike distressing and provoking. The measure defeated was commended by its own merits, and by the fact of its having been petitioned for by an immense majority of the people of Cornwall. Why should the House of Lords, after having enacted Sunday closing in Scotland and partially in Ireland, so harshly refuse their wish to the people of Cornwall? Why should Lord Wemyss, who would never propose Sunday opening in East Lothian, oppose it so bitterly, and as it seems to us, so heartlessly, in Cornwall? That this temporary check will only rouse the friends of Sunday closing to more energetic efforts in another session, we fully believe and expect. And if it be objected that a law should not be made for a single county, then let other counties take up the demand likewise. We readily admit that Sunday closing in Scotland, though a useful measure, has not done so much to arrest drinking as its friends hoped that it would. But it has certainly done something; and if it now appears that it is not enough, it will have done good by urging us to more thorough measures. The Christian people of the nation are determined, with God's help, to win this battle; and with due efforts and prayer on their part, there cannot be a doubt of their final victory.

American Notes.

THE GENERAL SYNOD of the Reformed (Dutch) Church had not closed its sessions at the date of my last letter, so that I was unable to report its business. Apart from the reports of the various Boards, which all showed most commendable activity with progress all along the line, there were two matters of a somewhat more general interest that received attention. For some time many members of the Church have desired a slight amending of certain clauses in its form of baptism. At present, the language of the service addressed to adults, requires the admission by these, of their being "wholly incapable of any good and prone to all evil." In deference to the expressed wishes of many of the churches, the Synod modified this language by inserting the word "saving" before the word "good." Another of the challenged statements of the form is the question: "Dost thou assent to all the articles of the Christian religion as they are taught here in this Christian Church?" The question being—To what does the word "articles" refer? The Synod declared that by this should be understood, the articles of the Apostles' Creed. The revision was very moderate in amount and very legitimate and satisfactory in character.

CATHOLIC PRESBYTERIAN, September, 1883.]

The other "burning question" had reference to the Church membership of Freemasons. Some of our American Churches are as much opposed to Freemasonry as is the Church of Rome, though on a different ground, so that persons known to be connected with that society are not received into church fellowship. The Reformed Church has no organic law on the subject, but a portion of her members, especially those connected with the Holland Churches in the West, are keenly opposed to allowing Freemasons to be in church fellowship. For several years past the matter has been under consideration, and this year, in order to meet the earnest desires of the anti-masons, the Synod, while refusing to legislate on the subject, agreed to suggest to Christians that, out of regard to the desires and convictions of their brethren, as a matter of Christian forbearance they should not connect themselves with the society. A century may not count for very much in the history of Europe in some respects, but it counts considerably in the history of a theological seminary on this side of the Atlantic. Special interest, therefore, will be taken by the Synod in the centenary of its New Brunswick Seminary, to be held in October, 1884, when the Universities of Utrecht and Amsterdam, and the Theological Schools of Kampen will be invited to send delegates.

METHODISM.—One of the distinctive features of the Wesleyan Church in all lands has been its itineracy. In no respect, perhaps, did John Wesley show his practical wisdom more than in adopting this system, without which the work he sought to accomplish could not possibly have been effected. But what may be desirable and necessary at one period may be unsuitable to another. Hence, of late years, there has been considerable discontent with a system which secures to a pastor only a single year's sojourn in any congregation, even though this period might become prolonged to three years, since beyond that it is impossible to extend it. The Methodist Church has long since passed that stage when, as on the Foreign-Mission field, the labours of an evangelist are needful, and thus friction has arisen between that more conservative portion of the Church that loves and lives in the past, and the younger portion which considers that with the changed conditions of society a change in system or policy is desirable. A movement has therefore recently been set on foot in this country which may lead to some modification of the existing rule. It is proposed that the presiding bishop should have power, on the request of both congregation and minister, to continue the connection for a longer period than three years—for as long, indeed, as both parties may desire it. This would be something like the arrangement at present existing in portions of the Presbyterian Church, and by which a minister becomes what is called "Stated Supply." He is not installed by a Presbytery, but he remains in charge of the congregation so long as it is mutually desired. The practice is not Presbyterial, but in some cases, in

[CATHOLIC PRESBYTERIAN, September, 1883.

this new country, is found better than any other. It often secures the formation of a congregation of varied elements, and shortly afterwards the "Stated Supply" becomes the pastor, regularly installed by the Presbytery, with all the rights and responsibilities of such. Another proposal made by those desiring a change in the present plan is, that congregations should have the power of retaining a minister for five years, in place of only three as at present. · Both plans are opposed by the older ministers as being radical interferences with the distinctive system under which the Church has grown to her present magnitude. Yet some change is inevitable. In this country more than elsewhere, systems and institutions are prized only for the work they do. Institutions are for the Church, not the Church for the institutions; and unless these can prove their present worth by present efficiency, they must pass away into the tomb of the Capulets. What may be the result of the present agitation is of course uncertain, but some modification of existing arrangements is anticipated. Americans will use only the most recent and improved machinery for either secular or ecclesiastical work.

CONGREGATIONALISM.—Perhaps the most prominent topic in our ecclesiastical world of late has been the state of matters at Andover. Will your readers tolerate a short account of the contention? Long ago, a Mr. Hollis—I think he was an alderman in the city of London—left an endowment for a Theological Professor at Harvard, by whom the Calvinistic theology was to be taught. In the beginning of the present century, a Professor Henry Hare was appointed to this chair, who was far from being in agreement with the founder's views. This was regarded by the Congregational ministers of New England as a breach of trust and a gross *malfeasance*, and thus led to the founding of Andover Theological Seminary in 1808. The object of its founders was to secure the existence in New England of a seminary whose express purpose should be that of resisting all "progress in theology" away from Calvinism. The creed to be taught in the seminary was inserted in the constitution, and the professors were required not only to accept this at their induction into office, but—to arrest any gradual departure from this creed—were to renew their subscriptions to it every five years, the creed being theology "according to the system of the Westminster Catechism." Notwithstanding all these precautions years ago, suspicions became prevalent as to departures of some of the professors from the creed of the founders. These suspicions became confirmed when Professor Edward A. Parks taught the governmental view of the atonement, and creeds and confessions were spoken of slightingly. The theology of the feelings rather than that of the intellect was the distinguishing tenet of Andover, and under the influence of the positions thus taken, the divergence from the old creed has now become very apparent. A couple of years ago, Professor Parks

resigned his chair, when at once the fight began in connection with his successor. Dr. Newman Smyth was nominated as such by the trustees on the recommendation of the Faculty, but the opposition of the "Orthodox" community led the visitors to reject the nomination not so much on the ground of unsound opinions distinctly held and avowed by Dr. Smyth, as on the ground that the tendency of his position was to lead him away from the orthodox creed. The party in favour of Dr. Smyth and his views is known as "The New Departure," and is considered to hold—That the Bible is to be regarded not so much as the Word of God as *containing* that Word; that Atonement, as an expiation for human sin, and consequently as a satisfaction to the Divine law, is not taught in Scripture, but that the moral influence view of Bushnell is the theory of Atonement most accordant with Scripture; while the possibility, if not probability, of probation after death, is not denied but rather suggested, and the holding and teaching of such views is alleged to be not inconsistent with the views of the founders of the seminary. On the rejection of Dr. Smyth, the trustees appointed a full staff of professors, all of whom were accepted by the visitors, but so widespread is the dissatisfaction with the doctrinal utterances of these gentlemen, that already legal proceedings have been threatened to test the question as to how far a professor, holding a chair established to teach certain doctrines, should be allowed to teach what is held to be the opposite.

"EMERGING QUESTIONS."—Such is the heading of an article that lately appeared in one of our church papers. The wonderfully rapid enlargement of the Presbyterian Church, north, threatens soon to render nugatory the expedient lately adopted of "State Synods." Many of these are already much larger than any of the Presbyterian General Assemblies of Great Britain, so that some of them even now are becoming delegated, instead of being general bodies. This is leading men to foresee the probability of some change in the present form of the Presbyterian Church in this country. Organic union with the Southern Presbyterian may come some day. Should it do so, the problem will have to be faced of how to have a delegated Assembly which shall be of the slightest practical use to the Church. In view of these things, men are already suggesting that there should be organised provincial assemblies, or, in other words, independent churches; that these should stand towards each other as the various States of our political Union stand—that is, as constituent parts of one great whole, having complete control of matters affecting local interests, but referring matters of common or general interest to the General Council or Assembly of the whole. Should the day arrive when the Southern Presbyterian Church will unite its fortunes with the Northern Church, then some such re-organisation will be necessary. The local independence and home rule that would be enjoyed by the provincial assemblies might render it possible for other churches to

unite in such a movement. For instance, why might not the United Presbyterian Church join in, and thus render its Foreign-Mission agencies—so admirably worked at present—helpful to a great movement on the part of the Presbyterian churches of the English-speaking lands towards the formation of native churches in the countries where their agents are now doing good work for the Master? Why might not the other sections of the Presbyterian family join in, when joining could be effected without any sacrifice of principle? A federated Home Church would certainly lead to a United Foreign Church, and thus the great aim of Christian missions be attained. Nor is it necessary that such a great General Assembly be limited to the churches in only a single country. At present, the United Presbyterian Church of the United States has a whole presbytery on Canadian soil. The Presbyterian Church, north, has congregations on Canadian soil, and in turn, the Canadian Presbyterian Church has congregations on the soil of the United States, yet each church possesses its peculiar nationality. What is found practicable in small matters, might be found equally practicable in larger ones, and these various churches might all take part in such an alliance as has been already suggested. Such a church would be a mighty power for evangelistic work on this vast continent, would unite the English-speaking Christians of whatever nationality, and give to the work of Foreign Missions an impulse such as it has never yet received. The combined staff of missionaries would probably outnumber that of any other Christian church, and union among these would, at once, call into being strong, vigorous, homogeneous native churches, from whose existence there might naturally be expected a wave of new religious life over all the world, that would be as the glory of the Latter Day.

ROMANISM.—Poor Archbishop Purcell of Cincinnati has recently died. The immense fraud, of which he was the unintending perpetrator, and by which his Church has profited so largely, remains unatoned, for crowds attended his funeral; but, surely, every honest Romanist must have blushed in his soul as he entered the Cathedral for the funeral services, and recalled by whose money it had been built. The unfortunate depositors will have to do without their money, if by any legal quibble the Church of Rome can keep them out of it. The Lawrence robbery, of which I formerly wrote you, remains as it was—a great deal of sympathy for the defrauded people, but very little cash; reminding one of the description of a Spanish dinner, as consisting of a great deal of handsome tablecloth, but very little meat. Money suits seem to be multiplying in connection with Romish priests, so that the public mind is becoming acquainted with certain features of the Romish system previously overlooked. A few days ago a suit was entered in the Brooklyn law-courts as follows:—A Mrs. Maguire left some $16,000 in payment of one hundred and sixty masses, to be said by her priest,

CATHOLIC PRESBYTERIAN, September, 1883.]

Maguire, for the soul of her deceased husband. When the priest died, he left about $65,000, and having no legal heir, his property was taken possession of by the public administrator. A suit was then entered against the administrator by Father Kenney, Maguire's assistant, alleging that, as it was he who said the masses, the $16,000 belonged to him, claiming also, that in consideration of some other masses, Maguire's estate was indebted to him in all about $20,000. The claim is not disputed, and Kenney will get his money; but in view of the amount thus paid, one is tempted to ask—What security had Mrs. Maguire, that these masses would ever be said, or if said, would secure the object she desired—the relieving of her husband's soul from purgatory? That all Romanists are not quite satisfied on the first of these points is shown by an incident that is reported as having taken place lately in this locality. A farmer having died, bequeathed his property among his sons, leaving the estate chargeable with a sum of $2000 to go for masses. On settling up, the eldest son found that after payment of other legacies, there was no money to meet this payment, and took no steps to have the masses said. The priest, getting impatient, demanded that the $2000 should be paid over to him without delay, when the farmer, in his perplexity, consulted a lawyer—himself a Romanist. The lawyer's advice was, to go home and to tell the priest that when the masses had been said a claim for the money might be made, but not till then. The priest having made the claim, was told as the lawyer had directed, and went away apparently satisfied, saying that he would offer the masses. After a time he returned, again claiming the money on the ground of having said the masses, when again the farmer consulted the lawyer. The advice now given was, to demand proof from the priest that the masses had been said, and in the meantime to get all his neighbours to count up how much they had been paying for masses, and to see if it were possible for the priest to have said all that they had paid him for. The idea took wonderfully, and in a little while the parishioners were counting up how much money they had paid for such masses, and estimating the amount of time that would be required by the priest for saying them, and thus discovered that it had been physically impossible for him to have earned the money they had paid him. Instantly every one was aroused, and nothing was heard for a time but demands to know about the masses for deceased friends, for which payment had been made. At first the priest was indignant, but finally came to hold his tongue, and refused to answer any questions put to him, and finally dropped his claim against the farmer who had set this ball a-rolling. Persons not living in a Roman Catholic country have little idea of the disputes that often arise between a parish priest and his congregation, since Rome manages to keep these things as quiet as possible. Here is another glimpse of the relations in which priest and people sometimes come to stand to each other. A few months ago, in a parish

[CATHOLIC PRESBYTERIAN, September, 1883.

not far from Quebec, the priest, wishing to make some extensive repairs on the chapel buildings, assessed the parish $20,000. According to Canadian civil law, the fabrique of a parish, as the priest and his churchwardens are called, has the legal power of assessing the farms for church repairs or buildings, without any right of appeal or resistance from the people. On this occasion the parishioners remonstrated with the priest on the amount of the assessment, and suggested that $10,000 might suffice. This the priest refused to accept, and levied his tax. The people refused to pay it, when the priest summarily excommunicated the whole parish. For a couple of weeks matters remained in this condition, with no small amount of resentment kindling against the priest, who yet had civil law on his side, and could at any moment sell the farm and farm stock of every one of his people, to collect the tax he had imposed. The inconvenience of being excommunicated, however, soon began to be felt. There were no services in the chapel. There were no confessions; no sacraments. Baptisms were refused, marriages were refused, burials were refused; when in their distress it seemed not improbable there might be a rising up against the whole Romish system, and perhaps a secession. In this emergency, the priest of a neighbouring parish quietly informed the people, that if they came to him, he would hear their confessions, and grant them all the rites of the Church. At length the archbishop interfered, and promoted (?) the priest who had imposed the tax to another parish; and thus the way was clear—without any apparent backing down of the Church from her claim—for a readjustment of the tax by his successor, and the matter was peaceably settled. What a commentary on the unity of the Church! One priest excommunicates his parishioners, and the neighbouring priest ignores that excommunication, and administers all the sacraments of the Church, and the priest whose authority was thus set aside tolerates the action!

"PROGRESS IN THEOLOGY."—Very considerable notice has been taken by the religious newspapers of various denominations of this debate which has been carried on of late in the pages of *The Catholic Presbyterian*. The manner in which it has been viewed is, that certain of the orthodox writers are considered to have been rather dogmatic and ironclad in their positions, while the more liberal are held to have erred considerably more on the other side. Dr. Cairns's summing-up is regarded as remarkably able and interesting; and the wish is strongly expressed that one who can hold the balance with so masterly a hand, would himself contribute more than he has yet done to the guiding of the mind of the Church at large to accurate views of Scripture teaching on the important points under discussion in this nineteenth century.

G. D. MATHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH CHURCHES.

IRISH EDUCATION—STROME-FERRY SABBATH RIOTS—THEOLOGICAL EDUCATION AMONG THE BAPTISTS.

PRESBYTERIAN.—The Free and United Presbyterian Churches are uniting with the Irish Presbyterians in opposing the change which is threatened in regard to national education in Ireland. That has been hitherto undenominational. Things, however, have for a time been drifting in another direction, and now it is believed that, in spite of Presbyterian and other opposition, the Roman Catholics are to get what they long have striven for—Popish training schools—what indeed will practically be a Popish educational system supported by national grants. It is plausibly argued that Scottish Presbyterians are allowed to teach the Bible and the Shorter Catechism in their schools, and why should Irish Romanists not have kindred privileges? This is hardly the place to debate the point; but if no regard is to be had to the nature of the religion which is taught, the Government action would seem to involve the acceptance of the doctrine of religious equality, and that in the worst form of universal endowment. The dangerous aid which Romanists have been giving to the English rulers in the management of Ireland is, we may be sure, expected to bear large interest.

Another subject of Church interest is the Strome-ferry riot, to which reference was made in our last number. The trial then anticipated has taken place. Ten of the Highlanders who stopped the railway operations were tried in Edinburgh before the High Court of Justiciary. They were found guilty of "mobbing and rioting" but not of "assault," and the jury commended them to the "leniency of the court." Notwithstanding, they were sentenced to four months' imprisonment. The sentence has generally been regarded as far too severe. No blame was attached to the distinguished Christian judge who presided at the trial, but it was thought that this was a case in which the Royal prerogative might suitably intervene, and, on the ground of considerations to which the judge could not have regard, might mitigate the sentence. Several of the Free Church Presbyteries have moved in this direction. Public meetings have been held. Petitions have been sent from some of the great towns. It does seem rather hard that those simple Highlanders should be so rigorously dealt with at a time when, as was said the other day in the House of Lords, in 3000 Anglican Churches served by 8000 clergymen illegal practices are being regularly carried on, and all the

High Church Chancellor has to say about the matter is that the Church is in a very happy condition compared with what it was fifty years ago, while by the bishops these bold and flagrant illegalities are most carefully screened.

SCOTCH BAPTISTS.—While things are very quiet meantime in the Scotch Presbyterian Churches, the little community of Scotch Baptists is a good deal agitated on the subject of theological training. It appears that there is a private seminary kept by two of the ministers at their own hand. They think that nothing more of the kind is needed, and do not regard with any complacency the intervention of the Union in taking the teaching of its students under its own care. The difference of view has given rise to a good deal of correspondence, and to pretty strong feeling on both sides. From some things in the letters published in the *Freeman* we suppose that there are also theological variances in the case. The "extra-mural teacher" may have his place in theology as well as other things; but it seems the natural thing generally for the Church to keep to itself the training and oversight of its pastors.

CHURCH OF ENGLAND.

MR. MACKONOCHIE SENTENCED TO DEPRIVATION — RELAXATION OF THE ACT OF UNIFORMITY—SECONDARY EDUCATION—SCHOOLS COMPANY MISSIONS—WESLEYAN CONFERENCE—BAPTIST RESOLUTION TO INCREASE THEIR MISSION CONTRIBUTIONS.

CHURCH OF ENGLAND.—After sixteen years of struggle, a sentence of deprivation has been pronounced against the notorious Mr. Mackonochie. The not-to-be-commended effort of Dr. Tait and the very extraordinary action of the Bishop of London have failed to shelter him from the law. But the end is not yet. Dr. Jackson is in no hurry to act upon the decision of Lord Penzance, and it is said counsel has been instructed to apply to the Queen's Bench for a "*mandamus*" to *compel* him to proceed with the deprivation of the troublesome Ritualist.

There was a curious and suggestive debate at the late meeting of the Winchester Diocesan Conference on the "Act of Uniformity." Lord Mount-Temple moved that "a further relaxation of that act was expedient." Though the prayer-book, his lordship said, was the best of all manuals of devotion, "*it did not satisfy the needs and tastes of the less educated portion of the working classes.*" He thought, if the Church would organise its forces, and make full proof of itself, there was every reason to believe that Parliament would give its requests in this and other things respectful attention. "Anything but go to Parliament," responded another lay member of Conference; "he would rather the Church suffered ten thousand times ten thousand times the inconvenience to which she was subjected, than that she should go for relief to a tribunal composed of Jews, Turks, infidels, and heretics." The Rev. W. H. Lucas did not see any need either for relaxation of the Act or for any Parliamentary aid in the matter. They had driven a good many coaches

CATHOLIC PRESBYTERIAN, September, 1883.]

and six through it already, and he did not see why they might not drive as many more if the bishops would only lead. Bishop Harold Brown made a very cautious summing up of the debate. He did not like the notion of the "coaches and six." He did not want any change in convocation. If the *Parliament* would only give the bishops more freedom to issue new prayers as required, and permission "*to licence laymen to preach in churches*," he wished no more.

The subject of education is greatly exercising the Church of England at present. The Church is finding great difficulty in keeping up its schools notwithstanding the enormous subsidy it gets from Government, and undenominational School Boards are increasing. But though there are loud outcries as to the strain upon the resources of the Church, which the support of its village schools involves—the resolution is boldly proclaimed to have a network of *secondary* or middle-class schools spread over the country. A "Church School Company," under the high patronage of the primate, has just been set agoing, and a large part of the capital subscribed. It is part of the scheme to have a "conscience clause," but the religious teaching is to be Anglican—that is, according to the prayer-book rather than the articles, and the prevailing tone is to be "Church of England,"—that is, however evangelicals may shut their eyes to it, High Church. Our elementary schools are far ahead of the English ones. Last year the average grant to each Scotch scholar was 17s. 8d.; to each English one, 16s. But might we not do more in the matter both of high-class and middle-class Presbyterian schools alike for boys and girls? Is it inconsistent with Presbyterianism to have a clergyman at the head of such institutions? There is a school-proselytism even in Scotland we may do well to give heed to.

The Roman Catholics appear to be ashamed that their missionaries have left Uganda while the Protestants have remained at their post. Their men, they say, were threatened with assassination, and it is almost hinted that the Church Mission knew something or too much about it.

NONCONFORMISTS.

WESLEYANS.—The Wesleyans had their annual conference at Hull in the end of July. All honour was done to them in the Yorkshire seaport. The Vicar of Hull, with a number of the Episcopal clergy, appeared in the conference, and, while in the address he read, he was careful not to neglect the usual commonplaces about the great Catholic Church of England, and its primitive and apostolic order, there was a very cordial welcome given to the followers of Wesley and a very full acknowledgment of the great work they had done. On a subsequent day the Hull Nonconformists appeared in force with their welcome and congratulations. What was, perhaps, still more noteworthy, on Sunday the mayor and corporation attended in the "great Thornton Street

Chapel," whose pulpit, on the occasion, was occupied by the ex-president, Mr. Garrett.

The "numerical returns" for the year are satisfactory. There has been a good deal of rather "tall talk" lately about the increase of the membership in the American Episcopal Church. Last year that increase amounted to 10,000. But here, in a country where the population-increase is far beneath that of America, where the emigrants are counted by thousands and the immigrants by hundreds, we have the English Wesleyans showing an increase, for the year, of between 13,000 and 14,000. The British Wesleyan membership is now 407,000; 177 circuits show a decrease, 535 an increase. There are 14,000 local preachers and 24,000 "lay readers." Nearly 2,000 ministerial appointments were made to stations in Great Britain, 370 to foreign stations. There are more candidates for the ministry than the conference was able to receive.

Several ministers sent in their resignation. Two of these seem to have done so because they disapproved of the action of last year's conference on the subject of baptismal regeneration, which, if tolerated, is no longer the declared belief of the Church. Another resigned because he could not accept "Methodist docrine on future punishment." A fourth—"a young minister of marked ability"—gave up his ministry, it is said, to follow another profession. If ritualism and rationalism spring up in Methodism as elsewhere, they do not seem to find in it a convenient home.

BAPTISTS.—Another of the brave band of Baptist Missionaries on the Congo has succumbed to the climate. In May last, after four years' work in the field he had chosen, Mr. John Maitland departed to be with his Lord.

The Baptists have a membership of rather over 250,000, considerably less than the Free Church, and not half that of the Established Church of Scotland. They do not belong generally to the richer classes. Very many are attached to small struggling congregations. Their Foreign Missions contributions last year rose to £60,000. But not content with that, they have put on a strong resolution to make it £80,000 during the year that is running.

GERMANY.

THE PROPOSED LUTHER CELEBRATION AT WITTENBERG.

MARTIN LUTHER, the German Reformer, was born at Eisleben, a little before twelve o'clock, in the night between the 10th and the 11th of November, 1483. The date is one of the great landmarks of modern history; for the child then born was destined by God to make a deeper and more wide-spread impression on the human race than any other

CATHOLIC PRESBYTERIAN, September, 1883.]

man of the modern world. As it happens that the 11th of November will this year be the Lord's Day, there can be no doubt that Protestant Christendom, throughout all its remotest bounds, will give prominence to the name of the great Reformer in the sacred services of the day, and that care will be taken to refresh the memories of Christ's people, not only in regard to the personal history of Luther, but also and especially in regard to the mighty Reformation of the Christian Church, in which he was honoured to lead the way. Arrangements have already been made for securing that there shall be commemorative services in all German congregations. Even in Austria, the Protestant congregations are to hold such services on the 11th of November. The sanction of the Imperial Government has been already secured and publicly signified. It is not yet twenty years since the House of Hapsburg would have treated with angry scorn a proposal to allow any celebration of Luther within any province of its dominion. But the times are changed. The Imperial Crown of Germany has finally passed from the Hapsburgs to the Hohenzollerns—from the Papal to the Protestant side; and the humbled Austrian is fain to let his Protestant subjects have their desire in this matter of a Luther commemoration.

Besides these commemorative services in the several congregations of Protestant Christendom, it has been deemed proper that particular localities claiming to have a special interest in the Reformer or his work, should arrange to have separate celebrations of their own. One of these has already come off at Erfurt. Luther studied at the University of Erfurt, and it was at Erfurt that he took the vow of an "Austin friar." In Erfurt, accordingly, the academic youth of Germany held a great gathering in the middle of August, and commemorated Luther's student-life, after their own fashion. A more imposing and appropriate commemoration it is proposed to hold at Wittenberg towards the end of September.

Wittenberg, as all the world knows, is by way of eminence the Luther town. The whole public life of the Reformer was passed within its walls. There is no need to erect a Luther monument in Wittenberg; the little town is itself the fittest possible monument. There is not a street in it, nor a single building of any note, that is not redolent of Luther memories. In the midst of the marvellous progress which is rapidly changing the face of almost everything in North Germany, Wittenberg remains very much what it was 350 years ago. The sixteenth century town has not disappeared, as at Frankfort, beneath the overflowing grandeurs of a nineteenth century city. The towers which meet the eye of the passing traveller, who looks out upon the town from the window of his railway carriage, are the same which met the eye of the traveller of Luther's time. The great buildings you see on your left hand, as you pass into the town from the railway station, are those of the Augustine Monastery. If you choose to enter, you will be shown over the rooms which Luther lived in for more than twenty

years. They remain just as they were when he died. Going forward to the market-place, in the heart of the town, you may visit Pomeranus' house, or Melanchthon's, or Lucas Cranach's. The Town Church in which Luther so constantly preached is the Town Church still. That sculptured stone at the door met his eye as he went out and in, and furnished him with illustrations which you may read in his sermons. The Schloss in which the Electors of Saxony lived in those days is no longer a ducal residence; but the Church annexed to it is still extant and in use. Luther and Melancthon lie in it on either side of the pulpit. Even the XCV. Theses, and the Door to which they were nailed by Luther's own hand on All-Saints' Eve in 1517, have not altogether vanished. The identical wooden door fell to pieces, indeed, long ago; but the late King of Prussia put up a new one in its stead, of the iron-work for which Berlin is famous, and, by way of ornament, its panels consist of the complete text of Luther's Latin Theses cast in iron, so that all passers-by may read them.

Whenever it was resolved to hold a general commemoration of Luther, there could be no hesitation as to the place where it should be held. For a Luther celebration there is no place in the world so fit as Wittenberg. At Wittenberg, accordingly, the representatives of the German people are to assemble this autumn. The aged Emperor has promised to be present on the occasion, and no ordinary obstacle is likely to keep him away; for no one knows better than he how much he owes to Luther. The famous warriors of Prussia, whose statues rear their heads in Berlin, never did so much to win the imperial crown for the Protestant house of Brandenburg as was done by the humble divine of Wittenberg.

That our readers may judge for themselves regarding the objects aimed at by the promoters of the celebration at Wittenberg, we subjoin the text of the circular-letter calling the meeting. It appeared towards the close of July :—

"Brethren in the Evangelical faith. The fourth centenary of the birth of Luther, now at hand, has already set hearts and hands in motion, in many places, that there may be prepared a solemn offering of praise and thanks to the Lord of the Church for all the victory and the blessing which He has vouchsafed to her by means of this heroic man of God.

"The approach of the centenary has already been signalised by the appearance of many publications treating of the subject, and more are in preparation. A Luther Union is being organised, having for its object the diffusion amongst our people of a more living acquaintance with the age of the Reformation, and the great acts of the Lord with which it was attended. The sumptuous new edition of Luther's whole works, the publication of which is to commence this year, will constitute a worthy memorial of the centenary. On the Reformer's birthday it is hoped that there will be divine service in all the Churches. The Luther-cities, Eisleben in particular, as the Reformer's birth-place, will lead the way in this. Their example will be followed by the entire National Church of Prussia, which will, on the 10th of November, hold commemorative services in all its schools and places of worship. A similar commemoration will, doubtless, be arranged for, in most, if not all, the other parts of the Fatherland.

CATHOLIC PRESBYTERIAN, September, 1883.]

"It would be doing injustice, however, to the feelings of the German Church were the celebration to take place only in local assemblies. If the thank-offering is to correspond in any worthy degree to the magnitude of God's gracious gift; if, along with the penitent humiliation before God, for which there is so much reason on the part of our Protestant people, a testimony is to be given forth in behalf of the imperishable greatness of the blessings secured to us by the Reformation, and this in demonstration of the Spirit and of power, it is absolutely necessary that the celebration take the form of an Ecumenical gathering, to be participated in by brethren out of every province of Germany, and from foreign parts. Only in an Ecumenical gathering of this kind will it be possible to celebrate worthily, to the glory of God and the confusion of our adversaries, the heritage of faith and confession for which we are indebted to the Reformation, as well as those forces of life and love which, proceeding from the Reformation, are still operative in the Protestant Church.

"The project of holding such a commemorative assembly as has been described, has been taking definite shape in the hands of a committee of brethren belonging to the province of Saxony. By the undersigned it is cordially accepted. *We now therefore affectionately invite our brethren in the evangelical faith to take part with us in a Luther-Festival, to be held, God willing, in Wittenberg, during two days in the second half of September.* Reserving particulars to be afterwards announced in the official Programme, the order of proceedings may be stated as follows:—

"I. On the evening before the Festival, preliminary divine service in the Schlosskirche, and thereafter, words of welcome to be spoken to the guests on the part of the Committee and the City.

"II. On the First Day: (*a*) Solemn Public Worship in the Town Church, in which use will be made of the rich liturgical treasures of the Reformation in Prayers, Hymns, and Church Music; (*b*) A Public Meeting, in which there will be delivered a series of Addresses on Luther—his personal character, with its root in justifying faith—his work in renovating the Church—his achievements in relation to Popular Education and Catechetical Instruction—his work as the Translator of the Bible and the father of Protestant Hymnology; sketches will be given of his family life and his character as the typical German; (*c*) Dedication and opening of the Luther Hall.

"III. On the Second Day, after devotional exercises, there will be (*a*) a Conference embracing Home and Foreign Missions, the Diaconate, Bible and Tract Circulation, the Gustavus Adolphus Society, and Christian Art, with an eye especially to the question, how the Lapsed Masses are to be reached; (*b*) a Mass Meeting in the Market-Place.

"Brethren, we expect great things from the celebration now announced. If only He, the Lord of the Church, will deign to acknowledge it, we trust it will greatly strengthen among us faith and brotherly love. To Him we look for wise counsel and good success. We greet you in the Lord, and with the apostle we pray you to 'remember them which had the rule over you, who spake unto you the Word of God; whose faith follow, considering their end. Jesus Christ, the same yesterday and to-day and forever.'"

(Signed by nearly 200 leading men, divines and others, of the German Protestant Church, including Dr. Büchsel of Berlin, Dr. Fabri of Barmen, Drs. Frick, Riehm, and Koestlin of Halle, Drs. Kögel and Messner of Berlin, Dr. Krummacher of Stettin, Dr. Warneck, Count Von Arnim-Boitzenburg, &c.)

WILLIAM BINNIE.

THE LUTHER CELEBRATION AND THE ROMAN CATHOLICS.

THE 10th November of the present year will be a great day in Germany. Already in all parts of the Fatherland and in number-

less ways there are signs of preparation for a grand national celebration, on that day, of the 400th anniversary of the birth of Luther, in such a manner as to make it fruitful of blessings both to the Church and State.

The Roman Catholic Church seeing an end put to the pacific aspirations of the Prussian government in the sphere of ecclesiastical politics, is endeavouring with all its might to mar and embitter this festival to the German people. The Catholics vehemently complain that on the part of the Protestants an insult is offered to them when they are so regardless of others' feelings as to propose to celebrate Luther's birthday, although in Germany there are twenty-six million Protestants and only sixteen million Catholics. It may indeed be said that ever since the Reformation, the spirit of the German people, following an impulse which that mighty revolution of the 16th century called into life, has developed a tendency which has proved unspeakably more beneficial, even to the German Catholics, than they themselves imagine or are willing to acknowledge. If we only compare the German Catholics who live continually in the midst of Protestant influences, with the Catholics in purely popish countries, and observe their intellectual and religious stagnation, we shall certainly be forced to recognise the immense beneficial influence which the Lutheran Reformation has exerted even upon its German adversaries.

But that aspect of the subject is systematically ignored. A Catholic writer, Janssen, has just published "A History of the German People since the Close of the Middle Ages," three volumes of which have already appeared, in which he has undertaken the Sisyphus task of showing that *before* the Reformation, the world, and particularly the German people, had already reached the highest point of culture in science, art, morals, and civil and ecclesiastical government, and that all has since gone down to ruin in consequence of Luther's fatal work.

In order to bring about this quadrature of the circle, it was especially necessary to present a portrait of Luther himself in such a manner as to strip him of all his greatness, and exhibit him as a vain, lustful, ambitious, covetous revolutionary, in matters both of Church and State. With an astonishing amount of patience and perseverance, Janssen has for this purpose examined Luther's writings, particularly his Letters and his Table Talk, and by bringing together fragments torn from the whole field of Lutheran literature he has succeeded in furnishing a mosaic portrait of the great reformer which certainly is fitted in a high degree to call forth only abhorrence and contempt.

Out of this great storehouse gathered by Janssen as the fruit of his researches, the Catholic newspapers and People's Journals and pamphlets obtain their arguments and proofs against Luther and his work, and thus as with loud trumpet notes they strongly condemn the proposed celebration.

CATHOLIC PRESBYTERIAN, September, 1883.]

Janssen's falsifications of history have, as a matter of course, not failed in Germany to call forth severe critical condemnation. The most prominent biographer of Luther in Germany, Professor Köstlin of Halle, whose "Life of Luther" is now in its second edition, has taken up the challenge thus thrown down, and has answered Janssen in an admirable pamphlet, entitled, "Luther and Janssen: the German Reformer and an Ultramontane Historian," in which he proves that the Catholic writer has, in a most unjustifiable manner, torn certain passages in Luther's works from their connection, placed them in a false light, and in many instances has broken the citations arbitrarily in such a way as to present a meaning the precise opposite to that which the passage actually bears.

Other forms of opposition also present themselves. In Hamburg, seven pastors, connected with the "Protestanten Verein," united together, and delivered a series of lectures, in which they dealt with the entire system of Roman Catholic teaching, and cleared Luther's portrait from all the stains sought to be cast upon it. One would have wished that this work had been in better hands, perhaps, than in theirs, inasmuch as these pastors also oppose in part the positive tendencies of the Evangelical Church. In the meantime, however, they have brought together a variety of useful material in the contest with Rome.

The Ultramontane *Germania* has begun a series of most violent and scornful articles against these Hamburg lectures, which have appeared as separate brochures, and, when completed, will form a thick volume. In these articles, of course, the person of Luther forms the middle point; and scarcely ever has there been thrown so much filth and dirt against an historical personage as has been done in these letters, which a certain "Gottlieb" pretends to send from Hamburg to the editor of the *Germania*. One or two extracts from these may perhaps interest our English readers.

Gottlieb represents Luther as having instigated the people "to murder and assault, to tumult and rebellion against the civil authorities." Now, it is well known that Luther contended at first for the doctrine of the irresponsible Divine right of rulers, and, *e.g.*, spoke very sternly the truth to the peasants the moment they took up the sword, when contending only for their rights. But Gottlieb argues that Luther moved them to disobedience to the Pope and the bishops, and thus preached rebellion against the lawful authorities! And how does he cite Luther's words? The Reformer certainly penned these words: "All who peril life, goods, honour, that the government of the bishops may be overthrown, are the dear children of God and true Christians." And that certainly sounds strong enough. But here Gottlieb breaks off his quotation. He had before his eyes the sentence following. Why did he not quote it also? Because he would have been condemned by Luther's own words, which are as follow: "But this overturn and

destruction, I by no means understand in the sense of a violent assault as if by the sword, but, as Daniel says (viii. 25): 'Antichrist shall be broken without hand'—*i.e.*, everyone with God's word shall read and speak against him, until he is utterly put to shame, and, forsaken and despised, and comes to ruin of himself. He is the right Christian revolutionist who thus acts."

Gottlieb accuses Luther of "shameless unbridled lust," and often feigns a moral repugnance to quote Luther's words in proof of this. He presents in the falsest light the story of Luther's marriage with Catherine von Bora. But the strongest thing against him is the manner in which, when a boy of some fifteen years of age, he spoke of Madame Cotta in Eisenach, when with his beautiful voice he sang before the door of her house, and was kindly treated by her. What does the fanatical Catholic make of this touching historical incident? Thus he writes: "If we look further back into Luther's history we shall find him, when a student in Erfurt (where he afterwards prosecuted his studies), in the house of Madame Cotta, where he industriously cultivated music and learnt to sing that there was no dearer thing on earth than a woman's love."

Thus he describes Luther's death: "Two thoughts—one might say, the fixed ideas of his life—disquieted him still in his last hours,—the devil and the pope. He saw the devil before the door of his lodging, who showed him his *posteriora* and mocked him. In the evening before his end, Doctor Jonas and Michael Cölins were with him, and after regaling himself with good things, he wished to rest; but before doing so he wrote the following verse with a piece of chalk on the wall:—

'In life I was, O Pope! thy pest;
In death I will be thy death!'

In the following night his soul was required of him, 18th February, 1546." And this in the face of the testimony of eye-witnesses of Luther's end in Eisleben,—an end which was in a real sense edifying! Controversy carried on in this way refutes itself. Honourable-minded Catholics will turn away from falsifications of this kind; and perhaps this system of lies will ultimately serve only the interests of the everlasting truth of God.

In 1861 Döllinger (in "The Church and the Churches") thus wrote: "Luther is the most powerful man of the people, the most popular character in Germany. In the spirit of this German, this greatest among the Germans of his age, the Protestant doctrine arose. Before the superiority and the creative force of this great man the energetic part of the nation then bowed the knee with veneration and confidence. In him, in this combination of strength and intellect, they recognised their master, and were governed by his thoughts."

L. WITTE.

CATHOLIC PRESBYTERIAN, September, 1883.]

QUEENSLAND, AUSTRALIA.

THE General Assembly of the Queensland Presbyterian Church held its meetings at Brisbane from 7th to 11th May. The leading subject of interest was the supply of ordinances. Though the Church has, on an average, licensed one student per annum, though accessions have been received from the home Churches, and though the Presbyterian population of the colony increases at the rate of 1200 yearly, there are but seventeen ministers in the Church, whereas, four years ago, there were twenty-one. Things cannot but go back in such circumstances, for there ought to be twice as many ministers. It was resolved to appoint Rev. Alex. Hay, of Rockhampton, a delegate to the Supreme Courts of the home Churches, and to the Belfast meeting of the General Presbyterian Council, and to raise a sum of £1000 in order to facilitate the bringing out of preachers and advanced students to the colony. The reports on the funds of the Church were in the main satisfactory. For some time there has been a misunderstanding about the use of a building, designed to be used for the training of students, in connection with the congregation of the Rev. C. M'Culloch. There is now the prospect of that misunderstanding being removed, and the building used as designed.

The readers of *The Catholic Presbyterian* have had frequently brought under their notice the movement that has been on foot for the last three or four years for the federation of the Presbyterian Churches of Australasia. Three conferences of delegates from the several Churches have already been held for the promotion of this movement. These have been productive of a large amount of mutual intercourse, and interest, and sympathy. While we write, the delegates are assembling at Melbourne for a fresh conference, which opens two days hence. The General Assembly of the Queensland Church has pronounced emphatically in favour of the object in view, and the moderator and clerk, the Rev. Messrs. Knipe and M'Swaine, have proceeded to Melbourne to represent the Church, and take part in laying down the basis on which the proposed federation is to be established and worked. This enterprise is fraught with most important issues for the future of the Presbyterian Church in these colonies, the true New Britain of the Southern Seas.

A. H.

Open Council.

CHURCH UNION.

To the Editor of "The Catholic Presbyterian.'

THE UNIVERSITY,
ABERDEEN, 1*st August*, 1883.

DEAR SIR,—Referring to some remarks of yours on words which seem to have been used by me at the meeting of last General Assembly, with regard to the Pan-Presbyterian Council, allow me to say that I sincerely regret that any words of mine should have caused you a "painful sensation." Had it not been for this I should probably have thought it best to act on the rule which I generally observe; and to have left what I said, together with your comment on it, to make their own impression. But it is difficult to be silent when you, for whom I entertain so great a respect, are the speaker, and when you speak in so kind a manner.

Without attempting to plead that the expression which has pained you was, perhaps, a hasty one, let me say that any difficulties I have with regard to the Pan-Presbyterian Council have no connection whatever with desire for union between the Established Churches of Scotland and England. I can say with perfect truth that, in any remarks I have ever made on the subject of union, I have never separated the Established Church of Scotland from the other Presbyterian branches of the Church of Christ in our land, and that I have never even alluded to the Church of England as a Church with which we need at present think of being united. It is the Episcopal Church in Scotland that I have always had in view; and, in thinking of Presbyterianism, I have certainly thought as much of those separated from the Established Church as of the Established Church itself.

The question with me, in the first place, is simply this: Is it not the positive duty of the different branches of the Church of Christ in Scotland to consider the miserable condition to which that Church has been reduced by their suspicions of, and their struggles with, each other? I look at this matter wholly apart from any influence which it may have upon the question of Disestablishment. I decline to inquire whether union would hasten or retard that crisis. Disestablishment sinks into absolute insignificance when compared with the tremendous issues that are otherwise at stake, and on which it appears to me that those who are devoting their strength to the effort to accomplish it, too much close their eyes, in order that they may gain a victory which, even if good flow from it in some directions, will undoubtedly disappoint them.

But to let that pass as a thing with which I have at present little to do, and which is in itself an intrusion on the infinitely more momentous questions demanding the immediate attention of Christian men, my plea is that the Christian Church is weakened, and that the Christian religion is dishonoured, by our divisions to an extent unfitting us for the simple and earnest discharge of our most sacred duties, and depriving us of that fulness of blessing from the Great Head of the Church which might otherwise be ours.

The thought of Christianity as a positive revelation from God is at this moment dying out among us with a rapidity which fills one with alarm and consternation; and it is in great measure so dying out because our contentions have defaced and prostrated in the dust that Church of Christ to which our Lord committed the guardianship of His truth, and which He commissioned, in one form or another of visible unity, to be the messenger of His mercy to men. Until such time as there springs up in our minds a true conception of what the Church of Christ really is in her organic unity and in her outward manifestation of herself as the body of Christ, I cannot but think that the efforts which the

CATHOLIC PRESBYTERIAN, September, 1883.]

Pan-Presbyterian Council proposes to itself will be largely, if not wholly, in vain. They will even be apt to mislead. That Council has not yet risen to the idea of the unity of the Church of which I have spoken. It is occupied with the idea of alliance between the Presbyterian bodies alone. Even were it to rise above the conception of alliance, it could not, from its very nature, go beyond that of a great Presbyterian unity upon the present basis of the Presbyterian system. Now, I shall not discuss the question whether a large Presbyterian Church so constituted would be a blessing, or whether there is not some risk that it might prove a burden which neither we nor our children would be able to bear. Keeping to the point immediately before us, I wish rather to say that my difficulty connected with the Pan-Presbyterian Council is, that its aim is too restricted. When alliance, or any tendency to union, is spoken of, I cannot see the Scriptural character of the restriction made by it. It ought to embrace all the branches of the Reformed Church of Christ in Scotland. The Episcopal Church is one of these; and, the moment we speak of union, we are bound to embrace them all, unless they deliberately exclude themselves.

It may be answered, The Episcopal Church will certainly do so. I cannot conceal from myself that it may; but it has not yet done it. It has not yet been tried. Or it may be said, That Church will demand concessions which we shall never be able to make. Again, it may be so; but some concession will be on both sides necessary to union. You yourself say, "The Presbyterian Council has never been fanatically Presbyterian. It has never denied that in the Episcopal Church there are features which might with advantage be imported into the Presbyterian and other Churches." It seems to me that the Episcopal Church will not refuse to employ similar language with regard to Presbyterianism. It is at least a fact that many of the most zealous of the clergy of the Church of England are at this moment turning their eyes with the deepest interest to the Church of Scotland, as a Church in its relation to the State possessing privileges the want of which they keenly feel. It is not less a fact that there is no Church in Scotland the ministers of which are lamenting more deeply the divisions of our Scottish Christianity, or who are more earnestly desirous to make every effort to heal them, than those of the northern branch of the Episcopal Church. In these circumstances, no one can claim a right to say that healing efforts which shall include Scottish Episcopacy must necessarily prove vain.

In addition, however, to these considerations of principle, upon which I am perfectly content to rest my case, surely the attempt to reconcile Episcopalians is of the utmost consequence to the best interests of religion in our land. No one can justly reproach me with a desire to conciliate the rich at the cost of the poor. I have rather to reproach myself with having, throughout the course of a lengthened ministry, gone perhaps too much in precisely the opposite direction. I have the less need, therefore, to hesitate in saying, that it is to my mind a matter of the utmost consequence to bring our landed proprietors and their tenantry and cottars together in the same Church. To effect this would be of the greatest benefit to both. Yet it will not do to say, Let then the landed proprietors become members of the Presbyterian Church. It would be unpardonable presumption to address them in such language. They have as good a right to be Episcopalian as their tenants and cottars have to be Presbyterian. The cry, "Scotland for the Presbyterians," is to my mind one without a principle to rest on; while it, at the same time, contains in itself the first elements of that persecuting spirit of which our past history affords on all sides too many illustrations. The only cry that can be justified is, "Scotland for the Church of Christ." With these feelings, though I could never go to an Episcopalian landowner and say to him, You ought to become a Presbyterian, I could go to him and say, Let us consider well whether, for your own sake and that of others, it might not be possible to effect a compromise—in matters in which the Church is entitled to make compromises—for the common welfare. Is it quite certain that either clergy or landed proprietors would not listen to such language? Is there

no reason to believe that they are as sensible to existing evils, and as anxious to amend them, as any of us can be? I, for one at least, will not believe the contrary until I see it. There is a sufficient amount of genuinely Christian and patriotic feeling among the landlords of Scotland to warrant the belief that nothing would be more grateful to them as a whole than that they and those dependent upon them should, in the deepest and most wholesome of all bonds, be more united than they are.

The Pan-Presbyterian Council does not seem to me to encourage such thoughts, and I doubt, therefore, if it can do real good. What we want is not an intensification of the Presbyterian spirit, but more superiority to cries and echoes of cries which prevent men speaking out their minds, and seeking after truths higher than all their present systems, and in which these systems might, with infinite advantage to them all, be merged.

As a general rule I cannot but shrink from all combinations in favour of any particular "ism," whether the combination be Pan-Presbyterian or Pan-Anglican. To combine for the purpose of acknowledging our deficiencies, confessing our shortcomings, and striving after something so much better than we are, that it would be worth while to perish for the sake of reaching it, is a very noble aim. But that is not the ordinary aim of combinations in favour of particular party-systems, and I fear that is not the aim of the Pan-Presbyterian Council.

In conclusion, I hope that no one, from what I have now said, will charge me with disloyalty to the Church of which I am a minister, or to the system in which I live. I am thoroughly and truly loyal to them, and all the more so, that I believe there may be higher and better states of things to which a large and generous Christian combination might gradually bring us.

It was under the influence of feelings such as these that I made the remark by which you have been pained. I hope that my rather lengthy explanation will appear to you the best tribute that I can pay to yourself personally, as well as the best proof that I can give of earnest desire to see those ills amended which I am sure you lament as much as I do.—Yours very truly, WM. MILLIGAN.

[Very gratefully acknowledging Professor Milligan's expressions of respect, we have to say briefly:—1. That it is amusing to find him complaining of the General Presbyterian Council (why use the awkward term Pan-Presbyterian when we have so much better a word?) "that its aim is too restricted," while the whole movement about which *he* is so anxious is restricted to Scotland alone. 2. He forgets that what the Presbyterian Alliance aims at providing is in the line of an acknowledged desideratum of the Presbyterian system, as laid down in Second Book of Discipline, ch. vii. sect. 25, and is therefore enforced by considerations of special obligation and weight. 3. If, instead of confining ourselves to what is practicable, we should take the course of trying to unite all Churches, that ought to be attempted not in Scotland only, but over the whole of Christendom—a scheme palpably Utopian. 4. His immediate object is to unite all the Presbyterians of Scotland with the Scottish Episcopal Church—a proposal about as feasible as to unite fire and water. 5. Dr. Milligan summons us to attempt this by the consideration that faith in Christianity is dying out among us with alarming rapidity, and that the cause of this is that the world has no right conception of what the Church is as the body of Christ; by consequence, the movement which he recommends—the union of Scottish Presbyterians and Episcopalians—is the true movement to cure unbelief, and recover the materialist, the agnostic, and the secularist to the faith of Christ! 6. The Presbyterian Council is not moving in this direction, therefore Dr. Milligan thinks it useless! 7. Combinations for all *isms* are bad; they are combinations for party-systems, and such, he fears, is the aim of the Pan-Presbyterian Council! In this last remark Dr. Milligan forgets his usual charity. The aim of the Presbyterian Council may be gathered (1) from its words, and (2) from its deeds; judged of by either, we emphatically deny that there is any foundation for Dr. Milligan's disparaging criticism.—ED. *C.P.*]

WORKS BY J. R. MACDUFF, D.D.

The Story of a Shell: A Romance of the Sea, with some Sea Teachings. A Book for Boys and Girls. Small 4to, with numerous Illustrations and decorative cloth binding, price 6s.

"Dr. Macduff, we venture to say, conveys in this volume far more of interesting information on the subject to which it relates, than is given in 99 out of 100 of the works of more pretentious scientific men, and it deserves very high praise."—*Scotsman.*

Recently Published, a Cheap Shilling Issue of the "LIFE OF OUR LORD," *for the Young.*

Brighter than the Sun; or, Christ the Light of the World. The Publishers have pleasure in announcing a Cheap Issue, at 1s., of the above Work. It is in paper covers, the same type and size of page as the original 7s. 6d. volume, and contains 12 full-page Illustrations by A. Rowan.

In Christo; or, The Monogram of St. Paul. Fourth thousand, crown 8vo, 5s. cloth.

"Most heartily do we recommend this priceless volume."—*Homilist.*

Noontide at Sychar; or, The Story of Jacob's Well. A New Testament Chapter in Providence and Grace. With Vignette. Eleventh thousand, crown 8vo, 3s. 6d. cloth.

Eventide at Bethel; or, The Night-Dream of the Desert. An Old Testament Chapter in Providence and Grace. With Vignette. Fifth thousand, small crown 8vo, 3s. 6d. cloth.

The above two Volumes may be had bound together, 6s. 6d. cloth.

Memories of Patmos; or, Some of the Great Words and Visions of the Apocalypse. With Frontispiece. New and cheaper Edition, crown 8vo, eighth thousand, 3s. 6d. cloth.

Palms of Elim: or, Rest and Refreshment in the Valleys. A Companion Volume to "Grapes of Eshcol." Fourth thousand, small crown 8vo, 5s. cloth.

"And they came to Elim (Valleys) where were . . . threescore and ten palm trees; and they encamped there."—EXOD. XV. 27.

The Grapes of Eshcol; or, Gleanings from the Land of Promise. Being Meditations on Heaven for every day of the month. Eighteenth thousand, crown 8vo, 3s. 6d. cloth.

Hosannas of the Children; or, A Chime of Bells from the Little Sanctuary. Being brief Sermons for the Young for each Sunday in the year. Second thousand, recently published, small 4to, 5s. cloth, with Illustrations.

Clefts of the Rock; or, The Believer's Grounds of Confidence in Christ. Fourth thousand, crown 8vo, 5s. cloth.

The Footsteps of St. Peter. Being the Life and Times of the Apostle. Sixth thousand, crown 8vo, 5s. cloth, with Illustrations.

The Footsteps of St. Paul. Being a Life of the Apostle designed for Youth. Thirty-sixth thousand, crown 8vo, 5s. cloth, with Illustrations.

St. Paul in Rome; or, The Teachings, Fellowships, and Dying Testimony of the Great Apostle in the City of the Cæsars. Being Sermons preached in Rome. With a copious Introduction, containing details of Local, Historical, and Legendary interest gathered on the spot. With Frontispiece. Sixth thousand, crown 8vo, 4s. 6d. cloth.

Wells of Baca; or, Solaces of the Christian Mourner, and other Thoughts on Bereavement. Thirtieth thousand, 16mo, 1s. cloth.

The Shepherd and His Flock; or the Keeper of Israel and the Sheep of His Pasture. With Vignette. Sixteenth thousand, crown 8vo, 3s. 6d. cloth.

"Written in Dr. Macduff's peculiar style of simplicity, eloquence, and unction."—*British Quarterly Review.*

Sunsets on the Hebrew Mountains. Some of the more prominent biographies of Sacred Story viewed from Life's close. With Vignette. Twentieth thousand, post 8vo, 6s. 6d. cloth.

The Prophet of Fire; or, The Life and Times of Elijah. With Frontispiece by Sir John Gilbert. Twelfth thousand, new and cheaper Edition, small crown 8vo, 3s. 6d. cloth.

A Volume of Family Prayers. Fifty-second thousand, crown 8vo, 3s. 6d. cloth.

Comfort Ye, Comfort Ye; Being God's Words of Comfort addressed to His Church in the last Twenty-seven Chapters of Isaiah. With Frontispiece. Fifth thousand, crown 8vo, 5s. cloth.

Memories of Bethany; or, Our Lord's Sympathy with the Sick and Sorrowful. With Vignettes. Fifty-fifth thousand, crown 8vo, 3s. 6d. cloth.

Memories of Olivet; or, Incidents in Sacred Story connected with the Mount of Olives. With Vignettes. Eleventh thousand, post 8vo, 3s. 6d. cloth.

Memories of Gennesaret; or, Our Lord's Ministrations by the Sea of Galilee. With Vignette. Twenty-third thousand, post 8vo, 6s. 6d. cloth.

The Morning and Night Watches. Separately, 32mo, 8d. sewed; 1s. cloth. In one vol. 16mo and royal 32mo, 1s. 6d. cloth, four hundred and fifth thousand.

The Mind and Words of Jesus. Three hundred and tenth thousand, 16mo and royal 32mo, 1s. 6d. cloth; or separately, 8d. sewed; 1s. cloth.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

CASH'S

EMBROIDERED NAMES,

FOR MARKING LINEN.

Your Name Embroidered on our Fine Cambric Tape in Turkey Red, which can be sewn on to any article of dress requiring to be marked.

Samples, Price Lists, and Descriptive Circulars Post Free on application to

J. & J. CASH, COVENTRY.

SEASONABLE DELICACY

FOR LUNCHEON, DINNER, AND SUPPER

BROWN & POLSON'S CORN FLOUR

AS BLANC-MANGE, CUSTARD, OR BAKED PUDDING

WITH STEWED FRUIT OF ANY KIND.

FOR COUGHS. FOR SORE LUNGS.

HOGE'S HOREHOUND HONEY.

FOR SORE THROATS. FOR HOARSENESS.

"I consider your Horehound Honey the most wonderful remedy I have ever tried, possessing properties which are nothing short of marvellous for cure of sore throat and coughs.
"MARIE ROZE."

"Your Honey is delicious.
"Yours truly,
"ELLEN TERRY."

RELIEF GUARANTEED.

Put up in 1s. 1½d. Bottles.

If your Chemist cannot supply it, Messrs. W. M. HOGE & CO., Leconfield Road, London, N., will post a Bottle to any address upon receipt of price.

ALMOST A MIRACLE

IN THE CERTAIN CURE of the agonising pains of Rheumatism, is the effect produced by one Bottle of

PRICE'S RHEUMATIC OILS.

to be applied by rubbing the affected part.

This is no quack nostrum, but a well-tried old English remedy, known among a large private circle for the last 50 years.

If you are suffering, do not delay another minute, but send to your nearest chemist for a Bottle. The risk is not very great, and as it has given immediate relief and ultimate cure to hundreds of others, so it will to you. Faith in this advertisement will save you many an hour's misery, and cause you never again to be without this friend to those in pain.

PRICE'S RHEUMATIC OILS can be procured of all Chemists in the World, price 2s. 9d. per large Bottle.

Those not having it in stock will procure it at a few hours' notice. The well-known firm of Messrs. BARCLAY & SONS, Farringdon Street, London, are the Proprietor's Agents.

PRICE'S RHEUMATIC OILS are warranted effectual and PERFECTLY harmless.

LORIMER AND GILLIES, PRINTERS, ST. ANDREW SQUARE, EDINBURGH.

THE

CATHOLIC PRESBYTERIAN

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

No. LVIII.—OCTOBER, 1883.

PA

1. Montanism and its Modern Representatives. By Prof. PHILIP SCHAFF, D.D., LL.D., New York, ... 2
2. Our Lord's Method of Dealing with Different Classes. By the EDITOR, ... 2
3. Friends in Council concerning Presbyterianism. By Rev. A. C. MURPHY, D.Lit. (late of Dublin), London, . . 2
4. Bible Revision in Germany. By Professor BINNIE, D.D., Aberdeen, ... 2
5. Land Tenure in Bible Times.—IV. Bearing on Recent Questions. By RICHARD REID, Esq., Kirkintilloch, . 2
6. Bogatzky as a Lay Preacher. By Rev. JOHN KELLY, London, ... 2
7. Portfolio Leaves—Zöckler on the Reformation and on Church Confessions, ... 2
8. Notes of the Day, ... 2
   Bishop Wordsworth and Dr. Milligan—Bishop Wordsworth and Mr. Hatch—The Waldensian Pastors' Fund.
9. American Notes, ... 2
   Death of Dr. Knox—Alliance Work—Presbyterian and Methodist Union—Mr. Beecher's Theology—Property Rights of Souls—The Organ Question in the United Presbyterian Church—Obituary.
10. General Survey, ... 3
    Great Britain; Ireland, the late Robert Knox, D.D.; Germany, the Sunday Question, by Frederic H. Brandes, D.D.; Italy, by Rev. A. Meille and the Editor.
11. Open Council, ... 3
    Dr. Milligan and Catholic Presbyterianism.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.

1883.

One Shilling.]

[All Rights Reserve

JAMES NISBET & CO.'S FORTHCOMING PUBLICATIONS.

THE EMPIRE OF THE HITTITES IN THE LIGHT OF THE BIBLE AND INSCRIPTIONS. With copies of the Inscriptions. By WM. WRIGHT, D.D. Demy 8vo, with Illustrations, 7s. 6d.

LECTURES ON THE DECALOGUE. By the Rev. J. MATTHEW. Crown 8vo, cloth, 4s. 6d.

SYMPOSIUM ON THE ATONEMENT. By Various Writers. (Reprinted from the *Homiletic Magazine.*) Crown 8vo, 6s. Among the Contributors are the Bishop of Ameth, Dr. R. F. Littledale, Professor Israel Abrahams, Archdeacon Farrar, Principal Robert Rainy, Crosby Barlow, and the Rev. G. W. Oliver.

THE JEWS. By the Rev. Professor KELLOGG, D.D., Professor in the Western Theological Seminary, Alleghany, Penn., U.S.A. Crown 8vo, cloth, 4s. 6d.

OVER THE HOLY LAND. By the Rev. J. A. WYLIE, LL.D., Author of "The History of Protestantism." Crown 8vo, cloth, 7s. 6d.

THE GOSPEL IN FRANCE. By the Rev. D. BERSIER. Crown 8vo, cloth, 7s. 6d.

CHARACTERISTICS OF CHRISTIANITY. By the Rev. Professor STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London. Crown 8vo, 6s.

INFORMATION AND ILLUSTRATIONS FOR PREACHERS AND TEACHERS. By the Rev. G. S. BOWES, Author of "Illustrative Scripture Gatherings." Crown 8vo, cloth, 5s.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By the Rev. FREDERICK HASTINGS. Crown 8vo, 5s.

THE PUBLIC MINISTRY OF OUR LORD. By the Rev. Professor BLAIKIE, D.D., Author of "In the Work of the Ministry." Crown 8vo, cloth, 6s.

EMMANUEL: An Original and Exhaustive Commentary on Creation and Providence alike. By an Octogenarian. Demy 8vo, cloth, 10s. 6d.

GLIMPSES THROUGH THE VEIL; or, Some Natural Analogies and Bible Types. By JAMES WAREING BARDSLEY, M.A., Author of "Illustrative Texts and Texts Illustrated." Crown 8vo, cloth, 5s.

VOICES OF THE GOOD SHEPHERD AND SHADOWS OF THE GREAT ROCK. By the Rev. J. R. MACDUFF, D.D., Author of "Morning and Night Watches." 16mo, 1s. 6d.

DAILY EVENING REST. By Miss AGNES GIBERNE, Author of "Decima's Promise." 16mo, cloth, 2s. 6d.

"YOUR INNINGS." A Book for Schoolboys. By the Rev. GEORGE EVERARD, M.A., Author of "Day by Day," &c. With Introductory Note by the Archbishop of York. Small crown 8vo, cloth, 1s. 6d.

HIS STEPS. By the Rev. GEORGE EVERARD, M.A. Small crown 8vo, cloth, 1s. 6d.

SONGS OF PEACE. By Mrs. HAYCRAFT, Author of "Waters of Quietness." 16mo, cloth, 1s.

CHRISTIAN ETHICS AND WISE SAYINGS. By a Presbyter of the Church of England. Demy 8vo, cloth, 5s.

GOD WITH US. By ANNA SHIPTON, Author of "The Upper and Nether Springs." Crown 8vo, cloth, 3s. 6d.

ADDRESSES. By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, Author of "Addresses to District Visitors." Crown 8vo, cloth, 3s. 6d.

EARLY IN THE MORNING. Addresses delivered at the Early Celebration of the Holy Communion. By the Rev. GORDON CALTHROP. Crown 8vo, cloth.

BUNYAN'S PILGRIM'S PROGRESS (Red Line Edition). (Miniature Christian Classics.) Crown 32mo, cloth, 1s. Cloth, gilt edges, 1s. 6d.

MY LORD'S MONEY. By the Rev. ERNEST BOYS, Author of "The Sure Foundation." 16mo, cloth, 1s.

IS ALL WELL? By CHRISTIAN REDFORD, Author of "The Kingdom." 16mo, 1s.

ABOUT OURSELVES. By Mrs. HENRY WOOD, Author of "Bessie Wells." Small crown 8vo, cloth, 1s. 6d.

LIGHT FROM THE OLD LAMP; or, Homespun Homilies for the Crowd. By the Rev. J. JACKSON WRAY, author of "Nestleton Magna." Crown 8vo, 5s.

BOOK OF ANTHEMS. Compiled and arranged for use in Churches and Families. By E. J. HOPKINS, Organist in the Temple Church. Cloth, 5s.

THE SAVIOUR'S CALL. By the Rev. F. WHITFIELD, M.A. Small crown 8vo, cloth, 1s. 6d.

VOICE OF JESUS, DAY BY DAY. By Mrs. MACRAE. Small crown 8vo.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

The Catholic Presbyterian Advertiser.
OCTOBER, 1883.

THE BOOKS OF THE SEASON.

Just ready, uniform with "BITS FROM BLINKBONNY," Third Edition, cloth extra, with Six Original Illustrations, price 5s.

ALDERSYDE: A Border Story of Seventy Years Ago. By ANNIE S. SWAN.

"The Authoress has received the following Autograph Letter from Mr. Gladstone:—"10 Downing Street, Whitehall, April 16, 1883.—Dear Madam,—I have now read the work which you did me the honour to present to me with a very kind inscription; and I feel obliged to add a line to my formal acknowledgment already sent. I think it beautiful as a work of art, and it must be the fault of the reader if he does not profit by the perusal. Miss Nesbit and Marget will, I hope, long hold their places among the truly living sketches of Scottish character.—I remain your very faithful and obedient, W. E. GLADSTONE.

Opinions of the Scotch, English, and Irish Press.

"Sir Walter Scott himself never delineated a character more true to life than Janet Nesbit; eloquent of character and well told; full of quiet power and pathos; has brought us into the presence of a pure and noble nature; this cleverly constructed story; a tale of deep interest; a work of true genius; hurrah! our good Scotch stories are not going to die out just yet; have not read a fresher, livelier, or more wholesomely stimulating story for many a day; Janet Nesbit is a fine portrait of a noble woman; the Doric is pure and cultivated, while the descriptions of border scenery are admirable; written in a style that cannot fail to interest; tells us, with much literary grace and variety, a many-sided story."

Just ready, New Books by the Author of "Aldersyde."

In square 8vo, cloth, price 1s.

MARION FORSYTH; or, Unspotted from the World. By ANNIE S. SWAN.

MISTAKEN. By ANNIE S. SWAN.

"We have seen nothing daintier as to external aspect than these broad-paged little volumes belonging to 'The Christian Life Series.' . . . . They are as fully charged with Gospel truth as any sermon that was ever preached; and this truth is conveyed in such a winsome way that it is bound to tell."—*Christian Leader.*

In October, New Books by the Author of "Jock Halliday."

In small crown 8vo, cloth extra, gilt edges, price 2s.

TOM TELFER'S SHADOW. By ROBINA F. HARDY.

In small crown 8vo, cloth extra, Illustrated, price 1s.

TROT'S MESSAGE; or, Whom have I in Heaven but Thee? By ROBINA F. HARDY.

Just Ready, New Edition of "The Pilgrim's Progress."

THE PILGRIM'S PROGRESS. By JOHN BUNYAN. With numerous full-page Woodcuts. Cloth extra, plain edges, price 1s. 6d.; or in cloth gilt, gilt edges, price 2s. This makes a most beautiful Cheap Edition of the immortal allegory.

Just ready, a New Edition of the most complete "Hogarth" ever published.

HOGARTH'S WORKS: with Life and Anecdotal Descriptions of the Pictures, by JOHN IRELAND and JOHN NICHOLS. The Work includes 150 Engravings, reduced in exact facsimile of the Original Plates, specimens of which have become very scarce. The whole in Three Series, 8vo, cloth gilt, 22s. 6d.

"Will be a great boon to authors and artists as well as to amateurs. . . . Very cheap and very complete."—*Standard.*

Now ready, crown 8vo, cloth extra, Illustrated, price 1s.

NANNETTE'S NEW SHOES, and other Stories. By ROBINA F. HARDY, Rev. Dr. MACDUFF, and Dr. RICHARD HUIE.

"Among the numerous series of popular books for family use we find few that for elegance and utility can be compared with the publications of Oliphant, Anderson, and Ferrier."—*Kilmarnock Standard.*

Second Edition, crown 8vo, cloth, price 5s.

THE AGES BEFORE MOSES. A Series of Lectures on the Book of Genesis. By JOHN MONRO GIBSON, D.D., St. John's Wood Presbyterian Church, London.

"Discourses which will live in the memory, and can hardly fail of being useful, especially to young men who care to have the questions which the history in the Book of Genesis presents fairly considered and answered."—*Literary World.*

EDINBURGH: OLIPHANT, ANDERSON & FERRIER, 24, ST. GILES'S STREET.
LONDON: HAMILTON, ADAMS & CO.

HODDER & STOUGHTON'S ANNOUNCEMENTS

FOR THE

NEW BOOK SEASON.

JAPAN: Travels and Researches undertaken at the cost of the Prussian Government. By J. J. REIN, Professor of Geography in Marburg. Translated from the German. With Twenty Illustrations and Two Maps. Royal 8vo, 25s. [*Shortly.*

THE LUTHER CELEBRATION.

ANECDOTES OF LUTHER AND THE REFORMATION. Crown 8vo, 3s. 6d. [*Nearly Ready.*

STUDIES IN THE BOOK OF JONAH. A Defence and an Exposition. By Rev. Professor R. A. REDFORD, M.A., LL.B., author of "The Christian's Plea against Modern Unbelief," &c. Crown 8vo, 5s. [*Ready.*

THE MESSAGES TO THE SEVEN CHURCHES OF ASIA MINOR: an Exposition of the First Three Chapters of the Book of the Revelation. By the Rev. Canon A. TAIT, LL.D., F.R.S.E., With a Map. Demy 8vo. [*In November.*

GOD'S TIMEPIECE FOR MAN'S ETERNITY. By Dr. W. B. CHEEVER, Author of "A Pilgrim's Wanderings under the Shadow of Mount Blanc," &c. Crown 8vo. [*Nearly Ready.*

CONTRARY WINDS AND OTHER SERMONS. By Dr. W. M. TAYLOR, Author of "Limitations of Life and other Sermons." Crown 8vo. [*Nearly Ready.*

SAMUEL RUTHERFORD. By ANDREW THOMPSON, D.D. Crown 8vo, 2s. 6d. [*Preparing.*

MEN WORTH REMEMBERING.

RICHARD BAXTER. By G. D. BOYLE, M.A., Dean of Salisbury. Crown 8vo, 2s. 6d. [*Ready.*

A PRACTICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MATTHEW. By JAMES MORISON, D.D. 8vo, 14s. [*Ready.*

CHRISTIAN WOMANHOOD. By MARY PRIOR HACK, Author of "Consecrated Women," "Self Surrender," &c. Elegantly bound 5s. [*Ready.*

THE SUNRISE ON THE SOUL or, The Path for the Perplexed. By the Rev. J. OGMORE DAVIES. Crown 8vo, 5s. [*Nearly Ready.*

GEORGE WASHINGTON: His Boyhood and Manhood. By W. M. THAYER, Author of "From Log Cabin to White House," &c. With Portrait. Crown 8vo, handsomely bound 5s. [*Nearly Ready.*

SERMONS. By the late Rev. Canon HARFORD BATTERSBY, M.A. With a Portrait. Crown 8vo. [*In the Press.*

ROME: Pagan and Papal. By the late MOURANT BROCK, M.A., Author of "The Cross, Heathen and Christian," &c. Edited By G. H. PEMBER, M.A. With Numerous Illustrations, 5s. [*Ready.*

MORAL EDUCATION. By the Rev. PETER PRESCOTT. Crown 8vo, 2s. 6d. [*Ready.*

The Clerical Library.—New Volume.

OUTLINE SERMONS TO CHILDREN. With Numerous Anecdotes. Crown 8vo, 6s.

The Theological Library.—New Volumes.

Crown 8vo, price 3s. 6d. each.

IS DOGMA A NECESSITY? By Rev. Canon MEYRICK, M.A. [*Nearly Ready.*

IS CHRIST DIVINE? By Rev. T. WHITELAW, M.A. [*Nearly Ready.*

DOES GOD ANSWER PRAYER? By Rev. R. MCCHEYNE EDGAR, M.A. [*Nearly Ready.*

IS GOD KNOWABLE? By Rev. J. IVERACH, M.A. [*Nearly Ready.*

NOTICE.—An Additional List of

NEW WORKS IN JUVENILE LITERATURE

MAY BE HAD ON APPLICATION.

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

JAMES NISBET & CO.'S PUBLICATIONS.

A SELECTION OF BOOKS SUITABLE FOR EVANGELISTIC WORKERS.

GOD'S ANSWERS: An Account of Miss Annie Macpherson's Work. By CLARA M. S. LOWE, Author of "Punrooty," &c. Crown 8vo, illustrated, cloth, 3s. 6d.

"We would that this deeply interesting record of the work of Miss Macpherson, and her fellow-labourer could be in every Christian home throughout the United Kingdom."—*Christian.*

RAGGED HOMES, AND HOW TO MEND THEM. By Mrs. BAYLY. Crown 8vo, cloth, 3s. 6d. Also a Cheaper Edition, cloth limp, 1s. 6d.

SEEKING THE LOST: Incidents and Sketches of Christian Work in London. By the Rev. C. J. WHITMORE, Author of "The Bible in the Workshop." Crown 8vo, cloth, 3s. 6d.

"A series of sketches throwing a flood of light on the misery . . . of the great metropolis."—*English Independent.*

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown, 8vo, cloth, 3s. 6d.

"The title page of this book is in itself full of interest, and a very cursory perusal of the contents will convince the reader that . . . there are at present white fields in France gleaming bright with the promise of a glorious Christian harvest."—*Record.*

DOES GOD CARE FOR OUR GREAT CITIES? A Word for the Paris Mission. By the Rev. HORATIUS BONAR, D.D. 18mo, cloth, 9d.

HASTE TO THE RESCUE; or, Work while it is Day. By Mrs. CHARLES WIGHTMAN, Author of "Annals of the Rescued," &c. With a Preface by the Author of "English Hearts and English Hands." Small crown 8vo, limp, 1s. 6d.

OUR COFFEE-ROOM. By Lady HOPE of Carriden. With Preface by Lieutenant-General Sir Arthur Cotton, R.E., K.C.S.I. Crown 8vo, cloth, 3s. 6d.

"Just the book to stir up other believers to go and do likewise."—*Record.*
"Prayer and work together do wonders, and those who wish to see what they can achieve should read this modest volume."—*Christian World.*

"MORE ABOUT OUR COFFEE-ROOM." By the Same. Crown 8vo, cloth, 3s. 6d.

"This volume is even more interesting than the last."—*English Independent.*
"Intensely interesting and valuable."—*Christian.*

THE LORD'S PURSE-BEARERS. By HESBA STRETTON, Author of "Jessica's First Prayer," &c. Crown 8vo, cloth, 1s. 6d.

"The whole tone of the book is high."—*Liverpool Mercury.*
"A most interesting story."—*Daily Review.*

NURSES FOR THE NEEDY; or, The Bible-Women Nurses in the Homes of the London Poor. By L. N. R. Author of "The Missing Link," &c. Crown 8vo, cloth, 3s. 6d.

"All who feel for the poor and work among them should read this book."—*E. P. Messenger.*

A MEMOIR OF ELIZABETH FRY. Abridged from the Larger Work. By her Daughter, Mrs. CRESSWELL. With Portrait. Small crown 8vo, cloth, 3s. 6d.

"Will make our girls acquainted with her life, and inspire them, we trust, with a desire to imitate her example."—*British Quarterly Review.*

BRUEY: A LITTLE WORKER FOR CHRIST. By the late FRANCES RIDLEY HAVERGAL. Small crown 8vo, cloth, 3s. 6d. Cheap Edition, paper, 1s.; cloth limp, 1s. 6d.

MEMORIALS OF LITTLE NONY: A Biography of Nony Heywood, who was the First Collector for the Bruey Branch of the Irish Society. By her MOTHER. With Preface by Miss HAVERGAL. Small crown 8vo, cloth, 2s. 6d. With Portrait.

"Her short, fair life is sketched in these pages by the hand which was the tenderest on earth to her. It is a book which cannot fail to do good."—*Christian.*

REMARKABLE ANSWERS TO PRAYER. By the late JOHN RICHARDSON PHILLIPS, formerly Country Association Agent for the London City Mission. Crown 8vo, cloth, 3s. 6d.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

THE PREACHER'S
HOMILETICAL COMMENTARY ON THE OLD TESTAMENT.

Sixteen Volumes now Ready.

EXODUS. By Rev. J. S. EXELL. 608 pp., cloth, 6s.
NUMBERS. By Rev. W. JONES. 651 pp., cloth, 7s. 6d.
JOSHUA. By Rev. F. G. MARCHANT. 403 pp., cloth, 5s.
RUTH. By Rev. W. BAXENDALE. 200 pp., cloth, 3s. 6d.
EZRA. By Rev. WM. JONES. 195 pp., cloth, 3s. 6d.
NEHEMIAH. By Rev. W. BOOTH, GOODMAN, and GREGORY. 260 pp. cloth, 4s.
ESTHER. By Rev. W. BURROWS. 325 pp., cloth, 5s.
JOB. By Rev. THOS. ROBINSON, D.D. 325 pp., cloth, 5s.
PSALMS. By Various Writers. 1033 pp., 2 vols., cloth, 12s.
ECCLESIASTES. By Rev. THOS. H. LEALE. 190 pp., cloth, 3s. 6d.
PROVERBS. By Rev. W. HARRIS. 800 pp., cloth, 12s.
SONG OF SOLOMON. By Rev. THOS. ROBINSON, D.D. 174 pp., cloth, 3s. 6d.
JEREMIAH. By Rev. W. H. JELLIE. 700 pp., cloth, 10s.
DANIEL. By Rev. THOS. ROBINSON, D.D. 330 pp., cloth, 5s.
MINOR PROPHETS. By Rev. JAMES WOLFENDALE. 742 pp., cloth, 9s.

What has been said and written about this unique Commentary.

BISHOP RYLE.—"I like the numbers of the 'Preacher's Homiletical Commentary,' and think it likely to be most useful. When complete, I shall certainly get and use it."

REV. ALEX. WHYTE (*St. George's, Edinburgh*).—"I have great pleasure in gratefully acknowledging the benefit I have often got from the 'Preacher's Commentary,' and will do all in my power to make it known to my brethren."

THE WATCHMAN.—"It is a kind of Commentary much needed, and of great practical use. The suggestions which it contains will awaken thoughts in the preacher who wishes to prepare fresh sermons, and, while they furnish him with new views, they will not unfrequently increase his confidence in his own ideas, as he will sometimes find them in this Commentary in forms in which he has met with them before."

BAPTIST MESSENGER.—"Nothing better adapted for usefulness has ever appeared, and the price places it within the reach of all preachers, exhorters, Bible-class leaders, and Sunday School teachers in the kingdom. It ought to sell by hundreds of thousands."

ABERDEEN JOURNAL.—"This Commentary deserves to rank high. Nothing on the same scale has ever been attempted before. Altogether we have formed a high estimate of this work, and cordially recommend it."

ABERDEEN JOURNAL (*Second Notice*).—"The attention of those interested in theological and homiletical literature has already been drawn to the series of able volumes being issued by Mr. Dickinson, and intended to form a complete Homiletical Commentary on the Old Testament.

"We have on several occasions called attention to this Commentary as the several volumes have been issued, and have commended it to our readers, ministerial and lay. The two volumes before us are equal to any that have appeared. Mr. Baxendale's treatment of the book of Ruth is distinguished by spiritual insight, philosophic thought, and a fine poetic style. Following the works of Braden and Cox lately published, it is the most full and complete homiletical commentary on Ruth in the English language. Dr. Robinson, in his treatment of Daniel, manifests the same accurate scholarship, painstaking care, and full comprehension of the subject as made his previous works on Job and Romans so popular. We do not know more useful, helpful, and reliable commentaries upon these several books."

LONDON: RICHARD D. DICKINSON, 89, FARRINGDON STREET.

WORKS BY

THE RIGHT REV. BISHOP OXENDEN.

1. SHORT LECTURES ON THE SUNDAY GOSPELS.
   ADVENT TO EASTER. 17th Thousand. } Fcap. 8vo, 2s. 6d.; morocco, 7s. each.
   EASTER TO ADVENT. 16th Thousand. }
   Two Volumes bound in one, roan, 7s. 6d.; morocco, 10s. 6d.
2. THE PARABLES OF OUR LORD.
   35th Thousand. Fcap. 8vo, large type, cloth, 3s.
3. THE PATHWAY OF SAFETY; or, Counsel to the Awakened.
   291st Thousand. Fcap. 8vo, large type, 2s. 6d.; roan, 4s. 6d.; morocco, 7s.
   Cheap Edition, small type, limp, 1s.; roan, 2s. 6d.; morocco, 4s. 6d.
4. THE CHRISTIAN LIFE.
   53rd Thousand. Fcap. 8vo, cloth, large type, 2s. 6d.; roan, 4s. 6d.; morocco, 7s.
   Cheap Edition, small type, limp, 1s.; roan, 2s. 6d.; morocco, 4s. 6d.
5. PORTRAITS FROM THE BIBLE. Two Vols.
   OLD TESTAMENT. 37th Thousand. } Fcap. 8vo, cloth, 2s. 6d. each.
   NEW TESTAMENT. 25th Thousand. }
   Two Volumes bound in one, roan, 7s. 6d.; morocco, 10s. 6d.
6. OUR CHURCH AND HER SERVICES.
   31st Thousand. Fcap. 8vo, large type, cloth, 2s. 6d.
7. COTTAGE SERMONS; or, Plain Words to the Poor.
   12th Thousand. Fcap. 8vo, cloth, 2s. 6d.
8. COTTAGE READINGS.
   7th Thousand. Fcap. 8vo, cloth, 2s. 6d.
9. THE EARNEST CHURCHMAN; or, Why I am a Member of the Church of England. 10th Thousand. Fcap. 8vo, cloth, 2s. 6d.; roan, 4s. 6d.; morocco, 7s.
10. DECISION.
    29th Thousand. 18mo, large type, cloth, 1s. 6d.
11. THE EARNEST COMMUNICANT. A Preparation for the Lord's Table.
    Red Rubric Edition, cloth, 2s.; roan, 3s.; morocco, &c., 4s. to 21s.
    Common Edition. 478th Thousand. 1s.; roan, 2s.; morocco, &c., 3s. to 21s.
12. FAMILY PRAYERS FOR FOUR WEEKS.
    1st Series. 125th Thousand. } Fcap. 8vo, 2s. 6d.; roan, 4s. 6d.; morocco, 7s. each.
    2nd Series. 27th Thousand. }
    Two Volumes bound in one, roan, 7s. 6d.; morocco, 10s. 6d.
13. FAMILY PRAYERS. COMPLETE EIGHT WEEKS.
    Very large type. Square crown 8vo, cloth, 6s.; roan, 9s.; morocco, 12s.
14. PRAYERS FOR PRIVATE USE.
    128th Thousand. 18mo, cloth, 1s.; roan, 2s.; morocco or calf, 3s.
15. WORDS OF PEACE; or, The Blessings and Trials of Sickness.
    74th Thousand. Fcap. 8vo, cloth, 1s. 6d.
16. THE HOME BEYOND; or, A Happy Old Age.
    175th Thousand. Fcap 8vo, cloth, 1s. 6d.
17. FERVENT PRAYER.
    46th Thousand. 18mo, limp cloth, 1s.
18. GOD'S MESSAGE TO THE POOR.
    22nd Thousand. 18mo, cloth, 1s. 6d.
19. THE LABOURING MAN'S BOOK.
    54th Thousand. 18mo, cloth, 1s. 6d.
20. THE STORY OF RUTH.
    14th Thousand. 18mo, limp cloth, 1s.
21. A PLAIN HISTORY OF THE CHRISTIAN CHURCH.
    9th Thousand. 18mo, limp cloth, 1s.
22. GREAT TRUTHS IN VERY PLAIN LANGUAGE.
    37th Thousand. 18mo, limp. cloth, 1s.
23. THE BARHAM TRACTS.
    Nos. 1 to 49, at 1d. each; 25 for 1s. 4d. assorted; the 49 Nos. in packet, 3s.
    (*Full List on Application.*)
24. THE PLUCKLEY TRACTS.
    1st Series.—Nos. 1 to 33, at 1d. each; 25 for 1s. 4d. assorted; the 33 Nos. in packet, 2s.
    (*Full List on Application.*)
25. THE PLUCKLEY TRACTS.
    2nd Series.—Nos. 34 to 67, at 1d. each; 25 for 1s. 4d. assorted; the 33 Nos. in packet, 2s.
    (*Full List on Application.*)

Over Two Million Copies of this Author's Works have been sold.

HATCHARDS, PUBLISHERS, 187, PICCADILLY, LONDON.

WESLEYAN METHODIST BOOK ROOM PUBLICATIONS.

Now Ready the First Number of a NEW SERIES of

THE LONDON QUARTERLY REVIEW for October, 1883. Price 4s.
Annual Subscription, 12s. 6d., post free, payable in advance.

CONTENTS. I.—The London Quarterly Review. II.—Professor Palmer. III.—The Completed Church Books of Wesleyan Methodism. IV.—Republican France and Religion. V.—The Official Year-Book of the Church of England. VI.—Hopes and Fears for Madagascar. VII.—The Luther Festival: Dr. Philippi. Short Reviews and Brief notices.

Subscribers' Names and Addresses, with P. O. order, may be sent to the Rev. T. WOOLMER, 2, Castle Street, City Road, E.C.

THE DIFFERENCE BETWEEN PHYSICAL AND MORAL LAW. (The Fernley Lecture of 1883) by the Rev. WILLIAM ARTHUR, author of the "Tongue of Fire." Demy 8vo., 208 pp,, sewed 2s. Cloth 3s.

New Work by the Rev. DR. POPE. Just published, demy 8vo, price 8s. 6d.

A HIGHER CATECHISM OF THEOLOGY. By the Rev. W. BURT POPE, D.D., Theological Tutor, Didsbury, Manchester.

THE CHARACTER AND LIFE WORK OF DR. PUSEY. A Sketch and a Study. By the Rev. JAMES H. RIGG, D.D., Author of "Modern Anglican Theology," &c. Crown 8vo, cloth, price 1s.

INFLUENCE OF MIND ON MIND. In Three Books. I. Influence of Human Mind on Human Mind. II. Influence of Divine Mind on Human Mind. III. Influence of Human Mind on the Divine Mind. By the Rev. JOHN BATE. Demy 8vo, 720 pp., cloth, gilt-lettered, price 12s. 6d.

"A large, interesting, learned, and wise book."—*The Christian.*
"Original, important, instructive and useful."—*Methodist New Connexion Magazine.*
"A very healthy, readable, edifying book."—*Wesleyan Methodist Magazine.*

Now Ready, the First of a Series of DEVOTIONAL MANUALS, entitled—

SELF-EMPLOYMENT IN SECRET. Crown 16mo, red border round each page, cloth, gilt-lettered, price 1s.

A MANUAL OF NATURAL AND REVEALED THEOLOGY. By the Rev. H. W. WILLIAMS, D.D. Second Edition, crown 8vo, 3s. 6d.

PICTURE TRUTHS; a Series of Practical Lessons on the Formation of Character from Bible Emblems and Proverbs. By JOHN TAYLOR. Crown 8vo. 30 Illustrations. 1s. 6d.

VALERIA, the Martyr of the Catacombs. A Tale of Early Christian Life in Rome. By the Rev. W. H. WITHROW, D.D. Crown 8vo., with Illustrations. Price 2s.

THE WILLOW PATTERN: a Story illustrative of Chinese Social Life. By the Rev. HILDERIC FRIEND. Numerous Illustrations. Crown 8vo. Cloth, gilt edges 2s. 6d.

CORNISH STORIES. By MARK GUY PEARSE. Five full-page Illustrations by C. Tresidder. Crown 8vo. Cloth, gilt edges, price, 2s. 6d. (Uniform with "Daniel Quorm.") *[Shortly.*

THOUGHTS ON HOLINESS. By MARK GUY PEARSE. Royal 16mo. Red border round each page. Cloth, red edges, price 2s. 6d.

BOOKS FOR THE LUTHER COMMEMORATION.

MARTIN LUTHER, THE PROPHET OF GERMANY. By the Rev. J. SHAW BANKS. Thirteen Illustrations. Foolscap 8vo, 2s.

"Mr. Banks has succeeded in packing a great deal of matter into a small space, and yet has told his story in a very attractive style."—*London Quarterly Review.*

ELLIOTT, REV. CHARLES, D.D. Delineation of Roman Catholicism, drawn from the authentic and acknowledged Standards of the Church of Rome; in which her peculiar Doctrines, Morals, and Usages are Stated, Treated at Large, and Confuted. New Edition, with a Supplement; being an Exposition of Certain Changes which the Papacy has undergone during the Pontificate of Pius IX. By WILLIAM HARRIS RULE, D.D. 12s. 6d. Half-bound in Morocco, 17s. 6d. The Supplement is sold separately, price 2s. 6d.

"It is a noble monument of patient, manly toil, more enduring than marble or Corinthian brass. It is *the* book on the subject which has no compeer in our existing authorship. . . . . It is a good sign to see such a book in demand just now."—*The Irish Evangelist.*

LONDON: T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C., AND 66, PATERNOSTER ROW, E.C.

MR. T. FISHER UNWIN'S NEW BOOKS.

ARMINIUS VAMBÉRY; His Life and Adventures. Written by himself.

With portrait and sixteen Illustrations. Demy 8vo, cloth extra, 16s.

This volume gives a very full and detailed account of a remarkable life. Commencing from the earliest days of the famous linguist and traveller, the reader is presented with a consecutive narrative of his boyhood's struggles, his self-education, his Eastern travels as an Effendi and Dervish, his receptions in the European capitals, and his interviews and conversations with great Statesmen and Diplomatists, including a great amount of information, political and otherwise, now first published. [*Ready 20th Oct.*

GLADYS FANE; The Story of two Lives. By T. WEMYSS REID, Author of "Charlotte Brontë, a Monograph," &c. 2 vols., crown 8vo, cloth extra, 12s. [*Ready 10th Oct.*

A story of modern real life, social and political, in England, in Paris, and at Monte Carlo.

LIGHT IN LANDS OF DARKNESS; A record of Mission Work in Greenland, Egypt, Syria, Persia, Labrador, South America, Armenia, &c., &c. By ROBERT YOUNG, author of "Modern Missions." With an Introduction by the RT. HON. THE EARL OF SHAFTESBURY, K.G. Illustrated. crown 8vo, cloth extra, 6s.

This volume may be considered as a second series of Modern Missions. It has been issued in response to the general demand for the completion of the history of *all* Protestant Missions throughout the world. Such a history is now completed within the pages of these two volumes.

THE TABLE TALK OF DOCTOR MARTIN LUTHER. Antique printing in Parchment covers, 1s. 6d.

This is an entirely new selection and translation by Professor Gibb, from the ever popular, Table-talk of "The Monk that shook the world," and forms an appropiate *souvenir* of the 4th Centenary now being held throughout Christendom. [*Immediately.*

THE ADVENTURES OF ROBINSON CRUSOE. By DANIEL DEFOE.

Newly Edited after the Original Editions. With Twenty Illustrations, by Kauffman, printed in colours by Messrs. Unwin Bros. Fcap. 4to., cloth extra, 7s. 6d. [*Immediately.*

PILGRIM SORROW. By CARMEN SYLVA (the Queen of Roumania.)

Translated from the German by Helen Zimmern. With Etched Portrait by Lalauze. 4s. 6d. [*In The Press.*

Though slightly veiled, it is impossible to ignore its autobiographic character. We have here the soul of the Queen laid bare before us.—*Literary World Article on the German Edition.*

OTTILIE: an Eighteenth Century Idyl. By VERNON LEE, author of "Belcaro," "Prince of the Hundred Soups," &c. Square 8vo, cloth extra, 3s. 6d. [*Now Ready.*

"A graceful little sketch. . . . Drawn with full insight into the period described."—*Spectator.*

"Pleasantly and carefully written. . . . The Author lets the reader have a glimpse of Germany in the 'Sturm und Drang' period."—*Athenæum.*

"Ottilie von Craussen is a charming character."—*Leeds Mercury.*

"A graceful little picture. . . . Charming all through."—*Academy.*

"Of exquisite literary workmanship; it is full of interest."—*Galignani's Messenger.*

"It is a prose-poem which cannot fail to exercise on most readers a refining and purifying influence."—*Scotsman.*

"To all who relish a simple, natural, and most pathetic story admirably told, we recommend this eighteenth idyl."—*St. James' Gazette.*

"A more charmingly written and touching little study of character and life we have not read for some considerable time."—*Literary World.*

I'VE BEEN A-GIPSYING: or Rambles among our Gipsies and their Children in their Tents and Vans. By GEORGE SMITH, of Coalville, Author of "Canal Adventures by Moonlight," &c. With an Appendix showing the Author's plans for the Compulsory Registration of Gipsy Vans, and the Education of Gipsy Children. Illustrated. Crown 8vo, cloth extra, 6s. [*Now Ready.*

Her Majesty the Queen has been graciously pleased to accept, and to thank Mr. Smith for a copy of the above work.

The Rt. Hon. Sir Stafford Nothcote, M.P., thus writes to the author:—"Accept my best thanks for your book, which cannot fail to be most interesting, both on account of the subject and of the author. Your good works will indeed live after you."

"Mr. Smith's sketches of his visits to the gipsies are graphic and varied, and will, we trust serve to excite a wider interest in the perplexing question of their amelioration, to which the author has already given yeoman's service."—*Contemporary Review*, September, 1883.

"The author of 'Gipsy Life' has so far made the characteristics and social condition of this race the study of his life, that nothing from his pen is likely to be otherwise than instructive. 'I've been a Gipsying' will fully answer the expectations of its readers."—*The Record.*

"No imaginary picture is drawn of distant sufferers on a dark continent; for the evil, vice, wretchedness, and misery may be seen any day at our very doors."—*Daily Chronicle.*

LONDON; T. FISHER UNWIN, 17, HOLBORN VIADUCT, E.C.

BOOK SEASON, 1883.

The Religious Tract Society's List.

SCOTTISH PICTURES.—Drawn with Pen and Pencil, by the Rev. S. G. GREEN, D.D., author of "English Pictures," "French Pictures," &c. Profusely illustrated by Perceval Skelton, MacWhirter, Boot, Whymper, and other eminent Artists. Imperial 8vo, 8s. Handsomely bound, gilt edges, morocco, 25s. The New Volume of the "Pen and Pencil" Series.

THE SPANISH REFORMERS: Their Memories and Dwelling-places. By the Rev. JOHN STOUGHTON, D.D., author of "Footprints of the Italian Reformers," &c. The tragic story of the Reformers in Spain is here told in connection with the places where they suffered. The volume is richly illustrated, and forms an attractive [illegible] many Illustrations. Quarto, 8s. Handsomely bound in bevelled boards, gilt edges.

BY-PATHS OF BIBLE KNOWLEDGE.

1. Cleopatra's Needle. A History of the London Obelisk, with an Exposition of the Hieroglyphics. By the Rev. J. KING, Lecturer for the Palestine Exploration Fund. With Illustrations. Crown 8vo, 2s. 6d., cloth boards.

This volume seeks to interest the reader in the historical associations of the monument, and to enable him to read for himself what it has to tell us of the men and deeds of a long distant past.

2. Assyrian Life and History. By M. E. HARKNESS, With an Introduction by Reginald Stuart Poole. Illustrated. Crown 8vo, 2s. 6d., cloth boards.

This little book gives in concise form the latest knowledge of Assyrian history and customs. Very useful for Sunday School Teachers and Bible-class Students.

The Authority of Scripture. A Re-statement of the Argument. By the Rev. R. A. REDFORD, M.A., LL.B., author of "Prophecy: its Nature and Evidence." Crown 8vo, 5s., cloth boards.

A clear concise statement, in the face of modern objections, of the argument for the authority of Scripture. For the student and general reader.

The Children of India. Written for the Children of England by one of their Friends. With Illustrations and Map. Small 4to, 4s., bevelled boards, gilt edges.

An interesting missionary book for children.

Electricity and its Uses. B[illegible] Institute of Civil Engineers. [illegible] gravings. Crown 8vo, 3s. 6[illegible]

A popular account of the rec[illegible] tricity — the Telegraph, Telep[illegible] Electric Force, &c. It is writte[illegible] without any prior knowledge of

A Popular Introduction to [illegible] the Rev. R. WHEELER Bu[illegible] Alphage, London Wall. C[illegible] boards.

This volume is designed to su[illegible] important part of the Bible of w[illegible] formation which he could scar[illegible] consulting many large and costl[illegible]

A Popular Introduction to [illegible] Ruth. By the Rev. R. WHE[illegible]ON, M.A. Crown 8vo, 2s., cloth boards.

Uniform with the Introduction to the Pentateuch. A most useful book for Sunday School Teachers and Bible Students.

Private Thoughts on Religion. By THOMAS ADAM. Forming No. II. of "Companions for a Quiet Hour." 16mo, 1s. 6d., cloth boards, red edges. A reprint in an attractive form of a well-known devotional book.

Messages for Mothers. A book for Mothers' Meetings. By LUCY MARSHALL. Crown 8vo, 2s., cloth boards.

BOOKS FOR THE LUTHER COMMEMORATION.

Homes and Haunts of Luther. By the Rev. JOHN STOUGHTON, D.D. New and Revised Edition, with additional Chapters and Portraits. Profusely Illustrated. Quarto, 8s., handsome cloth, gilt edges.

This volume describes the homes Luther lived in, the places he visited, and the associations connected with them. No better gift book for the season can be found.

Luther Anecdotes: Memorable sayings and doings of Martin Luther, gathered from his Books, Letters, and History, forming a sketch of his life and work, chiefly in his own words. By Dr. MACAULAY, Editor of "LEISURE HOUR." With Engravings. Crown 8vo., 1s. 6d., cloth boards.

Luther and the Cardinal. A Historic-biographical Tale. Given in English by JULIE SUTTER. With Fine Historical Portraits. Crown 8vo., 5s., cloth boards.

The characters in this story are all historical. The book gives vivid and life-like pictures of Luther, of his great opponent Cardinal Albrecht, of Mainz, and of the deeds and men of that day. The book is admirably suited for all who like to learn history accurately and yet easily.

Martin Luther, The Reformer of Germany. With Portrait. Quarto. New Series of Biographical tracts No. 1. *One Penny.*

NEW ILLUSTRATED STORY BOOKS.

The Captain's Story; or, Jamaica Sixty Years since. With an account of the Emancipation. With Illustrations by JOHN GILBERT. Imperial 16mo., 5s., cloth, gilt edges.

Adventures of a Three-Guinea Watch. By TALBOT BAINES REED. With an Introduction by the Editor of the "Boy's Own Paper." Forming No. 1. of the "Boy's Own Bookshelf." With many illustrations. Small Quarto. 4s., cloth boards.

Under Fire: being a story of a Boy's Battles against Himself and other Enemies. By the Author of "The Boys of Highfield," &c. Illustrated. 4s. cloth, gilt edges.

Straight to the Mark. By the Rev. T. S. MILLINGTON, M.A. An interesting story for old and young, by the popular author of "Boy and Man," &c. With Illustrations. Imperial 16mo. 5s., bevelled boards, gilt edges.

Ivy's Armour. By the author of "Katie, the Fisherman's Daughter," &c. With Illustrations. Imperial 16mo. 2s. 6d. cloth boards.

Max Victor's Schooldays: the Friends he Made and the Foes he Conquered. By the author of "My Schoolfellow, Val Bowmser?" &c. With Illustrations. Imp. 16mo, 3s. 6d., bevelled boards, gilt edges. A useful Story for School-boys.

LONDON: 56, PATERNOSTER ROW.

THE

CATHOLIC PRESBYTERIAN.

No. LVIII.—OCTOBER, 1883.

AND ITS MODERN SENTATIVES.

those eccentric forms of Christianity m time to time in the history of the all the ascetic, rigoristic, and chiliastic In Montanism these asserted a claim to universal . Catholic Church felt compelled, for her own interest, to reject, leaving the effort after extraordinary holiness to a comparatively small circle of ascetics and priests, and seeking rather to lighten Christianity for the great mass of its professors than add to its weight. Montanism was not originally a departure from the faith, but a morbid overstraining of the practical morality and discipline of the early Church. It was an excessive supernaturalism and puritanism in opposition to Gnostic rationalism and Catholic laxity. It is the first example of an earnest and well-meaning, but gloomy and fanatical hyper-Christianity, which, like all hyper-spiritualism, is apt to end in the flesh.

Montanism originated in Asia Minor, the theatre of many movements of the Church in this period; yet not in Ephesus or any large city, but in some insignificant villages of the province of Phrygia, once the home of a sensuously mystic and dreamy nature-religion, where Paul and his pupils had planted congregations at Colossæ and Hierapolis. The movement was started about the middle of the second century, during the reign of Antoninus Pius or Marcus Aurelius, by a certain Montanus. According to hostile accounts, before his conversion he was a mutilated priest of Cybele, with no special talents or culture, but burning with fanatical zeal. He fell into somnambulistic ecstasies, and considered himself the inspired organ of the promised Paraclete or Advocate, the Helper and Comforter in these last times of distress. His adversaries wrongly inferred, from the use of the first person for the Holy Spirit in his oracles, that he made himself directly the Paraclete, or, according to Epiphanius, even God the Father. Connected with him were two prophetesses, Priscilla and Maximilla, who left their

husbands. During the bloody persecutions under the Antonines, which raged in Asia Minor, and caused the death of Polycarp (155), the three went forth as prophets and reformers of the Christian life, and proclaimed the near approach of the age of the Holy Spirit and of the millennial reign, in Pepuza, a small village of Phrygia, upon which the new Jerusalem was to come down. Scenes took place similar to those under the preaching of the first Quakers, and glossolalia and prophesying in the Irvingite congregations. The frantic movement soon far exceeded the intention of its authors, spread to Rome and North Africa, and threw the whole Church into commotion. It gave rise to the first Synods which are mentioned after the apostolic age.

The followers of Montanus were called Montanists, also Phrygians, Cataphrygians (from the province of their origin), Pepuziani, Priscillianists (from Priscilla, not to be confounded with the Priscillianists of the fourth century). They called themselves *spiritual* Christians (πνευματικοί), in distinction from the psychic or carnal Christians (ψυχικοί).

The bishops and Synods of Asia Minor, though not with one voice, declared the new prophecy the work of demons, applied exorcism, and cut off the Montanists from the fellowship of the Church. All agreed that it was supernatural (a natural interpretation of such psychological phenomena being then unknown), and the only alternative was to ascribe it either to God or to His great Adversary. Prejudice and malice invented against Montanus and the two female prophets slanderous charges of immorality, madness, and suicide, which were readily believed. Epiphanius and John of Damascus tell the absurd story, that the sacrifice of an infant was a part of the mystic worship of the Montanists, and that they made bread with the blood of murdered infants.

Among their literary opponents in the East are mentioned Claudius Appolinarius of Hierapolis, Miltiades, Appollonius, Serapion of Antioch, and Clement of Alexandria.

The Roman Church, during the episcopate of Eleutherus (177-190), or of Victor (190-202), after some vacillation, set itself likewise against the new prophets at the instigation of the presbyter Caius and the confessor Praxeas from Asia, who, as Tertullian sarcastically says, did a two-fold service to the devil at Rome by driving away prophecy and bringing in heresy (Patripassianism); or by putting to flight the Holy Spirit and crucifying God the Father. Yet the opposition of Hippolytus to Zephyrinus and Callistus, as well as the later Novatian schism, show that the disciplinary rigorism of Montanism found energetic advocates in Rome till after the middle of the third century.

The Gallic Christians, then severely tried by persecution, took a conciliatory posture, and sympathised at least with the moral earnestness, the enthusiasm for martyrdom, and the chiliastic hopes of the Montanists. They sent their presbyter (afterwards bishop) Trenæus to Eleutherus in Rome to intercede in their behalf. This mission seems

CATHOLIC PRESBYTERIAN, October, 1883.]

to have induced him or his successor to issue letters of peace, but they were soon afterwards recalled. This sealed the fate of the party.

In North Africa the Montanists met with extensive sympathy, as the Punic national character leans naturally towards gloomy and rigorous acerbity. Two of the most distinguished female martyrs, Perpetua and Felicitas, were addicted to them, and died a heroic death at Carthage, in the persecution of Septimius Severus (203).

Their greatest conquest was the gifted and fiery, but eccentric and rigoristic Tertullian. He became, in the year 201 or 202, from ascetic sympathies, a most energetic and influential advocate of Montanism, and helped its dark feeling towards a twilight of philosophy, without, however, formally receding from the Catholic Church, whose doctrines he continued to defend against the heretics. At all events, he was not excommunicated, and his orthodox writings were always highly esteemed. He is the only theologian of this schismatic movement, which started in purely practical questions; and we derive the best of our knowledge of it from his works. Through him, too, its principles reacted in may respects on the Catholic Church; and that not only in North Africa, but also in Spain, as we may see from the harsh decrees of the Council of Elvira in 306. It is singular that Cyprian, who, with all his High Church tendencies and abhorrence of schism, was a daily reader of Tertullian, makes no allusion to Montanism. Augustine relates that Tertullian left the Montanists, and founded a new sect, which was, through his (Augustine's) agency, reconciled to the Catholic congregation of Carthage.

As a separate sect, the Montanist or Tertullianists, as they were also called in Africa, run down into the sixth century. At the time of Epiphanius, the sect had many adherents in Phrygia, Galatia, Cappadocia, Cilicia, and in Constantinople. The successors of Constantine, down to Justinian (530), repeatedly enacted laws against them. Synodical legislation about the validity of Montanist baptism is inconsistent.

Passing on to analyse the character and tenets of Montanism, we note:—

I. Its *Doctrine.* Montanism agreed in all essential points with the Catholic Church, and held very firmly to the traditional rule of faith. Tertullian was thoroughly orthodox, according to the standard of his age. It is true, he opposed infant baptism, on the assumption that mortal sins could not be forgiven after baptism; but infant baptism was not yet a catholic dogma, and was left to the discretion of parents. He contributed to the development of the orthodox doctrine of the Trinity, by asserting against Patripassianism a personal distinction in God, and the import of the Holy Spirit. Montanism was rooted neither, like Ebionism, in Judaism, nor, like Gnosticism, in heathenism, but in Christianity; and its errors consist in a morbid exaggeration of Christian ideas and demands. Tertullian says, that the administration of the Paraclete consists only in the reform of dis-

cipline, in deeper understanding of the Scriptures, and in effort after higher perfection; that it has the same faith, the same God, the same Christ, and the same sacraments with the Catholics. The sect combated the Gnostic heresy with all decision, of which system it forms the exact counterpart, placing Christianity chiefly in practical life instead of theoretical speculation, and looking for the consummation of the kingdom of God on this earth, though not till the millennium, instead of transferring it into an abstract ideal world. Yet, between these two systems, as always between opposite extremes, there were also points of contact: a common antagonism, for example, to the present order of the world, and the distinction of a pneumatic and a psychical Church.

Tertullian conceived religion as a process of development, which he illustrates by the analogy of organic growth in nature. He distinguishes in this process four stages:—(1) Natural religion, or the innate idea of God; (2) the legal religion of the Old Testament; (3) the Gospel during the earthly life of Christ; and (4) the revelation of the Paraclete; that is, the spiritual religion of the Montanists, who accordingly called themselves the *pneumatics*, or spiritual Church, in distinction from the psychical (or *carnal*) Catholic Church. This is the first instance of a theory of development which assumes an advance beyond the New Testament and the Christianity of the apostles; misapplying the parables of the mustard-seed and the leaven, and Paul's doctrine of the growth of the Church *in* Christ (but not *beyond* Christ). Tertullian, however, was by no means rationalistic in his view. On the contrary, he demanded for all new revelations the closest agreement with the traditional faith of the Church, the *regula fidei* which, in a genuine Montanistic work, he terms "*immobilis et irreformabilis.*" Nevertheless, he gave the revelations of the Phrygian prophets on matters of practice an importance which interfered with the sufficiency of the Scriptures.

II. In the region of *Practical Life and Discipline*, the Montanistic movement and its expectation of the near approach of the end of the world came into conflict with the reigning Catholicism; and this conflict, consistently carried out, could not but show itself to some extent in the province of doctrine. Every schismatic tendency is apt to become in its progress more or less heretical.

1. Montanism, in the first place, sought a forced continuance of the *miraculous gifts* of the Apostolic Church, which gradually disappeared as Christianity became settled in humanity, and its supernatural principle was naturalised on earth. It asserted, above all, the continuance of *prophecy;* and hence it went generally under the name of the *nova prophetia.* It appealed to Scriptural examples—John, Agabus, Judas, and Silas; and for their female prophets, to Miriam and Deborah, and especially to the four daughters of Philip, who were buried in Hierapolis, the capital of Phrygia. Ecstatic oracular utterances were

mistaken for Divine inspirations. Tertullian calls the mental status of these prophets an "*amentia*," an "*excidere sensu*," and describes it in a way which irresistibly reminds one of the phenomena of magnetic clairvoyance. Montanus compares a man in the ecstacy to a musical instrument, on which the Holy Spirit plays His melodies. "Behold," says he in one of his oracles, "in the name of the Paraclete, the man is a lyre, and I sweep over him as a plectrum. The man sleeps; I wake. Behold, it is the Lord who puts the hearts of men out of themselves, and who gives hearts to men." As to its matter, the Montanistic prophecy related to the approaching heavy judgments of God, the persecutions, the millennium, fasting, and other ascetic exercises, which were to be enforced as laws of the Church.

The Catholic Church did not deny, in theory, the continuance of prophecy and the other miraculous gifts, but was disposed to derive the Montanistic revelations from Satanic inspirations, and mistrusted them all the more for their proceeding not from the regular clergy, but in great part from unauthorised laymen and fanatical women.

2. This brings us to another feature of the Montanistic movement—the assertion of the *universal priesthood* of Christians, even of females, against the clerical aristocracy, which from the time of Ignatius had more and more monopolised all ministerial privileges and functions. The Montanists found the true qualification and appointment for the office of teacher in direct endowment by the Spirit of God, in distinction from outward ordination and episcopal succession. They everywhere proposed the supernatural element and the free motion of the Spirit against the mechanism of a fixed ecclesiastical order.

Here was the point where they necessarily assumed a schismatic character, and arrayed against themselves the episcopal hierarchy. But they only brought another kind of aristocracy into the place of the condemned distinction of clergy and laity. They claimed for their prophets what they denied to the Catholic bishops. They put a great gulf between the true spiritual Christians and the merely psychical; and this induced spiritual pride and false pietism. Their affinity with the Protestant idea of the universal priesthood is more apparent than real; they go on altogether different principles.

3. Another of the essential and prominent traits of Montanism was a visionary *Millenarianism*, founded indeed on the Apocalypse and on the apostolic expectation of the speedy return of Christ, but giving extravagant weight and a materialistic colouring. The Montanists were the warmest millenarians in the ancient Church, and held fast to the speedy return of Christ in glory, all the more as this hope began to give way to the feeling of a long settlement of the Church on earth, and to a corresponding zeal for a compact, solid episcopal organisation. In praying, "Thy kingdom come," they prayed for the end of the world. They lived under a vivid impression of the great final catastrophe, and looked therefore with contempt upon the present order

of things, and directed all their desires to the second advent of Christ. Maxmilla says: "After me there is no more prophecy, but only the end of the world."

The failure of these predictions weakened, of course, all the other pretensions of the system. But, on the other hand, the abatement of faith in the near approach of the Lord was certainly accompanied in the Catholic Church with an increase of worldliness. The millenarianism of the Montanists has reappeared again and again in widely differing forms.

4. Finally, the Montanistic sect was characterised by fanatical severity in *Asceticism* and *Church Discipline*. It raised a zealous protest against the growing looseness of the Catholic penitential discipline, which in Rome particularly, under Zephyrinus and Callistus, to the great grief of earnest minds, established a scheme of indulgence for the grossest sins, and began, long before Constantine, to obscure the line between the Church and the world. Tertullian makes the restoration of a rigorous discipline the chief office of the new prophecy.

But Montanism certainly went to the opposite extreme, and fell from evangelical freedom into Jewish legalism; while the Catholic Church in rejecting the new laws and burdens defended the cause of freedom. Montanism turned with horror from all the enjoyments of life, and held even art to be incompatible with Christian soberness and humility. It forbade women all ornamental clothing, and required virgins to be veiled. It courted the blood-baptism of martyrdom, and condemned concealment or flight in persecution as a denial of Christ. It multiplied fasts and other ascetic exercises, and carried them to the extreme severity, as the best preparation for the millennium. It prohibited second marriage as adultery, for laity as well as clergy, and inclined even to regard a single marriage as a mere concession on the part of God to the sensuous infirmity of man. It taught the impossibility of a second repentance, and refused to restore the lapsed to the fellowship of the Church. Tertullian held all mortal sins (of which he numbers seven), if committed after baptism, to be unpardonable, at least in this world; and a Church which showed such lenity towards gross offenders as the Roman Church at that time did, according to the corroborating testimony of Hippolytus, he called worse than a "den of thieves," even a "*spelunca mœchorum et fornicatorum.*"

The Catholic Church, indeed, opened the door likewise to excessive ascetic rigor, but only as an exception to her rule; while the Montanists pressed their rigoristic demands as binding upon all. Such universal asceticism was simply impracticable in a world like the present, and the sect itself necessarily dwindled away. But the religious earnestness which animated it, its prophecies and visions, its millenarianism, and the fanatical extremes into which it ran, have since reappeared, under various names and forms, and in new combinations, —in Novatianism, Donatism, the spiritualism of the Franciscans, Ana-

baptism, the Camisard enthusiasm, Puritanism, Quakerism, Quietism, Pietism, Second Adventism, Irvingism, and so on, by way of protest and wholesome reaction against various evils in the Church.

Renan compares Montanism with Mormonism. But this is most unjust to Montanism, which was a thoroughly honest and earnest movement, free from polygamy and all worldly aims. A far better and more worthy parallel is furnished by Irvingism. Both are thoroughly orthodox in all the articles of œcumenical faith; both excel in strict discipline; both agree in claiming and exercising the spiritual gifts of the apostolic age; both proclaim the near approach of the advent of Christ; both are solemn warnings against the corruptions and dangers of the ruling Church. But Montanism was democratic, and asserted the general priesthood of the laity, including women; while Irvingism is a thoroughly aristocratic organisation, with a complete hierarchy of apostles, prophets, evangelists, angels, bishops, priests, and deacons, and has a high liturgical and ritualistic form of worship. Both start from historic pessimism, and pass away like shining meteors, while the historic Church, notwithstanding all corruptions and obstructions, is marching on with the promise that the gates of Hades shall never prevail against it. Irvingism still lives, but its prophetic voices are silent; the speaking in tongues has ceased, its apostles are nearly all dead, and their places remain vacant. And as to the Second Advent, it is steadily approaching indeed, but "the times and the seasons" the Father concealed even from His own Son in the days of His humiliation, and "has put in His own power."

PHILIP SCHAFF.

OUR LORD'S METHOD OF DEALING WITH DIFFERENT CLASSES.

THE point which we are to discuss here, in connection with our Lord's ministry is one of great practical importance. For the great object of the Christian ministry is to deal with all classes of men, in order to bring them into the kingdom of God, and to transform their character once they are there. Our labour is vain if we fail to turn men from darkness to light, and from the power of Satan to God, and to carry them on from stage to stage in the life of faith and holiness. How did our blessed Master go about this work? Did He use the same method with all sorts and conditions of men? If not, how and on what principles did He vary His method? These questions will afford us materials for very interesting and profitable practical study.

The first and most memorable thing to be noted in connection with

our Lord's pastoral dealings with different classes is His habit of ranking His hearers in two great divisions, between whom there was a most vital difference. Many instances of this will occur to every one familiar with the Gospels. It is quite natural that Matthew, who of all the Evangelists had the keenest eye for contrasts, should record the greatest number of them. It is remarkable, too, that, before noting this feature in our Lord's ministry, he should have noted it in John the Baptist's, or rather should have recorded John's forecast of the searching nature of the ministry of Jesus: "whose fan is in His hand, and He will throughly purge His floor, and gather the wheat into His garner; but the chaff He will burn up with unquenchable fire." Accordingly, in the Sermon on the Mount we have the two great classes of hearers significantly represented by the two *gates*, the two *ways*, and the two *endings*—life and destruction. The same division is made in the summing up of the discourse, where the hearers are either like the wise builder that built on the rock, or the foolish that built on the sand. So of the ten virgins, five are wise and five are foolish; and the difference is anything but trivial; the wise are admitted into the palace; the foolish are irretrievably shut out. The parable of the talents, though less formally, recognises the same division—some improve their talents and are rewarded; others wickedly and slothfully neglect them, and are punished. So, likewise, in the parable of the sower: part of the seed, through various causes, is lost; part of it bears fruit in varying degrees. But of all forms in which Christ taught this great truth, the most solemn and impressive is the parable of the sheep and the goats. The great assembly here divided into two is not limited to those that heard Christ personally, but embraces "all nations." It is not easy to determine the precise application of this parable; but the division of the whole into two parts is as complete as when a shepherd divides his sheep from the goats. The criterion of judgment is remarkable—the presence or the absence of practical sympathy towards the brethren of Christ in their times of distress. The final issue is described in terms of simple but awful distinctness: "These shall go away into everlasting punishment, but the righteous into life eternal."

It cannot be disputed that, as our Lord looked over the people that listened to His discourses, there was ever before His mind this notion of the two-fold division, and the final two-fold destiny. It was a most solemn and impressive thought, and doubtless it had a great influence in quickening His ardour and intensifying His appeals. Yet naturally it is a thought far from pleasant either to the people or to the preacher. That there should be only two paths from this world to eternity, and that the one should issue in life and the other in destruction, is a truth anything but welcome to the human mind. Human nature, in such a case, makes a desperate effort to find a *tertium quid*. Many who have no reason to believe that they have entered in at the strait gate cannot bring themselves to think that they are walking on the road to destruc-

CATHOLIC PRESBYTERIAN, October, 1883.]

tion. They would fain find a third path, not quite so narrow as the one, and not quite so broad as the other, and leading up, not to absolute life or absolute destruction, but to something between. It is this desperate reluctance of men to accept our Lord's alternative that makes purgatory so attractive in the Church of Rome. The idea that our state for ever and ever is to be finally determined by our conduct in this short life and in this feeble condition of being, is very unpopular, and men are ready to grasp a straw in the hope of extending the probation. Liberal theology sets aside this outstanding feature of our Lord's teaching, makes all characters to shade off, by minute touches, into one another, and finds accommodation for all, sooner or later, in the house of many mansions. But what right have we to set aside in this manner the great lesson of our Master? If we make so much as a pretence to fidelity, must we not teach precisely as He taught, especially in a matter of such vital importance?

Yet nothing could be more miserable than to follow Him here in the letter, as some do, without following Him in the spirit. Men that have heaven and hell for ever on their lips are not always men whose hearts tremble at the awfulness of the difference. Preachers who realise profoundly that every member of their audience is travelling to the one place or to the other, will not be glib and easy in their references to them; the effect of their profound conviction will come out in the intense reality and earnestness both of their preaching and their prayers, and in the directness and fervour of their appeals to their hearers at once to accept the offers made so graciously to them in the Gospel.

Proceeding, then, on this great division of the two classes of hearers, let us go on to point out the differences in our Lord's method of dealing with the various kinds of men and women that lay on either side the line. In this paper we confine ourselves to His dealings with those outside the kingdom; and here the most important difference which we find is His treatment of openly lost sinners on the one hand, and of respectable but self-righteous, and therefore non-justified, persons on the other.

I. His treatment of the openly lost was one of the most striking features of His whole ministry. It brought on Him the scorn of those who were incapable of understanding a noble deed. He was nicknamed "the friend of publicans and sinners." It was uttered against Him as a reproach—"this man receiveth sinners." It was even believed by one that was friendly to Him, Simon the leper, that had He been a prophet He would have disdained the homage of the woman that was a sinner. Such persons could not appreciate the spirit that longs to save the lost, nor see that a nature so pure as Christ's stood in no more danger of defilement from personal contact with the guiltiest of the race, than does the sunbeam that falls on the dunghill.

The cases in which Jesus showed kindly consideration for persons

steeped in guilt were—some real, and one imaginary. Of the former was the case of the woman of Samaria; that of the woman taken in adultery; that of the woman that was a sinner; and that of the thief on the cross. The imaginary case was that of the prodigal son. It is to be observed of these cases that the persons concerned were not all roaming and rioting in the pleasures of sin; most of them had been brought to bay either by the law of the country, or by circumstances of their position, so that in a sense they were subdued. In all of them our Lord seems to have apprehended a similar state of feeling; a hopelessness of regaining their lost character and earthly position, far less the favour of God, *through any power inherent in themselves, or in those who were around them;* as far as any resources of their own were concerned, they were consciously lost. If anything was to be made of such persons, it must be by leading them *to look away from themselves*, and giving them an impressive sight of God's blessed provision for saving the lost. Sometimes our Lord formally unfolded the provision of grace; but more frequently he conveyed the sense of it in a less formal way. To the woman of Samaria he said, "*If thou knewest the gift of God*, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." Here was a direct proclamation of God's saving grace; but usually it was made known less directly. The truth is, the whole of Christ's earthly career, and especially his miracles of healing, were exhibitions of the grace of God. If you ask, Why did not our Lord *preach* grace more? Why did He not deliver more addresses corresponding to the evangelistic addresses of to-day? the answer is, He *lived* grace. His whole life was a sermon of grace. The tenderness of His spirit, the readiness of His sympathy, the cordiality of His manner, the frankness and freeness of His cures, the fervour of His invitations, the heavenliness of His life were all exhibitions of Divine grace, and were thus the means of rekindling hope where its lamp had long been extinguished, and where nothing remained but the blackness of despair. The very sight of Christ, the interest which He took in the fallen, the very looks He cast on them, appear in some instances to have kindled a new sense of heavenly goodness, and a new faith in the possibility of restoration to pardon and to purity, where the dire experience of lust raging within, and the cold frown of the respectable world without, had quenched all faith in both.

Some of these lost sinners seem first to have been drawn to Christ by a spirit of vague, wistful wonder, with something of the feeling of the woman who said, "If I may but touch the hem of His garment I shall be made whole." What made the woman that was a sinner wash Christ's feet with her tears, and wipe them with the hairs of her head? She had not been forgiven at the time; but having seen and heard Christ, having perhaps heard some of His parables of grace, she appears to have felt the beating of a long-lost hope in her bosom—felt that so gracious a Being was able and probably willing to raise even her up

CATHOLIC PRESBYTERIAN, October, 1883.]

from the horrible pit and the miry clay, to fulfil to her the promise in Hosea, giving her the valley of Achor for a door of hope, and making her—poor *blasée* creature though she was—to sing as in the days of her youth. When such as she entered into communication with Christ, belief in heavenly grace had already begun to dawn, but vaguely and dimly; what they needed was confirmation of their flickering trust, a solid foundation for hope and peace. It was this He gave to the woman that was a sinner—"Be of good cheer, thy sins be forgiven thee;" and to the thief on the cross—"Verily I say unto thee, this day shalt thou be with me in paradise." The glimpse of grace that they had got when yet afar off, and which they had cherished so lovingly, was changed into a nearer and more satisfying view. Their cry from the depths was answered by the assurance of plenteous redemption; and with the pulse of a new life beating in their veins, and the hope of glory brightening their future, they lifted up their heads, and went on their way rejoicing.

The pastoral lesson that comes to us from this, for dealing with the lowest samples of humanity, when subdued and brought to bay by the evil tenor of their lives, is obvious. On a similar stage, a similar experience, a similar despair of getting out of the mire of sin, has been felt. Probably there was a reason why so many of these cases, recorded in the Gospels, were cases of abandoned women. For when a woman loses herself in sensual vice or other gross criminality, the ruin is more thorough, and the hope of recovery is much less than in the case of men. The devil can make shorter work with the weaker sex. Christian ladies, who in visiting prisons and penitentiaries have become intimately acquainted with criminal women, have often remarked in them a peculiarly hard, reckless, hopeless state of mind. To awaken in them any longing for a better life, or any belief in its reality, or in the possibility of attaining it, has often been most difficult. But it has been strongly felt that the first step towards recovery must be to inspire them with faith in the reality and possibility of recovery and of a better life. And it has been very interesting to observe cases in which the very beauty and purity of the visitor's own spirit, her unwearied love and patience in seeking the poor prisoner's good, was the first step towards that prisoner's reformation. It broke up the hard crust of scepticism; it broke down the hard rebellious spirit that refused to believe in the existence of goodness; it dissipated the gloomy suspicion that had persisted in ascribing even the labour of love to some unknown form of self-seeking. And the dawn of faith in the reality of human sympathy proved a blessed stepping-stone to faith in the goodness and sympathy of the Divine Redeemer. For the goodness of the lady visitor was but a drop derived from the great ocean, a reflected ray of the great Sun of Righteousness. It was easier after this to lead the thoughts to the fountain for sin and uncleanness opened for the house of David and the inhabitants of Jerusalem. The life of Jesus came to have a reality unknown before,

and the doctrine of redemption through his blood began to be viewed with the eagerness of a personal interest. Wherever our aim is to inspire faith in the reality of the Divine goodness, nothing is more important than that our own spirit and our own bearing should be steps towards the great conclusion. And wherever men and women seem hopelessly sunk in sin, the first great step towards their recovery is when they see that in no sense is it from within,—it is wholly from without, from the goodness and grace of God revealed in Christ, that their deliverance must come.

II. Very different was our Lord's treatment of the self-righteous. While to the consciously lost and hopeless he brought near the grace of a forgiving God,—to the consciously righteous he applied the test of a holy law. But we must discriminate between two classes embraced in the term self-righteous; for it included hypocrites, living in sin, but observant of all the ceremonies of religion; as well as a class of sincere respectable men, who thought that on the whole they fulfilled all that was required by the law.

In reference to the former, the perverted Pharisees, whose notion of righteousness was limited to ceremonial observances, and who outraged the law in its weightier obligations, the attitude of our Lord was that of stern rebuke and indignant denunciation. We often feel surprise at the tremendous severity of the tone in which he inveighed against them. We must remember his remarkable insight into the human heart—a circumstance which makes his example applicable to us in but a limited degree. Still, the impression remains on our minds that there must be cases in which, even for us, the proper mode of dealing with sin is that of stern and crushing rebuke. There are cases in medicine where the true treatment is to administer a shock, and there are similar cases in spiritual disease. It is evident that religious hypocrisy was surpassingly odious to Christ. For men to imagine that God could find satisfaction in a round of ceremonies, while judgment, mercy, and truth were trampled on, was a fearful insult to the God of holiness. Such a spirit implied a terrible moral levity—the levity that could degrade the holiest things of God, and trample them under the feet of men. In such a state of mind our Lord could discover no ground for that Faith whose very nature it is to look up to the High and Holy One to whom it owes all reverence and submission. To speak of the love and grace of God to such would only have been to cast pearls before swine; and the only way to do them real good was to shell them, as it were, out of their position; to hurl woe upon woe against them, if perchance they might be terrified into the belief of a righteous Judge, and, seeing their condition, begin to ask, What must we do to be saved?

It was in this way that our Lord taught His ministers most emphatically, that though they were to be ministers of grace and reconciliation, yet the reproof of sin would ever be a most essential, though a very

CATHOLIC PRESBYTERIAN, October, 1883.]

difficult part of their office. "Every part of the duty of a minister," says a distinguished writer, "is more easy than to maintain in vigour the spirit he needs as the reprover of sin and the guardian of virtue." * Our Lord left men in no doubt what He thought of sin. The denunciations of it which he uttered were really what cost Him His life. And when Peter followed Him on the day of Pentecost and other days, He was equally explicit. He arraigned His hearers as murderers of the Prince of Life. He made no mystery of what they deserved. And then, when their anxious faces and cries of distraction showed that His words had told—that they were subdued and brought to bay, He brought out for them, as it were, that grace of God which is so rich and free to every penitent, and He promised them all the blessings of redemption, through the blood of the very Man whom they had crucified and slain.

The other class of self-righteous persons with whom our Lord dealt were respectable men, without hypocrisy, but who had a higher opinion of themselves than they ought to have had. The young ruler who believed that from his youth he had kept all the commandments was one of these. So also were some to whom the first part of the Sermon on the Mount was addressed—persons who did not know that "unless their righteousness exceeded that of the Scribes and Pharisees, they would in no wise enter into the kingdom of God." In dealing with such persons, Christ's method was to show the searching nature of the Divine law, and for this end He showed them that the law imposed a test which human nature could not endure. He showed that the Word of God was quick and powerful, sharper than a two-edged sword, dividing even between the joints and marrow, and that it was a discerner of the hearts of men. A lascivious lust is adultery; a savage feeling is murder. This is the way to deal with respectable formalism. The spirituality of God's nature and the corresponding spirituality of His law, show how hopeless it is to expect salvation by works. He that sets our iniquities before Him, our secret sins in the light of His countenance; He that desires truth in the inward parts, who is of purer eyes than to behold iniquity, and who cannot look upon sin, has a far higher standard of judgment than most suppose. The law by its very nature is law; it knows no relaxation and no indulgence; if once its condemnation falls upon you, "Thou shalt in no wise come out thence till thou hast paid the uttermost farthing."

III. A third class of persons outside the kingdom with whom our Lord had often to deal were cavillers,—persons who sneered in their hearts at His doctrine, and tried to trip Him up before the people. It was one of the most memorable features of His ministry that He was always so ready for this class, and that He so uniformly succeeded in turning their position and in making their very cavils the occasion of utter defeat. This shows the thoroughness of His composure, and the

* "Saturday Night," by Isaac Taylor, p. 183.

marvellous discipline of His mind and command of His faculties; it may likewise be regarded as an indication of God's readiness to give special and peculiar help to those who, in the course of their duty, are exposed to such cavils. Missionaries to the heathen, and labourers at home who come in contact with free thinkers, may find invaluable hints in our Lord's method of dealing with cavillers. Among His various ways of meeting them we may note the following:—

1. Appeals to the paramount authority of *Scripture*—the cavillers in this case being persons who admit that authority. Sometimes His appeal to Scripture was in the direct form, as when He said to the Sadducees, who wished to throw ridicule on the resurrection, "Ye do err, *not knowing the Scriptures* nor the power of God." Sometimes the reference was to a Scriptural example: "Have ye never read what David did, how he entered the temple and did eat the shew-bread, which it is not lawful for any but the priests to eat?"

2. Referring the thing objected to to *an admitted principle*, which he sometimes brought forward as a proverb, or at least as an admitted maxim of common-sense. How could He cast out devils by Beelzebub, when common-sense might show them that no kingdom divided against itself could stand? His eating with publicans and sinners need not create surprise, since every one knew that "they that are whole need not a physician, but they that are sick." If His disciples did not adopt all the ways of life characteristic of the old economy, it was because no one of common-sense put new wine in old bottles or a new patch on an old garment.

3. The *argumentum ad hominem:* "Which of you having an ox or an ass fallen into a pit on the Sabbath day, doth he not straightway pull him out?"

4. *Making His hearers judges* in a supposed similar case, and thus getting them to condemn themselves. The parable of the Two Debtors is an example; it was put to Simon, who had been cavilling in his heart at Christ's treatment of the woman that was a sinner, whether the debtor that had been forgiven much or the one who had been forgiven little had most love; and when Simon gave his answer, the vindication of the woman and of Jesus' treatment of her was complete.

5. *Allegorical:* the principle being the same as in the last case, but no formal appeal for an answer being made to the objectors. In such allegories as the Prodigal Son and the Good Samaritan, the point objected to is placed in a peculiarly bright and convincing light, and the position of Christ vindicated so triumphantly that the objectors seem annihilated—they are not to be found.

6. *Dramatic*, as when He set a child in the midst of the company to show who should be greatest in the kingdom of God.

Perhaps the most instructive thing in our Lord's method of dealing cavillers was His frequent practice of using their cavils as pegs on

CATHOLIC PRESBYTERIAN, October, 1883.]

which to hang some of His most beautiful discourses. The parable of the Good Samaritan, for example, owed its birth to the question of a lawyer, "Who is my neighbour?"—the object of the lawyer having been to tempt him. Another act of derision on the part of the Pharisees gave rise to the parable of the Rich Man and Lazarus; and, to give but one other instance, that beautiful word to the young—the very charter of their standing in the kingdom of God—"Suffer little children to come unto me," was occasioned by the attempt of the disciples to hinder the parents from bringing their children to Him. This practice of our Lord's,—of making man's captiousness a mint to coin heavenly treasure; of turning man's exhibitions of malice and evil into occasions for bringing forth the riches of Divine grace; of making heavenly wisdom spring from the soil of folly,—was a very remarkable one, and might of itself have justified the saying, "Never man spake as this Man." In nature, nothing is more remarkable than the manner in which beauty springs from the womb of corruption. The rotten leaves of past years feed the plants and enlarge the produce of the future; the very dunghill becomes the nursery of the choicest flowers, the most fragrant smells, and the most delicious fruits. The origin of evil has always been, and will continue to be, an inscrutable mystery; but that which throws most light on it is the way in which the sin of man is made to illustrate the grace of God. The same thing is true of the use which our Lord made of the annoyances which He encountered so often in His work. The way in which these sprouts of malice became occasions for the manifestation of surpassing wisdom and grace was typical of the grand culminating fact of Calvary, where the greatest crime that miscreants ever committed became the occasion of the most glorious act of love that God or man ever conceived.

IV. A fourth class of persons outside the kingdom with whom our Lord had dealings were those who remained unbelieving and impenitent, notwithstanding all that He said and did among them. Here, too, as in the case of the ungodly self-righteous, our Lord's language was very severe: "Woe unto thee, Chorazin, woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for the land of Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained to this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." And again: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas: and, behold, a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost

parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

The tone of rebuke in these passages is so similar to that of the words directed, as we have seen, against ungodly hypocrisy, as to lead us to conclude that, in the judgment of Christ, to trample on God's law and to reject God's Son, are offences of equal magnitude. This is a conclusion that the world will not readily accept. To tread on the moral law, it is allowed, indicates a very disorderly nature; and to continue to do so against all remonstrance and call to repentance and reformation exposes one to just retribution. But declining to acknowledge the claims of Christ, and declining to receive salvation at His hands, are acts which many place in a very different category. What we are to think of Christ is matter of opinion, and it were hard to treat those who are not impressed by His claims as if they were thieves or liars. Against this, it is enough to place the solemn judgment of Christ, that Tyre and Sidon, and Sodom itself, were less guilty than Chorazin, Bethsaida, and Capernaum. The great sin of the latter cities was rejection of Christ; the older cities were full of scandalous sins, some of them sins of sensuality, outwardly the most stinking and offensive of all. But if the moral law is a reflection of the Divine attributes, and on that account worthy of our highest reverence, so also is the person of Jesus Christ. Rejection of Christ involves the same antagonism to God as the violation of His law. Especially when Christ is rejected in such circumstances as those in which the Galilean cities rejected Him, —that is, amid a blaze of miracles that might have convinced the most incredulous. So to refuse to own Him, when He comes bringing salvation, argues an inveteracy of opposition betokening the carnal mind, which is enmity against God.

One purpose of this tone of sharp rebuke in the case of unimpressed hearers, as in the case of godless formalists, was doubtless to startle them, and give them a last chance, as it were, of escaping the consequences of their guilt. There is nothing in our Lord's tone to indicate that sense of wounded vanity on His part, which you often find in the rebukes of men ambitious of a popularity which they have not attained. In His severest reprimands we may note an undertone of compassion, the feeling that burst forth so as to overpower Him, as He foretold the doom of Jerusalem—Jerusalem that stoned the prophets and killed them that were sent to her. In most cases the tone is that of the Righteous Judge. If men sin wilfully after they have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. It is an awful proof of the viciousness of sin, that through the revelation of a Father's love and a Saviour's grace, it is capable of being aggravated to greater degrees of criminality, and of leading on to a more fearful doom. Surely we may gather from this that no ministry can be faithful which does not solemnly reprove

CATHOLIC PRESBYTERIAN, October, 1883.]

and warn all who refuse the Lord Jesus Christ. We must not be afraid to tell them what Jesus Christ told them, that the men of Nineveh will rise up in the judgment against them to condemn them. Our warnings, delivered in the right spirit, may be the means of startling them into repentance; anyhow, we shall dispel the delusion that the death of Christ justifies indifference to the real nature of sin, or that there is any way but that of personal acceptance of Him and continual communion with Him by which we may flee from the wrath to come.

FRIENDS IN COUNCIL CONCERNING PRESBYTERIANISM.*

"I BELIEVE that Presbyterianism, give it additional openness and spring, is the closest approach to Apostolic Christianity the world possesses." So said Mr. Betterworth to his three companions. And Mr. Betterworth had a right to offer an opinion upon Presbyterianism. He had not supped upon the sincere milk of the Shorter Catechism in his childhood, nor inherited a taste for strong theology through ten generations of stubborn Scots. He was an Englishman by birth, and had been brought up a Congregationalist. His father, a lineal descendant of one of Cromwell's Ironsides, had been a man of more than ordinary vigour of mind. The son had inherited the father's independence of character and deep sense of the spirituality of religion, and to this he had added, as a contribution possibly from the other side of the house, an unusual openness to outward impressions, and capability of putting himself in the place of his antagonist in argument. He had received a liberal education; he loved study; and his resources, though small enough to forbid idleness, were large enough to enable him to indulge the literary tastes in which he delighted, without the necessity of seeking to turn the profits of his pen to the best pecuniary advantage. Such being Mr. Betterworth, he had a right to unburden his soul on the subject of Presbyterianism.

His companions, to be brief, were his own daughter, Rose; Mr. Whitewing, a popular curate of the Church of England, who was also a distant relation of his own; and Mr. Frederick Freelance, a graduate of Trinity College, Dublin, who had fallen in with Whitewing in their holiday ramble, and struck up with him a holiday alliance for purposes of united and sympathetic sight-seeing.

The present place of rendezvous was Rome, or, more exactly, a

* The papers which bear this title must be ranked in point of authority with our recent Symposium on "Progress in Theology," the object being rather to ventilate opinions than to enforce conclusions.—ED. *C.P.*

delightful spot three miles out, through the Ostian gate, into the rugged brown Campagna, a settlement of French Trappists, the supposed scene of the martyrdom of the Apostle Paul. The four companions lay on the soft, green sward of that oasis in the desert, under the balm-breathing eucalyptus trees, which drank up the poisonous moisture through their thirsty roots, turning it into wholesome resin, and within sight of a pale-faced monk, who had given them permission, with the characteristic courtesy of France, to rest among the shrubs and flowers, while he told his beads at the door of an adjoining oratory.

It was the last available month for visiting the place. A few weeks more and May would be laying a fiery finger on the soil, and from every ridge and hollow, exhalations of a million faded blooms, and of who can say how many generations of buried men and women, would be tainting the air, and closing up the Romans in the streets of their city, and the twelve Trappists of the Tre Fontane in the patch of green and golden loveliness their predecessors had redeemed from the general wreck.

Of the three old chapels which stood within that little plot of ground, that nearest the ruinous entrance-arch was said to have been on the site of a cemetery where twelve thousand Christians, employed in the building of the baths of Diocletian, had been buried. If this were so, the very tea-roses and eucalyptus cones that were impregnating the air with their perfume must have been largely made up of that which once was man. Yet whatever immediately met the eye was beautiful. The great silence of the outside plain was broken by a thousand near noises of leaf, and bird, and bee, and bubbling fountain. The grey old entrance-arch, festooned with creeping and clinging greens, and the three quaint mediæval churches, which stood shoulder to shoulder like Chelsea pensioners on parade, gave the place a peculiar dignity. Every inch of the soil besides had been lovingly cultivated, and was fresh with daily watering from the well. Masses of foliage hedged off the little settlement from the swampy waste around, but permitted vignette views of the Apennines, or the nearer slopes and villas of the Alban hills. If there be such a thing as the loveliness of melancholy, that loveliness was there. And now, in the midst of it all, four sensible Britons reclined in the grateful shade, taking in fresh impressions of that dead and buried past out of which we have all emerged, and borne forward into the unborn future on the wings of the swift-flying bird of passage called *To-day*.

"I believe," said Mr. Betterworth, "that Presbyterianism, give it additional openness and spring, is the closest approach to Apostolic Christianity the world possesses."

"Your creed is briefer than the Apostles' Creed," Mr. Whitewing replied; "but permit me to say, it is not so categorical. 'Give it more openness and spring,' you throw in, setting us, no doubt, an interesting sum in addition. But does it not strike you, sir, that by a judicious

CATHOLIC PRESBYTERIAN, October, 1883.]

use of the first four rules of arithmetic, you might make any religious system precisely what you please. What do you believe about Presbyterianism as it actually is?"

"Well, if I admit that, in most of its existing forms, it is far from what it ought to be, I make no very damaging admission after all, if I can show that, even in its imperfections, it will compare favourably with surrounding systems. Its perfections, besides, are its own; its imperfections are those of its careless or disloyal followers. Where spiritual life is low, I acknowledge its incompetence. Your Roman, with his beads, and relics, and crucifixes, his imposing ceremonial of worship, his pomp of music and architecture, his thousand roots of old association struck into the soil of the great pathetic past, completely loses sight of the individual in the function. Even your Anglican, with whatever of good he may have added to the Roman form, or evil he may have subtracted from it, if I may borrow your arithmetical simile, Whitewing, has a score of salvos against the inefficiency of the individual. Granted that his preaching may sometimes be but sorry stuff, at least he cannot deprive the people of canticle and collect, of the decalogue and its responses, the litany and its refrains, and of a goodly mass of Scriptural instruction carved out of the Old Testament and the New. But heaven help the Presbyterian congregation whose officiating minister is other than he ought to be; for no earthly remedy is theirs. They have no time-honoured form to fall back upon. The prayers of Ambrose and Augustin, Athanasius and Chrysostom, are lost chords in their cardiphonia. The minister must pray in his own poor shambling speech, choose his psalms and chapters in whatever eccentric way he pleases, pour forth his own ill-digested thoughts in ill-compacted paragraphs. The ordering of the whole service is left to his sole discretion. There may be better readers than he in the congregation, but he must read; better framers of prayer, but he must pray; better orators, but he must preach. Then again, if he has intrusted his thoughts to manuscript, it will be all the better, in the view of the average congregation, that he should make a second entrustment of them to his memory, and give forth, as impromptus and inspirations, what are, after all, but laborious recollections."

"It seems to me," said Whitewing, "that you have made out a tolerably damaging indictment against Presbyterianism."

"Not at all. I have only been pointing out the abuses to which Presbyterian worship is exposed. That worship lays a tremendous strain upon the man; but if the man be able to bear the strain, what light and life may he not import into the service, what glow of personal conviction, what fusing flame of Divine enthusiasm!—a very prophet and apostle he, symbol and follower of the High Priest of his profession, a messenger straight from the skies, and baptised with the Holy Ghost and with fire. What exquisitely worded prayer of printed book, or dainty paragraph of penned discourse, could counterbalance that

prophetic fire and apostolic zeal? No, no! let the ministry of my Church be anything like what they ought to be, and they mount above the low levels of a mechanically constructed service as those Sabine hills over yonder rise above the Campagna with their thousand villas glittering in the sun."

"But do you then ever find your ideal realised in the practical life and worship of the Church?"

"As to that, I have more things to say than befits a brief hour's chat on the greensward of the Tre Fontane. For one thing, is it not good to have the highest ideal of worship before us, though we may constantly fall short of it? Then, again, I am disposed to think that that ideal is realised more frequently than we imagine. I picture to myself many a quiet countryside, where the worshippers are weekly fanned into a flame of fresh loyalty to Christ, and borne back from the sanctuary to their homes and labours on the wings of a thanksgiving to God, awakened within them by the simple trust and unstudied eloquence of some pastor whose name has scarcely passed beyond the bounds of the presbytery to which he belongs. In the strong and various life of large towns, I admit, the ideal is not so easily reached. On the one hand the public taste is more advanced and exacting, on the other the distracting influences are immensely multiplied. And I frankly own that, in consideration of the strain upon the single minister in the city charge, I should like to see some deviation allowed from the existing custom of the Church."

"And in what direction, may I ask?" said Whitewing.

"I think there should be at least one common prayer, carefully and reverently compiled from the best sources of devotion, which the minister might use at discretion, when he feels the burden of public supplication press too heavily upon his spirit. It seems a sad misplacement of energy, too, that he should be expected to expend, in the reading of the Word of God in the loud tone which a large church requires, the reserve force that might be so much more beneficially concentrated on those parts of the service for which his faculty and training peculiarly qualify him. I calculate that a Presbyterian minister has twice as much physical effort, and four times as much intellectual effort, to be responsible for, as the average parson of the Church of England. The Prime Minister of England reads the lessons in the parish Church at Hawarden; why should not one of the elders, or some respected member of the congregation, read the lessons in every Presbyterian Church?

"In the case of the common prayer, too, broken up as it ought to be into numerous brief petitions, I concede to you, Whitewing, that I should like to hear the people softly accompanying with their voices the voice of the chief speaker; or, at all events, everywhere throughout the service, when any element of worship is begun or ended with a phrase of invocation or ascription, it would please me well to hear the old

CATHOLIC PRESBYTERIAN, October, 1883.]

Amen of Ebal and Gerizim loudly sounded forth from the mouth of every worshipper."

"But, father," broke in Rose Betterworth, who had hitherto been an earnest listener only, "have I not often heard you speaking unfavourably of the forms of the Church of England service?—if Mr. Whitewing will excuse me for saying so."

"I hate the form that starves my ideal, Rose; I love the form that feeds it. Do I prize my daughter less that she looks up at me with those questioning eyes, and that flush of rebellious colour in her cheek? The form to me is lovely just in proportion as it is the exponent of the loveliness of the spirit that looks and listens through it. The form that embosoms the soul of devotion I cling to; it is only the form which entombs it that I reject. Every church service besides has a form of its own. Formlessness is simply impossible, while we are soul and body, and the Church is visible. That I should think the Anglican service overladen with form is no reason why I should not think the Presbyterian over-negligent of form."

"But you acknowledge," Rose replied, "that the original service of the Christian Church was simple and free, and that all the corruptions of the Church of Rome crept in by slow degrees. May not these innovations you propose be but the thin end of the wedge preparing the way for fatal deflections from the old simplicity and freedom? Does not history repeat itself?"

"No, my rapidly-opening Rose," said Mr. Betterworth, with a smile, "history never really repeats itself. The race grows just as the individual grows. You may doubtless do to-day things exactly like what you did when you were a little girl, but you cannot make yourself a little girl again by doing them. So the Church, however liable she may be to fall into old errors, is not the Church which fell originally into those errors. She has her own history to be her beacon. The story of Rome will never be told again. I do not deny that the human heart is as liable to err as ever. I only argue that old memories are a guard against old dangers. The burnt child dreads the fire. The Church may wander again from God; but she will wander along new avenues."

"But is it not a principle of Presbyterianism," said Miss Betterworth returning to the charge, "that we should not import into the worship or government of the Church anything for which we have not the sanction of Christ or his Apostles?"

"True; but under limitations. Our Confession of Faith in its noble opening chapter says: 'There are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.' Let me take one circumstance concerning the government of the Church, and one circumstance concerning the

worship of God, by way of example. And first, as to *government.* The chasm between the teaching and the ruling elders is far wider in the Presbyterianism of the Edinburgh of to-day than in the Presbyterianism of the Ephesus of the first century, The teaching elder of the primitive Church was probably nothing more than the most effective speaker among the elders that bore rule in each Christian community. The teaching elder of these later ages receives a long collegiate training for his task, derives his emoluments from his office, and uniformly presides in the ecclesiastical court. But these modifications of function are in accordance with the 'general rules of the Word' of God. The elders are all equal. Even the Moderator of the General Assembly himself is no more than *primus inter pares.*

"Then, again, in the department of *worship,* the use of an instrumental aid comes under the same rule of 'common sense' and 'Christian prudence' as the use of an educated and paid ministry in the department of polity. I lay comparatively little stress on the argument that instrumental music was used by Divine sanction in the Old Dispensation and not repealed in the New. I build rather on the consideration that it is wholly abhorrent to the spirit of the Gospel age to legislate on mere mechanical details accompanying worship. When the Confession says in another place: 'The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture,'—I apply such words as these to the instrumental-music question, not by showing that instrumental music is a way of worshipping God prescribed in Scripture, but by denying that instrumental music is a way of worshipping God at all. We worship God with the spirit, and not with either voice or instrument. It really seems to me to be imputing to the Governor of all something like what we would call a petty, officious intrusiveness in an earthly governor, when we suppose Him to be profoundly concerned about the material vehicle through which the praises of the heart are made to ascend to Him. And it is noteworthy that the Confession makes no allusion to instrumental aids in worship, although they had been in common use in the Church for centuries. It, therefore, deliberately declines to condemn them, and herein shows itself wiser and more generous than some of those who boast themselves to be its most faithful followers."

"Is it not so, Mr. Betterworth," said Whitewing, "that the anti-instrumentalists in your Church are generally found affirming also that the Book of Psalms is the only lawful manual of praise in public worship?"

"That is undoubtedly the case."

"How, then, do they manage to extract the instruments out of the psalms?"

CATHOLIC PRESBYTERIAN, October, 1883.]

"Well, they have a variety of expedients for the purpose. One popular argument is, that the number of psalms which recommend instruments is greatly over-estimated,—they could almost be counted on your fingers, and certainly do not go beyond the teens. Sometimes they allege that the instruments in question are not real instruments at all, but symbols of the heartstrings, or metaphors for the sound of the human voice. Sometimes they admit them to be real instruments, but contend that they were part of the Levitical system, and are involved in its abolition. Sometimes they even go so far as to speak of them with bated breath, as if they were a sort of flaw which was allowed, in some mysterious way, to creep in among the products of inspiration, through the weakness of David and his fellow-minstrels."

"Why, these arguments seem to me to answer themselves," said Whitewing; "but on what ground, may I ask, do they affirm that the Christian Church is to confine itself to the body of praise included within the covers of the Book of Psalms?"

"I happened to be paying a visit to a school companion in Belfast three years ago," said Rose Betterworth, "at the time the General Assembly was sitting there, and she took me to hear a great debate upon this very subject. One of the speakers, a stately, fine-looking man, for whom the brethren seemed to have a great respect, was dealing with the difficulty that prayers are human compositions, and why should not praises be? and he argued in loud and flute-like tones that there is a radical difference between the character of prayer and praise. Prayer, he said, was expressive of human need, and was, therefore, fittingly clothed in human speech; but praise was an ascription of glory to God, and could only be rightly and reverently rendered in language expressly put into men's mouths for the purpose. Several of the ministers applauded, and an immense mass of elders, who sat in close-packed ranks behind them, took up the applause with tremendous energy. I confess I felt there must be something forcible in the argument which called forth such forcible approval."

"I fear, if we were to take all the psalms out of our prayers, and all the prayers out of our psalms, Rose, we should have but little of either psalms or prayers left. Where is the passage in the Divine Word which teaches that we may not thank God for His goodness, or give Him glory for His holiness, in the natural language of the heart? And why, if we may do so in ordinary speech, may we not do so in musical speech, or song? To argue otherwise is to bring ourselves within range of that rule of the Confession, 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it in matters of faith or worship.' Admitting most cordially the wonderful depth and surpassing glory of the Psalter, it seems to me repugnant alike to common sense and to the liberty of the Gospel Dispensation to

allege that the Christian Church must confine her praise to the poems of a single book of the Old Testament."

"Then it appears," said Whitewing, "that the difference between your position and ours on the subject of forms and modes of worship is one of degree and not of kind. We go a little further than you: that is all."

"No: that is not all. The difference verges towards one of kind with you, and falls into one of kind with the Church of Rome. To pray to God in an unknown tongue, or to pray to God in a musical monotone which would insure the contemptuous rejection of our request at the hand of man, is one thing: to use some simple comprehensive form of prayer, summing up the common needs of the people, and drawing forth from the lips of the people intelligent repetitions, or devout responses, is an essentially different thing. To drown congregational praise in a torrent of strong instrumentation, or to entangle it in a maze of involved instrumentation, is one thing: to use instrumental aid as a remedy for the slackness and flattening of the voices of the congregation, or as a guard against the fluctuations and caprices of the choir, is an essentially different thing. There is a form that quickens and a form that kills. I fear not the form that secures me 'decency and order;' I suspect the form that brings me more."

"Then," said Rose, "do you think we are wiser than our forefathers, who rejected these innovations which you recommend?"

"Not wiser as persons, but wiser as a society. It is no praise to us, or disparagement to them, to say that we see things in wider lights than our forefathers. The popular growth in knowledge and taste during the last fifty years is in some respects equal to that of the five centuries preceding them. It would be wearisome to go over the long catalogue of inventions by which the outlets of our ordinary life have been enlarged, and its interests multiplied. Poor men have appliances at their disposal to-day which kings would have vainly sighed for half-a-century ago. Consider the growth of national education, and the growth of the great political idea, which is really a Scriptural idea transported into the political sphere, of the freedom and equality of man. Must the form and movement of the Church, then, remain unaffected in the midst of this tremendous social revolution? It would be infatuation to imagine such a thing either desirable or possible. *Tempora mutantur* and the rest was the motto of the old evolution, before Charles Darwin's "Origin of Species" was conceived, or the flowers of his grandfather's "Botanic Garden" began to fall in love with one another. That old patristic canon covers the whole case:—*In necessariis unitas, in dubiis libertas, in omnibus caritas.* Our forefathers were wise in their day. We should be foolish if we followed them in everything, even as they would have been foolish if they had followed their forefathers in everything. Our wisdom lies just where theirs lay, in the legitimacy and discretion of our innovations. What! shall Martin Luther, or

CATHOLIC PRESBYTERIAN, October, 1883.]

Ulric Zwinglius, or John Knox, shake all Christendom out of its millennial dream of salvation by matter into the glorious awakening of salvation by faith, and break down a host of pernicious dogmas, that were crushing the very life out of the Christian revelation, at a single stroke, and shall we be denied the paltry right of refurbishing some rusty accessory of worship or polity? Were the reformers then equal to the apostles in inspiration, and superior to the apostles in this, that inspiration ended with them for ever?"

"The sentiments you have expressed, Mr. Betterworth," exclaimed Whitewing, after a moment or two of pause, "do credit both to your head and heart. And it is needless for me to point out to one who is so much better versed in the history of the Church to which he belongs than I can pretend to be, that the Presbyterian family of Churches has by no means shown itself so coy towards liturgical forms as the present distaste for them would seem to imply. Liturgies were introduced into all the Protestant Churches at the Reformation. Liturgies are employed down to the present day in the French and German Presbyterian Churches. John Knox with others compiled a liturgy, which was at least optionally employed by him and his successors in the Scottish Church down to the date of the Westminster Assembly. It was not really the Reformation of the sixteenth century, but the refinement of the seventeenth, which was the death-blow to the liturgical element in British Presbyterianism. For myself," added Mr. Whitewing, "as a member of a Church that has uniformly availed itself of liturgical forms, I must confess that to me they are safeguards and nourishers of devotion. Our English liturgy is no child of circumstance. It is the survival of whatever was purest and tenderest in the old immemorial worship of the Church. Devout outpourings of the sagest and saintliest of men, breathed down to us from days when as yet disruption of the Church was an impossible thought, are set like jewels side by side in the enchasement of its manly, beautiful English. Is it nothing to feel that St. Ambrose prays with us here, here St. Augustine repents, Chrysostom here confesses his faith, here Athanasius blows his bugle note of war against error and wrong? Nor did we draw these canticles of Scripture and collects of the saints out of some deep oblivion into which they had fallen. They had been living all along in the devotions of the Church. The web of the trusts and sorrows of fifty generations of worshippers was woven around them. They have been the diurnal throb of the heart and heaving of the breast of Christendom since Christendom began to be, the supporting rods round which each new generation's spiritual aspirings twined themselves, the conduits through which the water of life flowed down into an endless line of human souls from the throne of God and of the Lamb. Picture only the influence they have wielded since they were grouped together in the dress of our Saxon speech. Consider that wherever through all the world our tongue is spoken, there, at the same corresponding hour

of the day throughout this Easter week, the same sweet simple words of filial trust ascend to the throne of the heavenly grace. India, Egypt, Italy, England, America, China, or wherever between these places the British tongue is spoken, successively catch up the echo of song or supplication. Weather-beaten sailors, grouped around their captain on the deck, listen among the wash of the waves to words that are even then being spoken in the hamlets, or sung in the cathedrals of their native land; and a bond as strong and tender as that of family love binds them to mother church and mother country. They weep while they remember Zion. They bow their stalwart frames in emotions of mingled regret and hope, while the image of the village church, with its group of graves around and its group of worshippers within, is recalled to memory, and they reflect that their nearest and dearest ones are praying for them in the very words they themselves are using now, and that somewhere, far away above both sea and land, those mutual intercessions, clothed in the same sweet speech, are gently joined together, and together are caught up by the great Advocate and presented to the Eternal King. Who can gauge the effect of such an influence? The very recurrence of those sacred sentences from week to week, though often brought as an argument against our liturgy, is in reality the secret of the hold it has upon the heart. Earnest minds do not object to the frequent repetition of that which is felt to be best. The wisely worded, pleasantly modulated prayer comes back to such with increasing power and pathos, as the associations of their spiritual life are more and more thickly woven around it; and when to these are added the grand association of the whole living Church of to-day, and the whole departed Church of ten or fifteen centuries, I confess that I can conceive of no earthly influence more excellently fitted to nourish and mould the religious life of those who use it than our English liturgy."

"Really, Whitewing," said Mr. Betterworth, "I not only admire the eloquence, but admit the force of much of what you say. The influence of forms in shaping the religious life of those who use them is immense. The English liturgy, I must acknowledge, has been to the English Church what the songs of Tyrtæus were to Sparta, or Luther's hymns to the Reformation—its aliment and inspiration. Leaving its doctrinal bias out of account, the liturgy expresses the common needs and cravings of sinful men, I acknowledge, in a form as nearly as possible approaching to perfection, neither rising to heights nor sinking to depths that are unfitted for the general body of a Christian congregation. But consider, on the other hand, how serious an infringement it is of the liberties of the people of God that their entire public devotions should be closed up within the framework of words that were uttered, as the litany was probably uttered, one thousand years ago. Why should I, a living man, be forced to confine myself to the speech of men of thirty generations back? There might be some plausibility in arguing for

CATHOLIC PRESBYTERIAN, October, 1883.]

the exclusive use of a purely Scriptural liturgy. But when once the sacred pale of inspiration is past, what other pale can be lawfully set up as a check upon the liberties of Christian men? There is something repugnant to the spirit of the New Testament in read prayers; but when it is further required that nothing but read prayers can be publicly presented to God, the yoke becomes too grievous to be borne. If all men were baptised with the Holy Ghost, liturgies would be broken off, like Samson's withes, from the spirits of worshippers. That great enthusiasm in which the Church began its history, kept liturgical forms out of the Christian service for 300 years, and when they did begin to appear they were as numerous as the Christian communities using them, and they were of the nature of optional resources rather than of impositions. It was deeply realised in those days of persecution and martyrdom that no fixed forms of speech could properly represent the daily needs of men who had such facts as burning, crucifixion, or fighting with wild beast, to grapple with. And human nature is the same in every age. If the primitive Christians needed free prayer, we need it too. If for them there were continually recurring events of life, or emotions of the souls for which no tabulated prayer could furnish a fitting vehicle of expression, the same holds good of us. Could the prayer-book of the Irish Episcopal Church express the agonised desires of the God-fearing people of that misguided land, when ferocious crimes were following one another too fast to be counted through whole provinces, with anything approaching to the effect of sentences springing straight from the heart, and shaped by the very chisel of the events themselves?"

"And would you then bow the prayer-book out of public worship altogether?" asked Whitewing.

"No, no; I would meet it half-way, in view of the manifest disadvantages under which the practice of free prayer labours. Our ministers are not all they ought to be. Some of them should not be in the ministry at all; and to hear these read prayers from a printed book would be less shocking than to hear them extemporise. Some good ministers, again, are deficient in the gift of prayer. Or, again, even where the gift of prayer exists, the exercise of the gift may at times be difficult. Or, finally, where there is no disqualification whatever in the minister, there may be a difficulty among a section of the congregation in following an unknown series of supplications, which does not attach to a series set forth before the eye, or stored up in the memory. Or if it be pleaded that the practice of free prayer commonly condenses of its own accord into some sort of liturgical form, I quote that very plea in corroboration of my point. For, as between a liturgy chosen by the Church, and the capricious liturgy of an individual, there can be no ground for hesitation.

"A liturgy then that shall be optional without being compulsory, supplementary but not exclusive, the fruit of the reverent and decent grouping together of whatever most catholic and fervent utterances have

fallen from the lips of the children of light from the beginning of time till now, and no mere composition of an individual or of any committee of men—a liturgy which, in its simplicity of structure, quality of thought, and choice of language, may be at once a model and stimulus to the entire ministry of the Church—such a liturgy I approve of."

A. C. MURPHY.

(To be continued.)

BIBLE REVISION IN GERMANY.

SIDE by side with the revision of our Authorised Version, which has been going forward in England and America for the last thirteen years, a similar revision has been going steadily forward in Germany. Strictly speaking, the two movements, although parallel, have not been quite contemporaneous. The Germans were earliest at work. By the time that our Company of Revisers had settled down to their labours at Westminster in 1870, the Commissioners to whom the revision had been entrusted in Germany, were already so far advanced as to be able to present the first fruits of their diligence to the Churches of the Fatherland. The Revised German New Testament, exhibiting the final results of their work, was published in 1870. The Commissioners have been employed ever since in the still more formidable task of revising the Old Testament. Already they have presented the public with a foretaste of what is to be expected in this field also. The Sub-Committees charged with the revision of particular sections of the Old Testament have printed certain of these sections, so that all persons interested in the business may know how it is progressing, and may have it in their power to hand in any criticism or practical suggestion that they may desire to submit, before the text passes into its final form. In this way the books of Genesis and the Psalms have already been published provisionally. It is confidently expected that the publication of the whole of the Old Testament, in this provisional or tentative form, will take place before the end of the present year. On every hand it is felt that the fourth centenary of the birth of Luther cannot be more worthily honoured than by the publication of a new edition of the Reformer's most precious gift to Germany and the world.

For some reason or other, this remarkable attempt at Bible revision has received little attention outside of Germany. The time seems appropriate for giving the English-speaking Churches on either side of the Atlantic some account of an enterprise which cannot fail to awaken interest wherever it is understood. In doing this, we will thankfully

CATHOLIC PRESBYTERIAN, October, 1883.]

avail ourselves of the information contained in a lecture recently delivered on the subject by Dr. Kleinert of Berlin, one of the Revisers.*

No one who knows anything of Germany at all needs to be told that there, as in this country, One Version of the Bible has been, since the Reformation, in almost exclusive possession of the field; or that the one version of unrivalled authority is that of Dr. Martin Luther. It is a fact truly astonishing that, while our English Authorised Version was the slow growth of a century, during which it exercised the skill and learning, not only of individual translators like Tyndale and Coverdale, but of whole companies of revisers, like the authors of the Geneva Bible and of King James' revision, the German Bible was produced by a single individual. The success achieved by Luther in this field was immediate and unequivocal, and it has proved to be abiding. Ever since the Reformation, Luther's Bible has been emphatically the Bible of the German people. This has not been due to the absence of competitors. There were German Bibles before Luther—fourteen editions are enumerated by antiquaries—but his was in no sense founded on these, and they were so completely eclipsed by its superior splendour that men soon forgot they had ever existed. Other Reformers too, besides Luther, bent themselves to the task of "making the prophets and apostles (as Luther said) speak the language of the German people." Leo Juda, for example, published a meritorious version in Swiss German. But Luther's alone succeeded in captivating the minds of his countrymen. Since the Reformation, there have been new German Versions without number—some by Protestants, others by Roman Catholics—some good, others very bad; but not one has achieved even a momentary success. Even the admirable version by De Wette is no exception; for, although it has passed through several editions and is much valued for literary purposes, it has never found its way into the hands of the people, and no one uses it for edification. Not only does Luther's Bible stand first in the affections of his people; there is no one that comes second or third. A new German version for the use of the people no sane man would now attempt to produce. Luther's will certainly retain its place as the One German Bible; and all that is left for the friends of the Word of God to do is to have their favourite version *revised* from time to time, so that it may continue to occupy, with unimpaired efficiency, its place of unrivalled authority.

The circumstances which prompted the revision now in progress will readily suggest themselves to those who are acquainted with the analogous case of the revision of our own Authorised Version. So long as Luther lived—and he lived two-and-twenty years after finishing the translation of the whole Bible—he was himself a diligent reviser. Gathering about him Melanchthon, Pomeranus, and his other learned colleagues at Wittemberg, he went over the whole Scripture, taking

* "Die revidierte Lutherbibel von Dr. P. Kleinert, Professor der Theologie zu Berlin." Heidelberg, 1883, Pp. 40.

counsel with them regarding all the hard places, the result being that the new editions which successively appeared exhibited innumerable corrections and alterations of various kinds. After the Reformer's death in 1546, additional alterations were made by his friends, based, at least in part, on notes he had left behind in manuscript. During the following century, there being in Germany no Bible Board or other central authority to control the action of the booksellers, they were free to carry out every one his own notions, as to the alterations permissible and expedient, in the new editions printed from time to time. The consequence was, that the text of the Lutheran Bibles got into a state of extreme disorder, and serious discrepancies between the editions in circulation began to appear. When the Pietists of North Germany, in the early years of the eighteenth century, added to their other charitable projects that of furnishing the people with Bibles well-printed and low-priced, they found themselves confronted with a serious difficulty in the confused and incorrect state of the current texts. To be sure, there were copies extant of the last edition which had been printed under the eye of Luther himself. Would it not have been easy to reproduce the text as it appeared there? Easy, certainly; but not satisfactory. For one thing—the edition in question was itself not perfect; it had its *errata*. Moreover, like all the Bibles produced at the period of the Reformation, it was furnished with prefatory and other *notes*. In some passages the translation was incomplete without these, and would require to be retouched to make it suitable to be printed in cheap editions from which all notes were excluded. Above all, the orthography of the language had so changed that an exact reprint of the edition of 1545 would be a puzzle to plain readers in 1700. Revision was indispensable. Accordingly, Baron Canstein, the Pietist nobleman who founded the Bible Institute at Halle which still bears his name, set to work, and, with the assistance of learned coadjutors, purified the text from the errors which had crept in, revised the orthography, and even made a few indispensable corrections on the translation—in short, did for the Lutheran text much the same sort of service which has been performed, silently, from time to time, for the English Bible, by the press authorities of Oxford and Cambridge. The result was the production of the "Canstein text," which became the basis of all subsequent editions down to our own time. This text was first printed in 1713.

The Canstein revision was thoroughly well done, and it served its generation satisfactorily. But another period of a century and a half has now elapsed, and the need for a new revision has again made itself felt. There is at the present time no outstanding individual like Baron Canstein to take the work in hand; but the Canstein Bible-Institute exists, and having lately renewed its youth, has been public-spirited enough to put itself at the head of the new movement. The object aimed at, in the first instance, was simply *to reproduce Luther's trans-*

CATHOLIC PRESBYTERIAN, October, 1883.]

lation in a dress suited to the nineteenth century. Happily this is an easier task than it was in 1713. The German of Luther, like the English of Shakespeare, is better understood and appreciated now than it was at any time during the eighteenth century ; and there seems to be no doubt whatever that the exquisite felicity of the German of Luther's Bible will shine in the new revision as it never did before. But the question arose—Was no attempt to be made to *amend the translation* in those passages where it is now universally admitted that Luther failed to catch the sense ? This is the point where the chief difficulty has been felt in Germany, just as in this country. The feelings of veneration which so long made men shrink from altering a single rendering in our Authorised Version are still more powerful in Germany, in relation to the Luther Bible. Nevertheless, the conviction, after a while, forced itself even on the most unwilling that alterations, more or fewer, there must be. The nature and strength of this necessity are well illustrated in an anecdote told by Dr. Kleinert. The late king of Prussia, Frederick William IV., received a letter from a nobleman of the kingdom, in which he unfolded a scruple of conscience troubling him, in relation to the Lord's Day. He was not satisfied in his conscience that there was any Scriptural warrant for the prevalent religious observance of Sunday in the room of the Old Testament Sabbath. The good king handed the letter to Dr. Nitzsch, a more likely person than any other member of the *Oberkirchenrat* to clear up the matter and remove the nobleman's scruple. The duty thus laid on the learned divine awoke his mind to a sense of the disadvantage to the truth consequent on an unhappy mistranslation of a whole series of texts in Luther's New Testament—those, namely, which refer to the first day of the week as the day of Christ's resurrection, and the consequent sanctification of the day in the Apostolic Church. Without exception, these important texts are rendered by Luther so incorrectly that the meaning is excessively obscure, and for the laity quite unintelligible. The consequence is, that one who knows the Bible only in Luther's version has no means of getting at the truth in regard to the New Testament doctrine of the Lord's Day. Two examples will illustrate this. Matt. xxviii. 1, stands as follows in Luther's version : *am Abend aber des Sabbaths, welcher anbricht am Morgen des ersten Feiertags der Sabbathen* ("on the evening of the Sabbath, which began to dawn on the morning of the first holiday of the Sabbaths.") In Acts xx. 7, in like manner, Luther's rendering is, *auf einen Sabbath aber, da die Jünger zusammen kamen* ("now on a Sabbath day, when the disciples were come together.") Luther was not singular in this rendering. It is found also in Cranmer's New Test. (1539) and in that of Rheims (1582.) In the former the texts run thus : Matt. xxviii. 1, "Upon an evening of the Sabbaths, which dawneth the first day of the Sabbaths ;" Acts xx. 7, "And upon one of the Sabbath days, when the disciples came together." One can well understand that Christian men like Nitzsch, in proportion

as their hearts were loyal to the Divine Word, felt that they could not, with a clear conscience, help to send the Luther Bible forth with a new lease of life, till they had done their best to remove from it such palpable errors.

It will be a surprise to many to learn that our German brethren, so unrestrained in criticism and speculation, have shown in the work of Bible Revision an amount of caution, not to say timidity, which contrasts remarkably with the boldness of the English and American revisers. The rules they prescribed to themselves at the outset were of the most stringent sort. Pedantic attempts at uniformity and literal accuracy of rendering were to be refused: special care was to be taken not to interfere with words and sentences which had rooted themselves in the devotional speech of the people, even although others more accurately expressing the sense of the original might be easily found: no passage was to be altered unless the revisers were agreed not only as to the need of alteration, but as to the words to be substituted for those set aside: furthermore, in order that the aroma of the time-honoured Bible might be preserved in undiminished sweetness and strength, new-fangled words were to be utterly excluded, the choice of words for the altered renderings being limited to those for which authority can be found in one place or other of Luther's works: finally, after the revisers had resolved upon the alterations to be introduced, the text as thus revised was to be printed and published *in proof*, so that the revisers, before bestowing on it their final touches and launching it out into the world, might know how the various alterations were likely to commend themselves to the general mind of the Churches. In the opinion of not a few, this *last* rule might have been followed with advantage by our English revisers. In accordance with it, the publication of Luther's New Testament in 1870 was preceded by the printing and circulating of a Proof Edition in 1867. Preliminary prints of Genesis and the Psalter have been in circulation since 1873 and 1876, respectively. The intention seems to be, that the edition of the entire Bible now in the press shall not be regarded as exhibiting the text as finally revised, but shall be tentative only, leaving it open for a little while longer to introduce any modifications that may yet be called for, in order to make the new text as perfect as possible.

Detailed criticism on the portions of the Revised text which have already appeared would be out of place here. Without pronouncing on points of which those only are competent to judge to whom German is the mother-tongue, it seems to us that the Revision, so far as it has gone, has fairly answered the hopes of its projectors. Besides a not inconsiderable number of valuable alterations affecting the sense, there has been a general brightening up of the grand old version. The circumstance that fifty-nine distinct impressions of the Revised New Testament have already been called for, proves that it has been accepted by the Christian public; and the examination we have been able to

CATHOLIC PRESBYTERIAN, October, 1883.]

give to the sections already in print satisfies us that a similar acceptance awaits the Old Testament also. If there has been error at all, it has been, we cannot help thinking, on the side of excessive dread of change. If *our* revisers have gone too far, the German revisers have not gone far enough. It seems that there has been some difference of judgment among themselves on this head. What is very interesting, we gather from Dr. Kleinert that the difference corresponds to a difference of *locality*, the revisers belonging to the East and North inclining to the more Conservative side, while those belonging to the South and West—the divines of Wurtemberg and the Rhineland—would have preferred a more thorough revision. This is not a little significant, in view of the fact that the Churches of Wurtemberg and Westphalia are precisely those most distinguished for practical energy in Christian work. The loudest call for Bible Revision, either in Germany or elsewhere, does not come from the circles in which literary and scientific interests are supremely valued. On the contrary, it is in communities pervaded with the profoundest sense of the Divine inspiration and authority of the Scriptures, and their infinite value for the salvation of souls, that there is to be found the strongest sense of the duty lying on the Church to put her children in possession of the most perfect attainable version of the Bible.

WILLIAM BINNIE.

LAND TENURE IN BIBLE TIMES.

IV.—BEARING ON RECENT QUESTIONS.

IT may not be inappropriate, in concluding these papers, to glance at the bearing of the view we have given of the Israelitish land tenure upon questions which have been raised regarding the origin of the Israelitish laws contained in the Pentateuch.

The view entertained by the modern school of critics is, that the Israelitish legislation contained in the Pentateuch, instead of being an originally complete code or system, prescribed in its entirety by Moses to the people, prior to their entrance into the Promised Land, is a composite or developed system, consisting partly of admittedly Mosaic enactments, and partly of additions from time to time, during the subsequent history of the nation, engrafted upon the Mosaic stock. In accordance with this view, it is held that the greater portion of the legislation contained in the Book of Leviticus, including the whole of the land and jubilee law contained in the 25th chapter, was written down by priestly exiles in Babylon, between the years 538 and 458 before Christ, and officially promulgated by Ezra after the return from

the captivity ("Kuenen's Religion of Israel," vol. 2, chap. 7 and note 2; "Kalisch's Commentary on Leviticus," vol. 2, pp. 391-5). These portions of the Israelitish land legislation have, therefore, according to this view, an exilian or post-exilian, and not a Mosaic origin.

This view, like the views generally of that school of critics, is sought to be maintained largely upon literary and linguistic grounds; upon the ground of alleged differences of idiom, and style, and language, between these and other portions of Israelitish law. Now, literary and linguistic considerations have, doubtless, their legitimate place and weight in such inquiries, and where it can unequivocally be shown that words, or phrases, or idioms, or references, are employed which can belong only to a subsequent period, then, it must be conceded that, in so far at least as its form is concerned, the law should be assigned to that period. At the same time it should be remarked—although from the narrative and historic form in which the Israelitish laws are chiefly embodied, the remark has less application to them—that there is no form of composition in which literary and linguistic elements have less play than in the legislative. To dogmatise upon the date of a law merely from its literary structure and style, is to build upon a very inadequate and precarious basis. It is to shut out of view other elements which, in relation at anyrate to such an inquiry, have greater pertinence and force. But even in regard to the literary and linguistic considerations upon which it is sought to maintain the exilian or post-exilian origin of what are termed the Levitical land laws, the weight of scholarship is at least as much in favour of the older view as of the newer, and as the "*onus probandi*," the burden of "showing cause" rests entirely upon those who assail the Mosaic origin of the laws, there is no reason as yet why that position should be surrendered.

But in relation to this and similar questions, there are other considerations which are more relevant and weighty than the merely literary, and of these the modern school of critics do not appear to take adequate account.

There are, in particular, two arguments, each of which is adverse to, and both of which are negative of, the exilian or post-exilian origin of any portion of the Israelitish land system.

The first of these is that founded upon the principle of Unity or Homogeneity. Does the Israelitish land system exhibit the signs and characteristics of a homogeneous or of a composite system,—of an originally perfected or of a developed code? It may be stated, as a rule, that a code or system of laws, promulgated at once, in its entirety, possesses features of unity, coherence, and rigid self-consistence, which are invariably absent from a progressively developed system. In every developed system of law,—that is, in every system which has been moulded, altered, modified, or augmented with the varying circumstances and conditions of national life,—there are manifest traces of adaptation, compromise, and adjustment. Opposite principles and

CATHOLIC PRESBYTERIAN, October, 1883.]

motives are at work. There is, on the one hand, the desire to retain as much of the spirit, and even of the letter, of the old legislation as possible; and there is, on the other, the necessity of adapting the law to the altered circumstances and requirements. Hence, legal fictions, and other forms of accommodation, are invented: old terms are stretched to wider applications, and the law itself bears the traces of the process of adaptation and adjustment through which it has passed. Take, for example, the land systems of our own country at the present day. Of the English land law, Justice Stephen, in a recent article, says: "Every one is aware that the law relating to landed property is the standing disgrace of English law. After many attempts to simplify it, it remains as complicated as ever. The reason of this is . . . that the law consists almost entirely of legal fictions, invented for the sake of accommodating the rude institutions of feudalism to gradual changes in the state of society" (*Nineteenth Century*, vol. ii., p. 203). And, as to our Scottish Land Law, all the multitudinous and complicated statutes which have from time to time been passed in relation to land rights, to titles and conveyancing, have simply been legislative attempts to piece the old garment of feudalism with the new fabric of modern economics,—to pour the new wine of modern social and commercial principles into the old smoke-shrivelled skins of mediævalism,—with the inevitable result of exhibiting the rents and incongruities of the process.

Now, if the Israelitish land legislation were a composite or developed system,—if it consisted of elements partly of a Mosaic date, and partly of a date so late as the exile or the restoration,—it would, in some way and to some extent, reveal the traces of the process. Time would have "written wrinkles on its brow." The legislative methods may have been different;—the process of indenting the new materials into the old may have been more or less skilfully performed, but the diversity of the elements themselves would have, in some degree, manifested itself. But the Israelitish land legislation bears no trace of having passed through such a process. It is, from beginning to end, in substance and in form, in spirit and in letter, a rigidly homogeneous, coherent, and congruous system. It exhibits the evidence of having been "originated, in all its parts, by one mind and at one epoch." Starting from the foundation of the Divine ownership of the soil of the covenanted land, it proceeds, consistently and consecutively, to build upon it the possession of the land by the Israelites, as the Lord's chosen people; the equal partition of the land among the families constituting the nation; the return by them of an annual rent or land tax in the appropriate form of religious payments and offerings; the incapacity of the land-holders, who were virtually liferenters, either to alienate or mortgage the land during life, or to disturb the hereditary succession to it after death; the power to them, however, if necessity arose, to dispose of their own limited interest, with a right of redemption if at any time their circum-

stances should improve, or a kinsman interpose on their behalf. The whole system is marked by the most rigid unity and continuity. It is, throughout, animated by one spirit, and subservient to one great purpose. Each part fits with the utmost precision, without trace of chink or flaw, into every other. Like the members of the body, not only have the several parts a definite organic relation to all the others, but they are all adapted to the special design and purpose of the entire structure, so that, if any one were awanting, the organic unity and completeness of the structure would be destroyed. The whole system, in short, exhibits the marks and characteristics of *unity*,—unity of origin, of purpose, of spirit, and of structure. There is absolutely nothing to suggest or support the idea of growth, development, "compositeness," or historical progress.

The other argument is that derived from the principle of *historic sequence*. If the Israelitish land legislation presents all the marks and characteristics of an originally complete and perfect system, the question then arises, Into what point or period of history does its origin most accurately fit ?

History and law are inseparably interwoven. They mutually create and react upon each other. Each interprets the other. National or municipal laws are not a merely arbitrary set of rules, concocted by the legislature without regard to circumstances of time or place. They are, of course, intended to be prospective in their operation ; but their origin must be sought for in the circumstances and requirements of a particular time. The historic relation and sequence of a law afford a truer test of its date than its merely literary form.

Applying, then, this principle of historic sequence to the question at issue, the inquiry occurs, Into what period of history does the Israelitish land system, assuming it to be a homogeneous system, most naturally and exactly fit ? Does it piece most precisely into the Mosaic or the exilic stage ? Is it animated by the spirit of the exode or the exile ? Does it harmonise best with the conquest or the restoration ?

To propose these questions to any one conversant with Israelitish history, and the details of the Israelitish land system, is virtually to answer them. It is beyond the range of disputation that the Israelitish land legislation, in its entirety, does square and dovetail most exactly into the Mosaic age. That age is, indeed, the only period of Israelitish history into which it is possible, with any regard to historic order and sequence, to place the land legislation. It assumes the forms, it breathes the spirit, it fulfils the requirements of that particular period. By its Divine ownership and hereditary tenantry of the soil, and its annual return by the cultivators of one-fifth of the produce, it unites the teachings of the sojourn with the spirit of the exodus. Its incorporation and maintenance of family and tribal relations bespeak a period when these prevailed in their primitive integrity and force. Its equal division of the land tells of the conquest, when, to a united people, on

CATHOLIC PRESBYTERIAN, October, 1883.]

a footing of social equality, free territorial rights arose, and territorial inequalities could not possibly have sprung up. Its prohibition of alienation and encumbrance, and its careful provisions for the periodic readjustments of the jubilee, are animated by the desire to maintain the early unity and equality of the people, and to preserve the primitive national constitution. The whole substance and form, the spirit and structure, of the land system fit into and harmonise with the Mosaic stage of history.

On the other hand, there do not appear to be any substantial elements of correspondence between the period of the exile or the restoration, and even what is called the "Levitical portion" of the land legislation. Indeed, there is not a period of Israelitish history into which any part of their land legislation fits less naturally than the period of the exile or the return. The unity of the nation had then for centuries been irretrievably broken up, and its independence irremediably destroyed. Part of the nation had gone into exile in Egypt, and other portions had been carried into captivity in Babylon, and in the remote provinces of Assyria. Ten of its tribes had altogether disappeared from view. The country had been devastated by several invasions, and depopulated by voluntary migrations and two captivities; and it was, to a very large extent, possessed either by other peoples or by mixed settlers, who were never afterwards dispossessed, so that there remained for those who should return only the strip of hilly country "round about Jerusalem." And even to that narrow strip the people could return only by the will and as the tributaries of a foreign potentate. Even when the restoration came, it was only very partial in its extent. Comparatively few of the exiles availed themselves of the liberative decree of Cyrus. They enjoyed a liberal measure of freedom, were unrestrained in their intercourse with the native population, and were permitted freely to engage in trade and commerce. Many of them had acquired property and attained to affluence and position which they were not disposed to abandon. Even of the priesthood, only four of its four-and-twenty orders were represented in the homeward procession. The Talmud insists on the fact that the principal families clung to their dwelling between the Euphrates and the Tigris, and that in comparison with them those who returned were but as the chaff. Indeed, neither the immigration under Zerubbabel, in the time of Cyrus, nor those under Ezra and Nehemiah, in the reign of Artaxerxes Longimanus, really affected the Israelitish settlements in the Persian dominions; and the "Jews of the dispersion" are ever afterwards an influential factor in the national history. "The community which returned were," as Dean Stanley says, "no longer a sovereign people, a nation in the full sense of that term." The territorial spirit had disappeared. The Word of God and the Law of God were thenceforth their cherished possession. Their very name was changed, and they are known after the exile, not

as Israelites, but as Jews. Their subsequent history is the history, not of Israel but of Judaism. "Israel, after the exile, ceased, or almost ceased, to be a nation, and became a church."

To ascribe, then, to such a period, and to people so situated, the conception or the promulgation of laws, which presuppose the independence, the corporate unity, and the ancient spirit of the nation—which are based upon the freedom and the equal division of the soil, prohibit its alienation, and provide for its periodic return to the families of its original possessors—is contrary to every sound notion of historic order and sequence. A devout exile might possibly in some moment of rapt meditation have dreamed of such a thing; but its embodiment in an actual code of laws, "written down" or "promulgated" at such a time and amid such circumstances, is utterly beyond the sphere of probability. The Israelitish land system as a whole, or the "Levitical portion" of it in particular, synchronises neither with the facts nor the circumstances, nor the spirit of the exile or the restoration. There may possibly, in the present state of knowledge, be difficulties in the way of harmonising all the manifold details of the Pentateuchal laws with a Mosaic origin, but such difficulties dwindle into molehills in comparison with the insuperable mountain which towers in the way of the exilian or post-exilian theory.

Applying, then, these principles of unity or homogeneity, and of historic order and sequence, to the Israelitish land system, the result is entirely negative of the theories of its composite or developed character, and its partially exilian or post-exilian origin, and affirmative of its thorough unity and its wholly Mosaic authorship.

We have thus endeavoured to trace and interpret the historic and legislative records of Scripture, down to the establishment of the theocratic commonwealth of Israel, upon the subject of Land; and we have endeavoured incidentally to show their bearing upon certain apologetic questions of interest at the present day. We have also, as opportunity offered, endeavoured to indicate their application to modern land problems.

It is, of course, unnecessary to repeat that it forms no part of the real purpose of revelation to develop a system upon which, in all lands and at all times, the soil of this temporary abode of man is to be held. To any appeal to the Scriptures for express and authoritative legislation on the subject, the same reply may still be given which was given by our Saviour himself in a question of disputed inheritance: "Who made me a judge or a divider over you? Take heed and keep yourselves free from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Still, it were strange if, amid these historic and legislative records, relating, as they do, to society in its most primitive forms, to the highest ancient civilisation, and to a state established under immediate Divine direction, no facts or principles could be discovered capable of application to present-day problems.

CATHOLIC PRESBYTERIAN, October, 1883.]

While there may be nothing distinctly preceptive, there is not a little that is illuminative.

We discover, for instance, notwithstanding different stages of development, and diverse systems of tenure, the entire subordination of land to the primary purposes of cultivation and pasture, and the support of a numerous and independent peasantry: we find the most continuous and consistent discouragement of anything and everything like the perversion of the soil from these primary purposes to purposes of mere luxury and sport: we trace the uniform acknowledgment of the radical right of the people to the soil of the country, under such reasonable returns to the sovereign as are requisite for purposes of State: we find that such returns, instead of being an inflexible payment, are equitably adjusted to the prosperity or scarcity of the year: we find everything to prevent the alienation of the soil from the many, and its accumulation in the hands of the few: we find everything to secure the union and to prevent the severance of ownership and cultivation: we discover no trace of the undivided descent of the land to a favoured heir, to the exclusion and impoverishment of the remaining members of the family: we search in vain for the trace of any power on the part of the landholder to burden the possessions or fetter the powers of future holders by posthumous provisions: we find full liberty to each landholder to dispose of his own limited interest without encroaching upon the interest of his successors. And we believe that future legislation shall succeed in providing a successful and satisfactory solution of the land problems in our own country, only to the extent in which it breaks away from the artificial conceptions, the legal fictions, the unnatural restrictions which ages of feudalism have gathered, like a fungus growth, around this subject, and returns to the conceptions and principles which underlie and pervade the Scriptural records regarding it.

RICHARD REID.

BOGATZKY AS A LAY PREACHER.

THE name of Bogatzky is widely known to the Christian public. The "Golden Treasury," of which he was the author, has long been prized by large numbers of readers, and has been the companion of their hours of devotion for years upon years. Little curiosity, however, seems to have been excited concerning the man, if we may judge by the fact that edition after edition of the "Treasury" has appeared during the hundred and eight years that it has been in the hands of the English reading public, without any memoir.* Yet as a hymn

* A memoir has been prefixed to the new edition very recently issued by the Religious Tract Society.

[CATHOLIC PRESBYTERIAN, October, 1883.

writer and lay preacher, as well as a very voluminous writer of evangelical, doctrinal, and practical books, he exercised a deep and widespread influence on religious life in Germany during a large portion of last century, and his character and career are well worthy of study.

The hymn sung at every ordination in Germany and at the annual festival of the Basle Missionary Society is by him. His autobiography is equally interesting as revealing to us the growth and fruitfulness of a useful Christian character and life, and affording us an insight into the Pietist circles of Germany during the period covered by it. It is to his work as a lay preacher that we propose to devote this paper. It may be said to have extended from the time of his leaving the University of Halle in 1718 till advancing age and infirmity compelled him to give it up in the year 1767, after he had been many years resident in the Orphan House in that place. His work was carried on chiefly among the upper classes, to whose rank he belonged by birth and family connections. It was conducted in accordance with the views and methods of the Pietists. Spener in 1675 formulated the following plan by which they were to seek to quicken and revive the deeply-sunken Evangelical Church* :—

(1.) The energetic promotion of a more general and thorough familiarity with Holy Scripture by means of private meetings, *ecclesiolæ in ecclesia.*

(2.) The development and nurture of the universal priesthood by the co-operation of the laity in the spiritual direction of the congregation, and by means of services in private houses.

(3.) By insisting that the active practice of Christianity must be connected with the knowledge of it, as its necessary complement and preservative.

(4.) The transformation of a merely didactic, for the most part, embittered polemic against misbelievers and unbelievers, carried on with a view to producing merely intellectual conviction, into a course of conduct animated by hearty love, and prompted by the living impulse to promote the real improvement of others.

(5.) A reorganisation of theological study, in the sense that theological students should not only be exhorted to diligent study, but also especially to a godly life.

(6.) A preaching which aimed at producing a living heart-Christianity, springing from true faith, and producing fruit in the life, instead of a self-complacent and rhetorical kind.

Bogatzky did not come under the immediate influence of Spener, but was brought into contact with and owed much to Franke, the friend and correspondent of Spener; and his life-work was carried on within the lines and in the spirit of this programme.

His devotion to the work of a lay-preacher was the result of providential circumstances which gave his life a different course from what he had anticipated. His first wish, when he began to prepare for the university, was to study theology; but his friend and patron, Count Henry, the twenty-fourth of Reuss-Köstritz, persuaded him to devote himself to jurisprudence, on the ground that there were many Christian

* Article "Pietismus," "Herzog's Real Encycklopädie," Vol. xi., Leipzig, 1883.

pastors but few Christian statesmen, and that in this latter capacity he could do more good among the upper classes; but after three years' trial in Jena and Halle, he was constrained to revert to his first thought and wish. After much prayerful consideration, and with the full concurrence of judgment on the part of his friends, he became a theological student. His health, however, broke down, and necessitated the abandonment of the prospect of his ever becoming a pastor.

Before this event took place, and before he knew what shape his future life would take, while still a student in the Juridical Faculty at Jena, he was led for a short time to engage in the kind of work to which he was afterwards called. In consequence of the death of his mother in 1716, he was led to visit Silesia, his native country, and spend four months among his friends and relatives there. He devoted himself to spiritual work among them. We give the account of his visit and his work in his own words:—

"The Lord gave me entrance among them everywhere. He had already prepared the way before me, as all my friends were at that time in trouble or sorrow of one kind or other. Some had been ill and were not fully recovered. Others had lost their children or parents, and others again had met with much misfortune in their affairs, and were pressed much by unmerciful creditors. By these means God had prepared their hearts so that they gave heed to the truths declared to them, and received them. I put before them that a merely outwardly respectable life would not avail for any one before God; that they must be born again, and get a new heart. They had all been previously acquainted with me, and knew that I had led a pious and virtuous life, and had been diligent in my attendance on public worship; that on this account I had been held up as an example to other young people, and nevertheless it had been necessary for me to become a new man and get a new heart. I had been brought to experience and acknowledge the wickedness of my heart and my inward sinful condition, and in this way I had been brought to believe. This made such a deep impression on many that they also became truly converted, and remained steadfast unto the end."

His own sister was one of the first converts at this time. One case he records in this connection which may have occurred during his visit to Silesia, which gives us a closer view of his work than the general account quoted. While he was conversing with a certain Fräulein von L., what he said appeared to her to be Pharisaic. He gave her Franke's sermon on the Pharisee and Publican, on the difference between true and false righteousness, and asked her to read it attentively and prayerfully. Two days afterwards he visited her again, and she apologised for calling him a Pharisee, and said—"I, I am the Pharisee, I see that clearly from the sermon." She attained a very clear knowledge of the Gospel, endured for some time, but afterwards went back to the world. On her deathbed she was in great distress of mind and would not be comforted, because she had sinned against better knowledge and conscience. After long and severe conflict she appeared to derive comfort from the words: "If we judge ourselves we shall not be condemned with the world." The impression produced

upon people by his testimony during this visit was, that he spoke like a minister, and was well fitted to be one.

After the close of his student career, and the abandonment of the prospect of ever entering the ministry, he returned to Silesia and resided there, with occasional interruptions, from 1718 to 1740. During this period he first published his "Treasury," increased it from time to time, as successive editions were called for, but did not complete it till 1744. Other works, of a philanthropic kind, occupied a share of his time and attention, but his chief work seems to have been holding meetings, giving addresses, and acting as the spiritual counsellor and guide among people of his own rank in life.

The best way, perhaps, of giving an idea of his work and its distinctive features, will be to pass in review incidents and passages which represent it in various aspects. The points of resemblance and contrast between his method and teaching, and the method and teaching of the prominent lay preachers of the same and other classes of society with whom we are so familiar in our own day, will readily suggest themselves to our readers.

There is considerable variety of type among the lay evangelists and teachers of the present day, and the degree of divergence and similarity between them and Bogatzky will, of course, be very different in different cases. Bogatzky, it will be seen, had no tendency to drop repentance out of his teaching on the subject of conversion, nor the inward conflict out of his representations of the Christian life, nor to teach men that it was of no use to pray for faith and salvation, nor had he any disposition to adopt doctrinal or other crotchets and vagaries. He never swerved from evangelical Lutheran orthodoxy of a spiritual type.

Early in the period of his life of which we are now treating, in 1719, he paid a visit to his aunt, whose eldest daughter he subsequently married. This young lady was among those who had been impressed by his addresses during his four months' visit to Silesia in 1716. What Bogatzky had said about the conflict that goes on in a penitent soul struck her very forcibly. Soon afterwards she fell dangerously ill, and then it occurred to her that she had never experienced any such conflict, and that it could not be right with her. His various conversations with her while living in the house, and the addresses which he gave at the meetings which he held, were the means of awakening her thoroughly. She passed through a severe conflict, but became and remained to the end a steadfast and consistent Christian.

Another case of a different but striking kind occurred during another visit which he paid to his aunt at a later period. He had been holding evening meetings, when his health broke down and he was confined to bed. While in this weak condition, a certain nobleman and his wife came to see him. The nobleman was known to be a quarrelsome and vindictive man. He had struck and roughly handled another nobleman in the churchyard at Christmas-time, and had been placed under

CATHOLIC PRESBYTERIAN, October, 1883.]

arrest in consequence. Bogatzky was unwilling to receive him, and sought to excuse himself on account of his illness, but his visitor would not be denied. In the conversation that ensued Bogatzky set the truth plainly before him, and told him in particular that he must put away his besetting sin if he would prove himself to be a new man, that the empty honour of the world must be denied, and, even when insulted, he must not seek to avenge his wounded honour at the point of the sword. A deep impression seemed to be made at the time. The truth of what he said was fully admitted. After a time, however, the hasty temper of the nobleman betrayed him into another quarrel, and he was in danger of being challenged to fight a duel. He applied to Bogatzky for advice. His false sense of honour had not been overcome and he was inclined to think that he must vindicate it. He sought to escape from his former acknowledgments of the sin of his proposed course by all sorts of subterfuges and excuses.

"People," he said, "thought that Christians were destitute of heart, and if he showed that he had heart enough and afterwards lived quite a new life, men would all the more readily acknowledge that the change in him was the work of God and not of nature merely."

As an illustration of the wisdom, faithfulness, and thoroughness of Bogatzky in dealing with such cases, I shall give in full the considerations which he urged on the combative nobleman in his own words :—

(1.) We must not do evil that good may come.

(2.) He had proved to the world quite sufficiently that he had more heart than the most; it would therefore be regarded as the work of God in him if he denied the vain honour of the world, and refused to fight a duel.

(3.) Now, since he knew better than he did formerly, such conduct would be more sinful, and God might permit him to be destroyed both in body and soul, as he would be sinning against conscience and clearer light.

(4.) Something might alleviate the denial to him outwardly if he would only stand firm when the usual names of mockery were applied to him. For it was well known that the people called Pietists never did such things, but rather bore any reproach than sin against God in any such manner.

(5.) If he neither would nor could deny this worldly lust, this false sense of honour, it would be a sad proof to him that sin had still dominion over him, that he was still destitute of the faith that overcomes the world, as he loved the honour that cometh from man more than the honour that cometh from God. "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only" (John v. 44). He must also experience a great change, and be born again, and, as Luther says, "be changed in heart, mind, and spirit, and in all his powers," and that is what true faith effects. He must, therefore, pray right earnestly that the Lord would thoroughly convert him, and preserve him from temptations that might be too strong for him, and help him to resist them."

The nobleman thanked Bogatzky for his instructions, and promised to follow them. He kept his word, and was delivered from the temptation. He remained steadfast through many sufferings to the end, and died in faith and hope. His wife was able to testify to the reality and

upon people by his testimony during this visit was, that he spoke like a minister, and was well fitted to be one.

After the close of his student career, and the abandonment of the prospect of ever entering the ministry, he returned to Silesia and resided there, with occasional interruptions, from 1718 to 1740. During this period he first published his "Treasury," increased it from time to time, as successive editions were called for, but did not complete it till 1744. Other works, of a philanthropic kind, occupied a share of his time and attention, but his chief work seems to have been holding meetings, giving addresses, and acting as the spiritual counsellor and guide among people of his own rank in life.

The best way, perhaps, of giving an idea of his work and its distinctive features, will be to pass in review incidents and passages which represent it in various aspects. The points of resemblance and contrast between his method and teaching, and the method and teaching of the prominent lay preachers of the same and other classes of society with whom we are so familiar in our own day, will readily suggest themselves to our readers.

There is considerable variety of type among the lay evangelists and teachers of the present day, and the degree of divergence and similarity between them and Bogatzky will, of course, be very different in different cases. Bogatzky, it will be seen, had no tendency to drop repentance out of his teaching on the subject of conversion, nor the inward conflict out of his representations of the Christian life, nor to teach men that it was of no use to pray for faith and salvation, nor had he any disposition to adopt doctrinal or other crotchets and vagaries. He never swerved from evangelical Lutheran orthodoxy of a spiritual type.

Early in the period of his life of which we are now treating, in 1719, he paid a visit to his aunt, whose eldest daughter he subsequently married. This young lady was among those who had been impressed by his addresses during his four months' visit to Silesia in 1716. What Bogatzky had said about the conflict that goes on in a penitent soul struck her very forcibly. Soon afterwards she fell dangerously ill, and then it occurred to her that she had never experienced any such conflict, and that it could not be right with her. His various conversations with her while living in the house, and the addresses which he gave at the meetings which he held, were the means of awakening her thoroughly. She passed through a severe conflict, but became and remained to the end a steadfast and consistent Christian.

Another case of a different but striking kind occurred during another visit which he paid to his aunt at a later period. He had been holding evening meetings, when his health broke down and he was confined to bed. While in this weak condition, a certain nobleman and his wife came to see him. The nobleman was known to be a quarrelsome and vindictive man. He had struck and roughly handled another nobleman in the churchyard at Christmas-time, and had been placed under

CATHOLIC PRESBYTERIAN, October, 1883.]

arrest in consequence. Bogatzky was unwilling to receive him, and sought to excuse himself on account of his illness, but his visitor would not be denied. In the conversation that ensued Bogatzky set the truth plainly before him, and told him in particular that he must put away his besetting sin if he would prove himself to be a new man, that the empty honour of the world must be denied, and, even when insulted, he must not seek to avenge his wounded honour at the point of the sword. A deep impression seemed to be made at the time. The truth of what he said was fully admitted. After a time, however, the hasty temper of the nobleman betrayed him into another quarrel, and he was in danger of being challenged to fight a duel. He applied to Bogatzky for advice. His false sense of honour had not been overcome and he was inclined to think that he must vindicate it. He sought to escape from his former acknowledgments of the sin of his proposed course by all sorts of subterfuges and excuses.

"People," he said, "thought that Christians were destitute of heart, and if he showed that he had heart enough and afterwards lived quite a new life, men would all the more readily acknowledge that the change in him was the work of God and not of nature merely."

As an illustration of the wisdom, faithfulness, and thoroughness of Bogatzky in dealing with such cases, I shall give in full the considerations which he urged on the combative nobleman in his own words :—

(1.) We must not do evil that good may come.

(2.) He had proved to the world quite sufficiently that he had more heart than the most; it would therefore be regarded as the work of God in him if he denied the vain honour of the world, and refused to fight a duel.

(3.) Now, since he knew better than he did formerly, such conduct would be more sinful, and God might permit him to be destroyed both in body and soul, as he would be sinning against conscience and clearer light.

(4.) Something might alleviate the denial to him outwardly if he would only stand firm when the usual names of mockery were applied to him. For it was well known that the people called Pietists never did such things, but rather bore any reproach than sin against God in any such manner.

(5.) If he neither would nor could deny this worldly lust, this false sense of honour, it would be a sad proof to him that sin had still dominion over him, that he was still destitute of the faith that overcomes the world, as he loved the honour that cometh from man more than the honour that cometh from God. "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only" (John v. 44). He must also experience a great change, and be born again, and, as Luther says, "be changed in heart, mind, and spirit, and in all his powers," and that is what true faith effects. He must, therefore, pray right earnestly that the Lord would thoroughly convert him, and preserve him from temptations that might be too strong for him, and help him to resist them."

The nobleman thanked Bogatzky for his instructions, and promised to follow them. He kept his word, and was delivered from the temptation. He remained steadfast through many sufferings to the end, and died in faith and hope. His wife was able to testify to the reality and

permanence of the change. Before his conversion he used to be like a lion in the house. After it, he was gentle in spirit and in his whole behaviour, particularly towards his wife, who had had much to endure at his hands, and whose own disposition was naturally meek and quiet.

Bogatzky's work was not always permitted to pass without opposition. While on a visit at Schlomwitz to his friends Frau von Trauwitz and her daughters, he held frequent meetings in the evenings, and also every Sunday afternoon, which were attended by people from the village, and were the means of blessing. The Senior of a neighbouring town, whither they usually drove to church, preached against him, and among other things said, "Certain persons do not come to church lest the pure white of their holiness should be spotted by contact with other people."

It is needless to vindicate Bogatzky from the charge of self-righteousness and pride; but, with reference to church attendance, he was frequently unable, on account of the state of his health, to go to church.

At this place, he tells us, the Lord opened the Gospel to him more fully, particularly the article of justification. He had several conversations upon it with his friends, which he found very quickening. There was one in particular to which he refers, in which they agreed,—

"that it was the chief thing in Christianity, the one thing needful, that they should ever seek only to be found in Christ, and they should regard His righteousness, which alone avails before God, as their adorning, inasmuch as they were made acceptable to God the Father, in Christ the beloved, and in His righteousness."

Such conversations as these he highly prized.

"I perceived," he said, "how much they are blessed, especially when we speak to each other of the great salvation that we have in Christ, and seek to build one another upon our most holy faith."

Opportunities occurred to him, as they do to all of a like spirit engaged in similar work, of preaching or bearing testimony for Christ by the way, on journeys. The ungodly conversation of fellow-travellers constrained him to interpose and seek to check it. On one occasion when Bogatzky was travelling to Breslau, the coach was full of passengers, whose talk was frivolous and wicked. "Thou canst not be silent here," he said to himself. He sighed in his heart, and spoke against their evil conversation. Matters became worse. He began to think that he had been premature in reproving them. He prayed more earnestly in his heart, and spoke with greater impressiveness than before, silenced all their reproaches against true Christianity, and showed them what was needful for the salvation of the soul, and in order to become happy. They became very attentive, and tears came into their eyes. One of the party, who had been specially forward in opposition, was convinced and moved at last, and at parting begged Bogatzky's pardon for his misconduct.

CATHOLIC PRESBYTERIAN, October, 1883.]

"As these sermons and conversations by the way," he says, "are of rare occurrence, the people in general are so much the more attentive, and much good may be expected to result. A word is often spoken that finds entrance, and one hears of it for the first time long after."

He narrates a case in point from his own experience. Once when travelling in Saxony, he was conversing with several students on their way to the university. Many years afterwards, he learned from an excellent minister, that one of them had been brought to serious reflection by his words on that journey. On his travels, he was brought into contact with members of other communions; and the intercourse he had with them brings out his tolerant and catholic, and yet withal by no means latitudinarian spirit, in a striking manner. He cites two cases of Roman Catholics—one of them an advocate, and an upright and god-fearing man, with whom he had much edifying conversation—the other was a lady who, as he said, had the true fear of God, and put to shame hundreds of Lutherans.

"Examples like these," he adds, "of god-fearing persons of other connections, should not by any means make us indifferent in matters of religion; on the contrary, we should be thankful that we have the pure doctrine of the Word of God in our Church; but they should make us guarded in our judgment, and keep us from the sectarian zeal that anathematises people of other religious parties. Still less should we think that we Lutherans are the dear children of God, and must all be saved, even though we live unholy lives, and have none of Luther's mind and spirit in us."

After his marriage, while living at Glauchau, in Silesia, he held weekly meetings for prayer and edification in his own house, which were attended by all the noble families in the place; and visited the afflicted and the dying. Of his deathbed ministrations, and the results of them, we shall give one instance. He was called in on one occasion to visit a woman who had kept an hotel, and who had frequently been the subject of convictions, but had always put off her decision. In this last illness she was thoroughly awakened, and was in great distress and fear lest her conversion should not be of the right kind. He said what he thought was necessary to test as well as comfort her, and she died, as he believed, in peace. He took the opportunity to warn many others not to put off their conversion till they should be on a deathbed, or it might happen that, even though their conversion were thorough and real, they might be plunged into terror and anxiety, as this woman was.

"Late conversion, moreover," he said, "is often doubtful, and seldom real; and many are suddenly cut down without being able to think of conversion."

Bogatzky shared the distrust felt towards the Moravians by the Halle theologians, which Bengel had also felt and expressed. He was constrained to write against them. In one edition of the "Golden Treasury" he added matter fitted to serve as an antidote to their errors, without, however, making explicit reference to them. In a separate publication, issued in 1751, he replied to an attack which they made

upon himself. In this work he took exception to the way in which they exalted Christ, to the practical depreciation or ignoring of the Father, and to the views they held about Scripture and the sacred writers. We have interesting glimpses of his personal intercourse with them, and the impression they made upon him, in his autobiography. On the occasion of a visit to his sister at Breslau, after his wife's death, he noticed that many of the awakened there went to Herrnhut, and when they came back they had learned quite a new manner of speech. Amid much that was good, he observed a very sectarian and censorious spirit in many of them. Every one else was, in their judgment, too legal. They themselves had formerly been very legal, and had insisted on holiness and following Christ, without seeing that these things can only spring from faith; and no one was earnest and holy enough for them. Now, however, that they had clearer views of the Gospel, they erred in the other extreme, and they regarded those who opposed them, as the Halle theologians did, as backsliders. Bogatzky was plunged into great perplexity by the state of matters which he found among them, but he betook himself to earnest prayer, to diligent study of the Word of God and the writings of the older teachers. This was the time when he made the additions, above referred to, to the "Golden Treasury." On another occasion, when on a visit to a friend, he was thrown among a number of noble families who had adopted Moravian views, he noticed the same spirit, and also the extreme deference which they paid to the teachers from Herrnhut—they treated them as if they were infallible,—the sensuous character of their singing, and their tendency to confound the excitement of natural feeling with the work of the Holy Spirit. Touching the whole subject, he says:—

"No one who has the truth at heart can do anything to prejudice it, nor be indifferent in the presence of what he regards as error. But no one who knows, as I have known among them, many upright souls among those who err, can treat them harshly. Many permitted themselves to be captivated by a fair appearance. Others were very harsh, and rejected everything. Both were wrong. To avoid both extremes was very difficult at that time, and called for much prayer."

Knapp, Bogatzky's friend, and the editor of his autobiography, tells us that Bogatzky became better acquainted with the state of matters among the Moravians by means of intercourse with C. von Peistel, who resided for some months in Halle in 1770. After that he expressed himself as quite at one with them on fundamental points, and acknowledged that the causes of the offence which he had taken with them in 1745 and the following years, no longer existed.

In 1740, Bogatzky went to Saalfeld, intending to stay a few weeks only, but he remained there five years. He was invited to take up his residence at the Ducal Court, which became his home till after the deaths of the Duke and Duchess. A division of opinion as to the spiritual condition of the Duchess Frederica prevailed among the pious

CATHOLIC PRESBYTERIAN, October, 1883.]

people in the place. Some of them recognised the work of God in her soul; others stood in doubt of her. She was naturally of an anxious disposition, was constantly ill, and was plunged into great distress and temptation on the subject. She was advised to send for Bogatzky to talk with her about the state of her soul. This was the occasion of his taking up his abode at the Castle. Believing her to be the subject of a work of grace, he was enabled to speak to her in such a manner as to confirm and strengthen her. He won her confidence completely, and became, at her own desire, the companion of her daily drives. On one of these occasions they went to Greifenthal, where he held a Colloquium biblicum with the resident minister on 2 Peter i. 2: "Grace and peace be multiplied unto you." All present were so much edified that, at the request of the Duchess, he held a similar colloquium twice a-week with the Christian gentlemen of the Court at Saalfeld, and in the presence of her husband and her lady-in-waiting. These meetings were regularly held until weakness supervening on the use of mineral waters, which was increased by much speaking, necessitated their discontinuance. At all the high festivals, and when they went to communion, he was in the habit of writing a meditation, which he read to the nobles and others who were present, giving something by way of comment in addition. Some of these meditations were published at a later period of his life. As an illustration of his work at Saalfeld, and as giving a further insight into the religious life of the Court, the case of the master of the pages may be cited, who occupied a room on the same floor as Bogatzky. He had been brought to see that an outwardly virtuous life was not enough, and to know his sinful state, by the faithful preaching which he heard when he came to Saalfeld, and by the bright example of the Christian gentlemen of the Court. He became very anxious about his soul, and opened his mind to Bogatzky, who was the means of bringing him to the enjoyment of some measure of peace.

On one occasion, however, when they were going to communion on the day of preparation, he relapsed into a state of extreme anxiety, and his distress became greater on the day when they went to confession. He came to Bogatzky declaring that all was over with him; that he believed nothing; that confession and communion,—indeed Christianity altogether, was nothing better than a comedy to him. Bogatzky had unwonted joy in comforting him, and assured him that the Lord would soon help him, and advised him not to stay away from communion, for it was intended for just such as he was, that they might be strengthened. Handschuh, for such was the name of the master of the pages, was soon delivered from his distress and temptation. On the very day when they went to communion he obtained assurance of forgiveness, and was filled with joy in believing. He subsequently entered the ministry, preached with much acceptance at home, and finally emigrated to America, where he laboured with great success in Pennsylvania.

[CATHOLIC PRESBYTERIAN, October, 1883.

The question of assurance and the forgiveness of sins was raised at the Court by a preacher, who insisted that no one who was destitute of assurance could be a child of God. Another preacher held that such persons might be children of God, but ought not to be told that they were. Bogatzky could not accept this explanation. He thought that penitent but timid souls should be encouraged and comforted; he saw clearly the mischievous consequences of insisting too strongly on assurance; he objected to unduly pressing or hurrying souls; he recognised the fact that there is a sense in which every doctrine has its season. His words on this subject are worthy of being pondered by many zealous evangelists in our own day—

"A merely legal urgency is certainly not the part of a wise and faithful teacher, but a premature and unseasonable evangelism may also do harm, and betray people who are naturally light-minded into security. I have known many instances of this. Many teachers are only anxious that souls should rejoice at once, and not feel any anxiety. Many indeed warn people against all such anxiety. Many a soul would indeed be the better of having an anxious, broken heart for a time, in order that in its anxiety the carnal mind might become better known and be mortified, also that the heart might be made more desirous of true Divine consolation, and that such consolation might be rightly used. The misuse of the law may keep a man from real, evangelical Christianity, and do him harm, but the misuse of the Gospel is more injurious, for it engenders security and levity, and leads to outbreaks of the flesh whereas the misuse of the law tends rather to hold the flesh in check."

After the death of the Duke and Duchess of Saalfeld, Bogatzky went to reside in the Orphan House at Halle. He took up his abode in it in 1746, and lived there till his death in 1774. In the year of his settlement in Halle a great awakening took place among the pupils of the Latin School. There were more than a hundred inquirers. They came to Bogatzky singly, or several together, for instruction and comfort. He held a preparatory meeting for them at communion seasons and on Sundays. These meetings led him to write his "Little Treasury for the Young." He held also, by request, from the beginning of his residence in Halle, a meeting, attended at first by young noblemen and law students only, but afterwards almost exclusively by theological students. The meeting was held on Fridays, and continued till 1767 without any intermission, save when Bogatzky was absent from home, or ill. His method of conducting it was first to have a conversation on a chapter of the Bible, in which many took part. Then he selected the texts for the day from the "Golden Treasury," let some one present state the chief propositions in them, and then added something himself. Then the meeting was closed with prayer. Many of the speakers took up too much time, and left none for Bogatzky to add a word. He reverted in consequence to the plan of a Colloquium biblicum, opened with prayer himself, spoke on the text for the day, and then called on some one to say something. He himself spoke again in elucidation of what had been said by the speakers whom he had invited to

CATHOLIC PRESBYTERIAN, October, 1883.]

address them, and if there was time he called on others to speak, saying something himself after each speaker. In this way four or five persons sometimes took part. If, as was sometimes the case, a strange minister were present, he asked him to give the whole exposition.

This meeting always caused Bogatzky the greatest anxiety, but he prayed that he might neither do harm nor take harm.

"When I was younger," he wrote, "I could deliver an address without fear, nay with joy, but the older I grow the more fear and anxiety do I feel. I hear that this has been the experience of many servants of God who have finished their course. The Lord will stand by me in view of this exercise, and over-rule it for good."

The attendance steadily increased, till the room was quite full. At length the time came when failing memory on his part, declining attendance on the part of students, and the establishment of other meetings of the same kind, which he recommended those who came to him to attend, caused him to give up his own.

He survived this meeting between six and seven years. His literary activity, which during his life at the Orphan House in Halle had been very great, did not cease with the abandonment of his work as a lay-preacher and teacher; but he did not do much more after that.

It is beyond the scope of this article to enter into any examination or estimate of his writings. Some of them still live, and are from time to time republished in Germany, as well as his "Golden Treasury." All of them were written from the heart, and addressed to the heart, and exercised a wide-spread influence in his own day. Before his end they began to lose their hold of the public mind. Other influences arose and became dominant, and he felt this himself; but to the last he was surrounded by congenial and sympathetic friends. He died in faith and hope on the 15th of June, 1774, as he was approaching the completion of his eighty-fourth year, leaving an example fitted to stimulate and encourage others engaged in work similar to his own, and well worthy, in many ways, of imitation to-day.

JOHN KELLY.

Portfolio Leaves.

ZÖCKLER ON THE REFORMATION AND ON CHURCH CONFESSIONS.

THE following translations from the second half of Vol. II. of Zöckler's "Handbook of the Theological Sciences," which has just appeared, will be read with interest in connection with the celebration of the Luther festival during the present year. They afford at the same time a good illustration of the manner in which the subject is treated in this work. The first is from the pen of the editor, Professor Zöckler, and deals with

writer and lay preacher, as well as a very voluminous writer of evangelical, doctrinal, and practical books, he exercised a deep and widespread influence on religious life in Germany during a large portion of last century, and his character and career are well worthy of study.

The hymn sung at every ordination in Germany and at the annual festival of the Basle Missionary Society is by him. His autobiography is equally interesting as revealing to us the growth and fruitfulness of a useful Christian character and life, and affording us an insight into the Pietist circles of Germany during the period covered by it. It is to his work as a lay preacher that we propose to devote this paper. It may be said to have extended from the time of his leaving the University of Halle in 1718 till advancing age and infirmity compelled him to give it up in the year 1767, after he had been many years resident in the Orphan House in that place. His work was carried on chiefly among the upper classes, to whose rank he belonged by birth and family connections. It was conducted in accordance with the views and methods of the Pietists. Spener in 1675 formulated the following plan by which they were to seek to quicken and revive the deeply-sunken Evangelical Church * :—

(1.) The energetic promotion of a more general and thorough familiarity with Holy Scripture by means of private meetings, *ecclesiolæ in ecclesia.*
(2.) The development and nurture of the universal priesthood by the co-operation of the laity in the spiritual direction of the congregation, and by means of services in private houses.
(3.) By insisting that the active practice of Christianity must be connected with the knowledge of it, as its necessary complement and preservative.
(4.) The transformation of a merely didactic, for the most part, embittered polemic against misbelievers and unbelievers, carried on with a view to producing merely intellectual conviction, into a course of conduct animated by hearty love, and prompted by the living impulse to promote the real improvement of others.
(5.) A reorganisation of theological study, in the sense that theological students should not only be exhorted to diligent study, but also especially to a godly life.
(6.) A preaching which aimed at producing a living heart-Christianity, springing from true faith, and producing fruit in the life, instead of a self-complacent and rhetorical kind.

Bogatzky did not come under the immediate influence of Spener, but was brought into contact with and owed much to Franke, the friend and correspondent of Spener; and his life-work was carried on within the lines and in the spirit of this programme.

His devotion to the work of a lay-preacher was the result of providential circumstances which gave his life a different course from what he had anticipated. His first wish, when he began to prepare for the university, was to study theology; but his friend and patron, Count Henry, the twenty-fourth of Reuss-Köstritz, persuaded him to devote himself to jurisprudence, on the ground that there were many Christian

* Article "Pietismus," "Herzog's Real Encycklopädie," Vol. xi., Leipzig, 1883.

CATHOLIC PRESBYTERIAN, October, 1883.]

pastors but few Christian statesmen, and that in this latter capacity he could do more good among the upper classes; but after three years' trial in Jena and Halle, he was constrained to revert to his first thought and wish. After much prayerful consideration, and with the full concurrence of judgment on the part of his friends, he became a theological student. His health, however, broke down, and necessitated the abandonment of the prospect of his ever becoming a pastor.

Before this event took place, and before he knew what shape his future life would take, while still a student in the Juridical Faculty at Jena, he was led for a short time to engage in the kind of work to which he was afterwards called. In consequence of the death of his mother in 1716, he was led to visit Silesia, his native country, and spend four months among his friends and relatives there. He devoted himself to spiritual work among them. We give the account of his visit and his work in his own words:—

"The Lord gave me entrance among them everywhere. He had already prepared the way before me, as all my friends were at that time in trouble or sorrow of one kind or other. Some had been ill and were not fully recovered. Others had lost their children or parents, and others again had met with much misfortune in their affairs, and were pressed much by unmerciful creditors. By these means God had prepared their hearts so that they gave heed to the truths declared to them, and received them. I put before them that a merely outwardly respectable life would not avail for any one before God; that they must be born again, and get a new heart. They had all been previously acquainted with me, and knew that I had led a pious and virtuous life, and had been diligent in my attendance on public worship; that on this account I had been held up as an example to other young people, and nevertheless it had been necessary for me to become a new man and get a new heart. I had been brought to experience and acknowledge the wickedness of my heart and my inward sinful condition, and in this way I had been brought to believe. This made such a deep impression on many that they also became truly converted, and remained steadfast unto the end."

His own sister was one of the first converts at this time. One case he records in this connection which may have occurred during his visit to Silesia, which gives us a closer view of his work than the general account quoted. While he was conversing with a certain Fräulein von L., what he said appeared to her to be Pharisaic. He gave her Franke's sermon on the Pharisee and Publican, on the difference between true and false righteousness, and asked her to read it attentively and prayerfully. Two days afterwards he visited her again, and she apologised for calling him a Pharisee, and said—"I, I am the Pharisee, I see that clearly from the sermon." She attained a very clear knowledge of the Gospel, endured for some time, but afterwards went back to the world. On her deathbed she was in great distress of mind and would not be comforted, because she had sinned against better knowledge and conscience. After long and severe conflict she appeared to derive comfort from the words: "If we judge ourselves we shall not be condemned with the world." The impression produced

[CATHOLIC PRESBYTERIAN, October, 1883.

writer and lay preacher, as well as a very voluminous writer of evangelical, doctrinal, and practical books, he exercised a deep and widespread influence on religious life in Germany during a large portion of last century, and his character and career are well worthy of study.

The hymn sung at every ordination in Germany and at the annual festival of the Basle Missionary Society is by him. His autobiography is equally interesting as revealing to us the growth and fruitfulness of a useful Christian character and life, and affording us an insight into the Pietist circles of Germany during the period covered by it. It is to his work as a lay preacher that we propose to devote this paper. It may be said to have extended from the time of his leaving the University of Halle in 1718 till advancing age and infirmity compelled him to give it up in the year 1767, after he had been many years resident in the Orphan House in that place. His work was carried on chiefly among the upper classes, to whose rank he belonged by birth and family connections. It was conducted in accordance with the views and methods of the Pietists. Spener in 1675 formulated the following plan by which they were to seek to quicken and revive the deeply-sunken Evangelical Church* :—

(1.) The energetic promotion of a more general and thorough familiarity with Holy Scripture by means of private meetings, *ecclesiolæ in ecclesia.*

(2.) The development and nurture of the universal priesthood by the co-operation of the laity in the spiritual direction of the congregation, and by means of services in private houses.

(3.) By insisting that the active practice of Christianity must be connected with the knowledge of it, as its necessary complement and preservative.

(4.) The transformation of a merely didactic, for the most part, embittered polemic against misbelievers and unbelievers, carried on with a view to producing merely intellectual conviction, into a course of conduct animated by hearty love, and prompted by the living impulse to promote the real improvement of others.

(5.) A reorganisation of theological study, in the sense that theological students should not only be exhorted to diligent study, but also especially to a godly life.

(6.) A preaching which aimed at producing a living heart-Christianity, springing from true faith, and producing fruit in the life, instead of a self-complacent and rhetorical kind.

Bogatzky did not come under the immediate influence of Spener, but was brought into contact with and owed much to Franke, the friend and correspondent of Spener; and his life-work was carried on within the lines and in the spirit of this programme.

His devotion to the work of a lay-preacher was the result of providential circumstances which gave his life a different course from what he had anticipated. His first wish, when he began to prepare for the university, was to study theology; but his friend and patron, Count Henry, the twenty-fourth of Reuss-Köstritz, persuaded him to devote himself to jurisprudence, on the ground that there were many Christian

* Article "Pietismus," "Herzog's Real Encycklopädie," Vol. xi., Leipzig, 1883.

CATHOLIC PRESBYTERIAN, October, 1883.]

pastors but few Christian statesmen, and that in this latter capacity he could do more good among the upper classes; but after three years' trial in Jena and Halle, he was constrained to revert to his first thought and wish. After much prayerful consideration, and with the full concurrence of judgment on the part of his friends, he became a theological student. His health, however, broke down, and necessitated the abandonment of the prospect of his ever becoming a pastor.

Before this event took place, and before he knew what shape his future life would take, while still a student in the Juridical Faculty at Jena, he was led for a short time to engage in the kind of work to which he was afterwards called. In consequence of the death of his mother in 1716, he was led to visit Silesia, his native country, and spend four months among his friends and relatives there. He devoted himself to spiritual work among them. We give the account of his visit and his work in his own words:—

"The Lord gave me entrance among them everywhere. He had already prepared the way before me, as all my friends were at that time in trouble or sorrow of one kind or other. Some had been ill and were not fully recovered. Others had lost their children or parents, and others again had met with much misfortune in their affairs, and were pressed much by unmerciful creditors. By these means God had prepared their hearts so that they gave heed to the truths declared to them, and received them. I put before them that a merely outwardly respectable life would not avail for any one before God; that they must be born again, and get a new heart. They had all been previously acquainted with me, and knew that I had led a pious and virtuous life, and had been diligent in my attendance on public worship; that on this account I had been held up as an example to other young people, and nevertheless it had been necessary for me to become a new man and get a new heart. I had been brought to experience and acknowledge the wickedness of my heart and my inward sinful condition, and in this way I had been brought to believe. This made such a deep impression on many that they also became truly converted, and remained steadfast unto the end."

His own sister was one of the first converts at this time. One case he records in this connection which may have occurred during his visit to Silesia, which gives us a closer view of his work than the general account quoted. While he was conversing with a certain Fräulein von L., what he said appeared to her to be Pharisaic. He gave her Franke's sermon on the Pharisee and Publican, on the difference between true and false righteousness, and asked her to read it attentively and prayerfully. Two days afterwards he visited her again, and she apologised for calling him a Pharisee, and said—"I, I am the Pharisee, I see that clearly from the sermon." She attained a very clear knowledge of the Gospel, endured for some time, but afterwards went back to the world. On her deathbed she was in great distress of mind and would not be comforted, because she had sinned against better knowledge and conscience. After long and severe conflict she appeared to derive comfort from the words: "If we judge ourselves we shall not be condemned with the world." The impression produced

upon people by his testimony during this visit was, that he spoke like a minister, and was well fitted to be one.

After the close of his student career, and the abandonment of the prospect of ever entering the ministry, he returned to Silesia and resided there, with occasional interruptions, from 1718 to 1740. During this period he first published his "Treasury," increased it from time to time, as successive editions were called for, but did not complete it till 1744. Other works, of a philanthropic kind, occupied a share of his time and attention, but his chief work seems to have been holding meetings, giving addresses, and acting as the spiritual counsellor and guide among people of his own rank in life.

The best way, perhaps, of giving an idea of his work and its distinctive features, will be to pass in review incidents and passages which represent it in various aspects. The points of resemblance and contrast between his method and teaching, and the method and teaching of the prominent lay preachers of the same and other classes of society with whom we are so familiar in our own day, will readily suggest themselves to our readers.

There is considerable variety of type among the lay evangelists and teachers of the present day, and the degree of divergence and similarity between them and Bogatzky will, of course, be very different in different cases. Bogatzky, it will be seen, had no tendency to drop repentance out of his teaching on the subject of conversion, nor the inward conflict out of his representations of the Christian life, nor to teach men that it was of no use to pray for faith and salvation, nor had he any disposition to adopt doctrinal or other crotchets and vagaries. He never swerved from evangelical Lutheran orthodoxy of a spiritual type.

Early in the period of his life of which we are now treating, in 1719, he paid a visit to his aunt, whose eldest daughter he subsequently married. This young lady was among those who had been impressed by his addresses during his four months' visit to Silesia in 1716. What Bogatzky had said about the conflict that goes on in a penitent soul struck her very forcibly. Soon afterwards she fell dangerously ill, and then it occurred to her that she had never experienced any such conflict, and that it could not be right with her. His various conversations with her while living in the house, and the addresses which he gave at the meetings which he held, were the means of awakening her thoroughly. She passed through a severe conflict, but became and remained to the end a steadfast and consistent Christian.

Another case of a different but striking kind occurred during another visit which he paid to his aunt at a later period. He had been holding evening meetings, when his health broke down and he was confined to bed. While in this weak condition, a certain nobleman and his wife came to see him. The nobleman was known to be a quarrelsome and vindictive man. He had struck and roughly handled another nobleman in the churchyard at Christmas-time, and had been placed under

CATHOLIC PRESBYTERIAN, October, 1883.]

arrest in consequence. Bogatzky was unwilling to receive him, and sought to excuse himself on account of his illness, but his visitor would not be denied. In the conversation that ensued Bogatzky set the truth plainly before him, and told him in particular that he must put away his besetting sin if he would prove himself to be a new man, that the empty honour of the world must be denied, and, even when insulted, he must not seek to avenge his wounded honour at the point of the sword. A deep impression seemed to be made at the time. The truth of what he said was fully admitted. After a time, however, the hasty temper of the nobleman betrayed him into another quarrel, and he was in danger of being challenged to fight a duel. He applied to Bogatzky for advice. His false sense of honour had not been overcome and he was inclined to think that he must vindicate it. He sought to escape from his former acknowledgments of the sin of his proposed course by all sorts of subterfuges and excuses.

"People," he said, "thought that Christians were destitute of heart, and if he showed that he had heart enough and afterwards lived quite a new life, men would all the more readily acknowledge that the change in him was the work of God and not of nature merely."

As an illustration of the wisdom, faithfulness, and thoroughness of Bogatzky in dealing with such cases, I shall give in full the considerations which he urged on the combative nobleman in his own words :—

(1.) We must not do evil that good may come.

(2.) He had proved to the world quite sufficiently that he had more heart than the most; it would therefore be regarded as the work of God in him if he denied the vain honour of the world, and refused to fight a duel.

(3.) Now, since he knew better than he did formerly, such conduct would be more sinful, and God might permit him to be destroyed both in body and soul, as he would be sinning against conscience and clearer light.

(4.) Something might alleviate the denial to him outwardly if he would only stand firm when the usual names of mockery were applied to him. For it was well known that the people called Pietists never did such things, but rather bore any reproach than sin against God in any such manner.

(5.) If he neither would nor could deny this worldly lust, this false sense of honour, it would be a sad proof to him that sin had still dominion over him, that he was still destitute of the faith that overcomes the world, as he loved the honour that cometh from man more than the honour that cometh from God. "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only" (John v. 44). He must also experience a great change, and be born again, and, as Luther says, "be changed in heart, mind, and spirit, and in all his powers," and that is what true faith effects. He must, therefore, pray right earnestly that the Lord would thoroughly convert him, and preserve him from temptations that might be too strong for him, and help him to resist them."

The nobleman thanked Bogatzky for his instructions, and promised to follow them. He kept his word, and was delivered from the temptation. He remained steadfast through many sufferings to the end, and died in faith and hope. His wife was able to testify to the reality and

episcopacy, admitting that presbytery was the primitive government of the Church, and episcopacy a subsequent development. All this seems to be very offensive to Dr. Wordsworth. It was, of course, a very fair subject for him to deal with in his charge, and indeed the refutation of the theory, and the vindication of episcopacy as an apostolic institution might very worthily have formed the chief topic of Dr. Wordsworth. Instead of taking this course, however, he goes out of his way to haul in Mr. Hatch parenthetically, and administer to him, in passing, a series of short and sharp slaps in the face. Mr. Hatch has replied to these, one by one, in a letter in the *Scotsman*, and we are bound to say that in our opinion he has defended himself from most of the charges of the Bishop. We do not say that he has defended his theory, but our fault with his theory is different from Bishop Wordsworth's. Our fault is, that he attaches no importance to the fact that the first government of the Church was, as a matter of fact, Presbyterian. Bishop Wordsworth's fault is that he will not see that, however the Church may have begun, the Apostles meant it to be prelatical.

But the instructive fact in this respect in this part of Bishop Wordsworth's charge is—the extreme jealousy he shows of any view that tends to disparage the status and authority of the primitive bishop. The same thing is apparent in his remarks on Bishop Lightfoot, who is in like manner hauled in for a special purpose. The Duke of Argyll had lately said that in the judgment of Dr. Lightfoot the government of the primitive Church was much more near to the constitution of the Presbyterian Church than any other. Not only has Dr. Lightfoot said this, but he has proved it elaborately in his commentary on the epistle to the Philippians. In opposition to this Dr. Wordsworth finds a morsel of comfort in a remark of Dr. Lightfoot's in a sermon preached in Glasgow, in which he refers to the threefold ministry as the completeness of the apostolic ordinance and the backbone of the Church. A vague remark in a sermon is hardly equal to an elaborate historical argument in a book, but it comforts Dr. Wordsworth greatly. And it shows us how tenaciously he clings to the idea of the Episcopate as an essential and indefeasible ordinance of the Church: and how vain it is to imagine that he would agree to any process of union under which that fundamental office should be either abolished or compromised. We need not say that we shall watch this whole subject with the deepest interest.

THE WALDENSIAN PASTORS' FUND.—Attached to the present number of *The Catholic Presbyterian* will be found a financial statement respecting this fund. It will be remembered that what the Continental Committee of the General Presbyterian Alliance undertook was to raise a capital sum of £12,000, the interest of which should be applied to augment the very small stipends of the pastors and professors in the original Valley charges. It appears that not only has this been done, but that a sum of £1446, 10s. 5d. has been added, the interest

CATHOLIC PRESBYTERIAN, October, 1883.]

of which, it is arranged, is to be applied to increase the very small allowances of pastors and professors retired from office. With regard to the sources from which the fund has been derived, an analysis of the contributions yields the following results:—

1. Scotland, ...	£6667	11	0				
Bazaar in Edinburgh, . .	2250	6	5				
				£8917	17	5	
2. England, ...				1409	11	1	
3. Ireland, ...				687	16	8	
4. United States, ...				2012	17	6	
5. British Colonies, viz.,—							
Canada, .	£227	7	3				
Victoria, .	75	0	0				
N. S. Wales,	12	0	0				
S. Africa Reformed Dutch Ch.,	438	17	11				
				763	5	2	
6. Continent of Europe, . .	£104	2	0				
South America, . . .	2	10	0				
				106	12	0	
				£13,897	19	10	

After adding bank interest, and deducting expenses, the net sum is, as already stated, £13,446, 10s. 5d.

This is no small achievement for an Alliance which has no working staff, and for a Committee that had to create its own machinery. It is an outstanding fact, which will be handy for reference when the usefulness of the Alliance is called in question. Yet this piece of work is of quite secondary character, for if the Alliance were not helpful in promoting spiritual fellowship among the Churches, and encouraging them to increased efforts in the good cause, it would exist comparatively in vain.

The movement for the Waldensian Church being thus completed, that for the Reformed Church in Bohemia will have a clear course for some time to come. In our next number we hope to present a statement as to the way in which it is proposed to carry out this movement.

American Notes.

DEATH OF DR. KNOX.—That Dr. Knox, of Belfast, had been ill—so ill as to cause anxiety—was known to but a small circle on this side of the Atlantic. The telegraphic announcement of his death was therefore all the greater shock to his friends here. Of all those interested in the Presbyterian Alliance none had gathered to himself more esteem and affection than the warm-hearted pastor of Linen Hall

Street church in Belfast. He was one of the earliest promoters of the movement, having induced the Irish Presbyterian Church to express itself favourably in the matter so far back as 1873; and at the informal meeting held in New York during that year, pressed the formation of our present Alliance. In the London Conference of 1875 he took an active part, and rejoiced in the success of his labours, when he saw the Edinburgh Council of 1877. At the Council in Philadelphia he read a paper on a topic that ever lay near his heart—"The Evangelisation of Ireland"; and led the Council to decide on holding its next meeting in his own city of Belfast in 1884. For this he had been making most careful preparation, so that our next assembling might be one of the most profitable and practical hitherto held. His activity, his geniality, his willingness to fill any gap or to share any burden, his deep conviction that, under God, the work of the Alliance in bringing the scattered and divided branches of the Reformed Church into true brotherly agreement with each other, is one of the special duties of the Church in this nineteenth century, his enthusiasm communicating itself to all around him, his manifest intention of standing by the ship through all weathers—these and many similar considerations deepen one's sense of the loss the Alliance has sustained in the removal of our beloved brother. It is not, indeed, the first time in our short history that those who had been selected by their brethren for special work, have been called away in the midst of their labours. Already we have had to mourn the loss of some of our earliest fellow-labourers—Duff, Adams, Beadle, Boardman, and Knox. Yet the work has gone forward, because, as we believe, it is of God. In the present case we expect that we shall again witness the truth of the old saying that "God buries His workers, but carries on His work."

ALLIANCE WORK.—Co-operation in conducting missions among the heathen was one of the important matters considered at the Philadelphia Council. In response to the suggestions then made, the General Assembly of the (Southern) Presbyterian Church, at its late session, adopted the following resolution :—

"That this Assembly empower the Executive Committee of Foreign Missions to conduct such correspondence with missionaries, and mission committees, and boards as may be necessary, to ascertain if it be desirable for us, and if so, the best practicable method of carrying out the scheme of co-operation between the missionaries of the 'Reformed Churches' in the foreign field suggested by the Pan-Presbyterian Council, and report to next Assembly."

In connection with this matter of mission co-operation, a somewhat curious complication has arisen in the Canada Presbyterian Church. In 1872, the Synod of the Maritime Provinces, at that time an independent Church, but since then merged in the Canada Presbyterian Church, authorised its missionaries in Trinidad to form, along with the missionaries of other Presbyterian Churches labouring in the same field,

CATHOLIC PRESBYTERIAN, October, 1883.]

a Presbytery. In 1880, the General Assembly of the Canada Church passed a resolution approving of the training of a native agency in Trinidad, sanctioned the course of study prescribed by the Presbytery there, and authorised this united Presbytery to proceed to the licensure and ordination of any native candidates for the ministry whom they might accept. In 1882, the Assembly, forgetful of what it had done in 1880, directed ministers engaged in missionary work, and whose names did not appear on the lists of any home Presbytery, to connect themselves with the Presbyteries within whose bounds they had resided before going to the foreign field. A newspaper brought the report of this action of the Assembly to Trinidad, just as the Presbytery there was about to ordain a native student to the ministry. The Presbytery fell back on the earlier action of the Assembly, agreed to ask the Assembly to exempt it from the operation of the resolution of 1882, proceeded with the ordination, and decided to continue its course until the Assembly should be fully heard from. The matter was apparently overlooked by the Assembly of 1883, so that this action of the Trinidad Presbytery may be considered as accepted by the Church. Here, then, we have a Mission Presbytery, not connected ecclesiastically with any existing Church, exercising all the powers of a Presbytery; and thus, evidently, the foundation has been laid for the existence of an independent native self-governing Church, one that is even now engaged in raising up a native ministry. The members of this Presbytery receive their support, it is true, from a source outside their congregations; but while hitherto they have had no presbyterial connection, and were simply the agents and servants of a mission committee, engaged and dismissed by this committee at its pleasure, subject only to the supervision of a General Assembly, they have now a presbyterial connection, are responsible to a Presbytery for their conduct as ministers of the Gospel, and are able, in an orderly manner, to discharge presbyterial duties. Of course, the Presbytery, even in so extreme a case as discipline, can only remove the names of offenders from its roll, and refuse to "fellowship" them any longer,—an act which in no way binds the Mission Committee at home, nor affects necessarily the standing of the suspended individuals in their mother Churches. Some of our Presbyterian Churches do not place, I believe, the names of their missionaries on the rolls of home Presbyteries, nor form them into local Presbyteries. In such cases, the way seems very clear for the formation of Presbyteries, for ecclesiastical purposes, by brethren connected with different home Churches, and thus there can easily be planted the germ of a native Church. Other Churches, at the earliest date, form their missionaries into local Presbyteries, and thus obtain on foreign ground a Presbytery that is a constituent part of the home Church. Of course, in such cases there can be no complications like the one just mentioned; but neither can there be any special approach toward the formation of native Churches except as connected with some of the

home Churches, and so reproducing all the peculiarities of such,—a step carefully to be avoided.

The question of these united Presbyteries may, probably, come in some form before the next meeting of the Alliance, for as is well known, there exists a most efficient one in Amoy, where the English Presbyterian Church agents co-operate with the missionaries of the American (Dutch) Reformed Church, while again in Japan the missionaries of the Northern Presbyterian Church of the (Dutch) Reformed Church, and of the Scottish United Presbyterian Church, co-operate with much comfort to each other, and with a happy exhibition to the heathen of the real unity of the Christian Church.

In connection with this question of foreign missions, may not the Alliance be at liberty to say something about the encroaching by one branch of the Church on what may be recognised as the field peculiarly of another? As is well known, Egypt and the valley of the Nile have been occupied exclusively by the agents of the United Presbyterian Church of the United States. A great deal of money has been expended, and the results have been most gratifying. A presbytery has been formed, half of whose members are of native origin, while the Church has just been offered a large sum of money in aid of mission work still farther up the Nile, with a view, in fact, to entering into the very heart of Africa. The work is carried on chiefly among the Copts. Now it is announced that the Episcopalian Church of England is about to commence a mission within the same territory. "The field is the world," and while every Christian heart must rejoice when Christian people seek its occupation, in view of the limited resources available for the work, one must ask, Can the Episcopalian Church of England find no unoccupied place in all heathendom, where it may go and "preach the Gospel" to the perishing, without taking a step that must to some extent hinder a work at present going forward? The same inquiry may be asked in reference to the recent action of the Society for the Propagation of the Gospel in reference to the (Dutch) Reformed Church in Madras. It seems that in 1855, on the repeated solicitation of Bishop Dealtry of the Madras Diocesan Committee, the Reformed Church purchased from the Society for the Propagation of the Gospel all its property at Vellore, on, of course, the distinct understanding that the Society withdrew from the field, and pledged itself not to re-enter it so long as efficiently manned. For twenty-five years the S.P.G. kept the agreement, but in 1880 the agents of the Diocesan Committee did re-enter the field, and that in a most regretable manner, hiring a building right across the street beside the mission premises of the Reformed Church, while its agents, it is charged, have sought to lessen the influence of the Reformed missionaries by publicly representing them as "schismatics" and "heretics." Representations have already been made to the Diocesan Committee as to their breach of faith, and on the unchristian conduct of their agents, but as yet to no purpose. Now, as to a court of last resort, the Reformed

Church has made its appeal to the S.P.G. direct, in the hope of securing a disavowal by it of the conduct of its agents in India.

These are painful facts. Denominational feeling does sometimes get the better of Christian brotherhood, and leads to actions that should never take place. But since such things do occur, would it be out of place, for the Alliance to join the Churches whose workings have been interfered with in their representations to the alleged offenders, and thus to strengthen their hands as they seek a rectification of what may not have been intended? The "Distribution of Mission Work" is specified in the constitution of the Alliance as one of the matters with which it might concern itself; Is it not called on, then, to show its sympathy with the brethren who complain? Such a movement would either secure the support of men like Canon Butler, who at the recent meeting of the Convocation of Canterbury opposed the recognition by the Church of England of Bishop Riley and others in Spain, as lawfully there, or lead to a yet more distinct avowal that the opposition to Bishop Riley was purely in the interests of the existing Romish Church in that country.

PRESBYTERIAN AND METHODIST UNION.—Not a hopeful prospect, one may readily say, when such a subject is announced, and yet the questions have been started, "Is such a union desirable? Is it impracticable?" At first sight, the gulf between the two Churches seems very wide; but, How wide is it? Is it *very* wide? So far as polity is concerned, the difference is, perhaps, not so great as may be thought. Every year the Methodist Church is being leavened with Presbyterian ideas, though Methodist names may be kept up. If Methodism has its "Bishops," there was a time when Presbytery also had bishops, and the officer that we can hardly dispense with in our Home Mission work in this country, but whom we call "Synodical Missionary," has such a likeness to the Bishop of Methodism, that he would need only part of a new suit of clothes to allow of his being regarded as a "bishop in good and regular standing."

Local preachers and class leaders are simply Presbyterian elders with a good deal more life in them than is always found in our elders. With a very little rearranging of "Circuits," and "Districts," and "Presbyteries," the most pronounced Methodist or Presbyterian might be utterly unable to say to which of these local classifications he belonged. So that as far as polity is concerned, there is no inseparable bar to co-operation. But "Presbyterian" means something more than a polity. It is a system of doctrine as well as a form of government. The Unitarians of England have always retained the name Presbyterian; and during the dark days when Arianism was rife in the north of Ireland, the Presbyterian polity was retained, and the Presbyterian name used, as it is to this day, by the Remonstrant Presbytery. We would need to be agreed in doctrine, therefore, before we could talk of

union, or have much co-operation with the Methodists. Now, Presbyterians are Calvinists—Calvinists of many shades and types,—while the Methodists are Arminians confessedly; but Arminians, as a rule, of a distinctly evangelical type. Fifty years hence there may be some "Plan of Union" existing between the two denominations, by which they may be more helpful to each other than at present; but at present they have this at least, but most notably, in common, a clear apprehension of the spiritual nature of true religion. Each believes in a faith of a supernatural origin, leading to a spiritual union between the sinner and a Divine Saviour, by whom again satisfaction was made in the sacrifice of the cross for the sins of men, and that that saving faith works by love. Each rejects as unscriptural any and every form of a religion that lays stress on externals and forms, believing that "a man must be born again before he can see the kingdom of God." Spiritual affinities are deeper and stronger than any of an external character, and under the influence of such, these two great Churches may yet come into closer relationship than exists to-day.

MR. BEECHER'S THEOLOGY.—There was a time when Mr. Beecher's name was one to conjure with, but that has long since passed. Nothing shows this so plainly as the complete ignoring of his utterances by both the religious and the secular press. The sceptre has passed out of his hands. People at a distance wonder, at times, how to account for this. Perhaps an extract from a letter which he lately wrote to a friend, stating his theological position, may explain the whole matter:—

"I am," says Mr. Beecher, "a cordial Christian evolutionist. I do not agree by any means with all of Spencer, his agnosticism, nor all of Huxley, Tyndall, and their school. They are agnostic. I am not, emphatically. But I am an evolutionist, and that strikes at the root of all mediæval and orthodox modern theology; the fall of man in Adam, and the inheritance by his posterity of his guilt, and by consequence, any such view of the Atonement as has been constructed to meet this fabulous disaster. Men have not fallen as a race. Men have come up. No great disaster met the race at the start. The creative decree of God was fulfilled. Any theory of the Atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but, as to his moral and spiritual nature, is a son of God, a new element having come in, at the great movement of evolution, at the point of man's appearance."

That explains why Mr. Beecher is dead. A Christian community will not accept such a teacher as "a man sent from God."

PROPERTY RIGHTS OF SOULS.—An interesting case came lately before the New York Law Courts as to the property rights of souls, on which a decision has been given that seems common-sense, but that has rather irritated some members of the Romish Church. Some time ago an aged and wealthy woman in New York placed in the hands of a friend a sum of money to be expended after her death in defraying funeral expenses, erecting a monument, and in paying for certain masses for

CATHOLIC PRESBYTERIAN, October, 1883.]

the good of her soul. Soon afterwards she died intestate. Her nephew, as next of kin, became administrator, and sued the person in whose hands the money had been placed for it. After considerable litigation, the following decision was lately given:—In England the leaving of money for the saying of masses would be void, on the ground of its being a superstitious disposition, but there being no established religion in the United States, such an objection would not hold. The disposition was valid, so far as the woman's having a right to do with her own what she might please. But was a trust created by so leaving the money? If so, it was not a *charitable* one, because not a public, but a personal, gain was sought. Neither was it a "pious use," such a use being unknown in the States. The trust alleged to have been created was, in the eye of American law, no trust whatever, and so the disposition falls, because it was neither a gift nor a disposition by last will and testament. The person to be benefited is dead, and beyond the reach of human law. She had given only verbal instructions about the masses. It is open to her, therefore, to change her mind and recall those instructions, or she might re-enact them, but her voice cannot reach this court. We have no knowledge of her present wishes. Her soul is not subject to the jurisdiction of earthly courts, which can include within their jurisdiction only the living. She cannot, therefore, be regarded by the court as having any beneficial interest in the property of which she was possessed while here, and so that must be distributed according to the laws of the State referring to the estates of persons dying intestate. The money unexpended has, therefore, to be paid over to the nephew.

THE ORGAN QUESTION IN THE UNITED PRESBYTERIAN CHURCH.—Your readers will remember that a portion of the United Presbyterian Church on this side of the ocean has been greatly exercised by the refusal of their General Assembly to affirm that the Scriptures prohibit the use in Divine worship of a musical instrument, particularly of an organ. The last Assembly having refused to reopen the question, the dissatisfied minority have just held a Convention in Allegheny, which was largely attended, and at which some very pronounced speeches were made. These brethren are drawing the lines very sharply indeed, when they put their position thus: "Either we will put the organ out, or we will ourselves go out." That is burning the bridge; for the brethren on the other side are just as clear that they cannot say that the Scriptures teach what they do not believe they teach. The anti-organists include many men of very strong convictions, who, if they considered it their duty, would walk right down the crater of Vesuvius without a moment's hesitation. Whether the other side will show as much grit remains to be seen; but, certainly, it looks as if there would be some not very edifying agitation before that Church during the coming winter. The struggle is intensified by the fact that, in case of

a split, the whole property of the Church would remain with the majority, and that while the organists might be perfectly willing to let the antis have their fair share, if that would secure peace, they have no security that a similar offer would be extended to them.

OBITUARY.—If the opening lines of this letter refer to the loss of the Irish Church, and the loss of the Alliance, by the removal of Dr. Knox, my closing ones must mention the loss of the American Church, and again of the Alliance, by the unexpected death, from typhoid fever, of the Rev. Dr. S. J. Wilson, Professor of Church History at Allegheny. Dr. Wilson was in the full maturity of his powers, and abundant in labours, when he has been called up higher. A diligent student, a successful teacher, a popular preacher, an influential churchman, the Assembly had elected him to the Moderatorship nearly ten years ago, thus recognising the peculiar combination of his gifts. Like Dr. Knox, he took part in the formation of the Alliance in London in 1875, was present at our Philadelphia Council, reading them a paper that contained a striking theory of Presbyterianism, and had been appointed by the General Assembly to attend the Belfast Council as one of its delegates. He has, however, been called to a larger and loftier Assembly, where he is in the midst of brethren with whom he was a co-worker during his sojourn on earth. "Help, Lord, for the godly man ceaseth; for the faithful fall from among the children of men."

G. D. MATHEWS.

General Survey.

PRESBYTERIAN CHURCHES OF SCOTLAND.

PRESBYTERIANISM IN THE COLONIES.—It is encouraging to find that in Australia, as indeed in all the British colonies, Presbyterianism holds its ground so well. The Anglican Church is, we believe, relatively more powerful in New South Wales than in any of our greater colonial settlements, but the New South Wales Presbyterians show no signs of succumbing to their strong and somewhat overbearing neighbour. They recently intimated to the sister home Churches their desire to have fifty additional clergy sent out to them, and they remitted at once money for the outfit of fifteen. They promise to outcomers, of course sufficiently certificated, £200 a-year for two years after their arrival, that they may have time and opportunity of becoming known to, and making arrangements with, the needing congregations. The Church of England, we may notice, is paying great attention to the colonies at present. The clergy are being pressed to let no emigrants leave their

parishes without letters of commendation to colonial ministers. Agents wait the arrival of emigrant ships in colonial ports, and by intimating a Church of England service, pick out their people and send them to their proposed destination with directions and introductions. In some cases, if we are not mistaken, "Handbooks for Church Emigrants" are circulated, no doubt sometimes falling into Presbyterian hands. Besides, some first-rate men are being given to the colonies by the English Church. Canon Barry, who stands high both in the Church and the universities, and who might probably have counted on a home see, has been nominated for an Australian bishopric; and very recently the Hon. and Rev. Canon Anson gave up the rectorship of Woolwich, with its ample stipend, to devote himself to Church mission-work among the settlers in Manitoba. The British, Colonial, and American Presbyterians, would do well to look carefully to their people there.

ORDINATION OF ASSISTANTS TO PARISH MINISTERS.—The proposal to have the assistants of parish ministers ordained is exciting some interest, it would appear, in the Established Church. It is about to come before its Home Mission Committee. The question is important theologically as well as practically. The Scotch Church has always looked askance on what is called the *vagum ministerium*, and unless in very exceptional cases has shrunk from ordaining save on a call of the congregation. Even in the darkest period of the persecution, when ministers were greatly needed to carry on God's work, the suffering clergy were very doubtful of doing without a call, which sometimes, however, was given in the very fires. The subject was fully discussed at that time. Some thought that in the altogether peculiar condition of the Church the general rule might be broken; but there seems to have been such opposition, and that by calm and competent men, that the matter apparently was dropped. The same view was taken by the early seceders. In the course of last century, persons who did not leave the Established Church, were sometimes in great difficulties when the minister of the parish had been intruded without the call of the people, as they did not think he had any right to baptise their children; and the "called" minister could only help at his peril, though he did it sometimes on the sly, no doubt with the hope of condonation from his slighted neighbour.

GENTRY AT EPISCOPAL CONSECRATION.—At the recent consecration of the Bishop of Argyle and the Isles, at Fort-William, we are told that "all the gentry of the district were present." It is an indication, not to be mistaken, of the ecclesiastical tendencies and tastes of the Scotch landed proprietors. It shows whither they are going or have gone. It is in many ways to be regretted. All classes must suffer when the higher classes sever themselves from the prevailing religion of a country, —and not least, the aristocratic seceders. The severance almost inevitably goes further—has it not gone pretty far already in Scotland? We

fear there is not much prospect of the old state of things quickly returning. We were greatly struck by a paper read a year or two ago, at a Church Congress we think, by the Bishop of Bedford, one of the best and wisest of the High Church prelates. It was on the increasing absence of the English peasantry from "Church;" and one reason he gave for that was, that the "*carriage folk*" went there. Is Dr. Milligan sure that the presence of the gentry in the Scotch parish kirks, desirable as that is, would attract the people? Nor can we think that liturgic worship is likely to do much in that way. It has proved a great failure among the masses in England, as thoughtful Episcopalians are now ready to admit. The truth is, that it is not easy to have a type of worship which is equally adapted to all stages and types of culture,—though a simple and unadorned one, so far as the truly devout are concerned, is certainly that to which *all* can most *easily* adapt themselves. Besides, it seems as if the spread of political liberty had some tendency, for the time, to strengthen or develop social jealousies. This is just one of the difficulties which the very success of Christianity creates.

MISSION-DEATHS IN AFRICA.—It is at a terrible cost of precious human lives that African missions are carried on. The last news tells again of death. Two of the female agents of the Mission at Blantyre have fallen. From Livingstonia the intelligence is more cheering. The London Missionary steam-launch has got to the head of Lake Nyassa. It reached there on the Queen's last birthday, and by this time may be across to Tanganyika. The Church Missionary Society, we hope, will follow suit and soon have a steamer on the Albert Nyanza. Dr. Laws has finished the translation of the New Testament into the Chinyanja language,—a notable event, both in a literary and scientific point of view; and it may be an important one in the religious and political history of the country. One of the Nyanza missionaries writes, that if the New Testament were translated into Ruganda, he believes that Mtesa would be so proud of the achievement, that he would issue an order compelling every man in his kingdom to learn to read it. Perhaps there is not intelligence enough for such an act of despotism among the Nyassa tribes.

CHURCH OF ENGLAND.

THE ROYAL COMMISSION ON ECCLESIASTICAL COURTS.—The chief recent event in connection with the Church of England is the publication of the Report of the Royal Commission on Church Courts. It is, in many respects, a very perplexing document.

There are to be three Courts according to the plan suggested. 1. There is the Diocesan, in which, in cases of heresy or of ritual offence, the bishop sits with a legal assessor (his chancellor) and a theological assessor, whom he selects "with the *advice* of the dean and chapter." In this court the case commences. 2. There is the Provincial Court,

to which appeal may be taken from the Diocesan. Here the whole work may be done by the "official principal," a lawyer of ten years' practice appointed by the archbishop of the province (an archbishop's Lord Penzance). If, however, the archbishop wish to have his own hand in the matter, he may preside himself in the Court with his "official principal" as legal assessor—and if he think fit, with not more than five bishops, or five theological professors, of whom he makes choice, as theological assessors. 3. If the Court of the Archbishop does not satisfy the parties, the case may be carried before a court of laymen learned in the law, and appointed, not by an archbishop, but by the Crown. Instead of one Lord Penzance at the beginning, the Church is to get five Lord Penzances at the close. These new lay judges, of whom apparently there are to be eight or ten, must declare themselves members of the Church of England. They are to act in rotation, five at a time, at the summons of the Lord Chancellor. With them remains the final decision; but any *one* of them may require, by "answers to specific questions," from the whole bishops of the Church, "*evidence* as to the doctrine or views of the Church of England on questions before them." Their decision being given, the Crown issues its order to the Bishops' Court to deprive, or depose, or excommunicate.

Without attempting to criticise this extraordinary report—and it is open to criticism at every point—we notice one or two things in it:—1. It is by way of being very ecclesiastical with its Diocesan and Provincial Courts, to please the High Church. It ends with an Appeal Court of laymen, to satisfy the Evangelicals. But is it, in fact, anything more in principle and form than the old Erastianism, with some new, and, it may be, more penetrative varnish on it? 2. Under the new system, as under the old, an ecclesiastical process must be a long and cumbrous affair. Only a powerful association or the very rich can ever think of facing the expense. Things are made still worse in this respect by the proposal that henceforth no sort of authority is to be attached to the "reasonings" of judges in delivering their opinions either in the past or in the future, and so a new uncertainty will attach to every ecclesiastical case. 3. The power of a "single" judge to demand the calling of the bishops to give their counsel is very singular.

But we must stay our pen. The whole vast structure is, after all, little better than a castle in the air. The real pith of the report lies in the proposed veto with which the bishop is to be endowed. No heresy, no divergence from the authorised ritual, no immorality can come before a court ecclesiastical, save at his pleasure. He is only required to state his reasons for doing so to the complainant, and place a copy of them in the Diocesan Registry; and however vague or invalid they may be, there is no redress. As to getting up public feeling,—everybody knows how difficult that is in matters of merely local knowledge and interest. Besides, the power and influence of a bishop in a diocese are immense. The clergy who might be disposed to make a stir, never like to offend

"his lordship," with his vast social influence and, what is even more serious, his great patronage—the English bishops have livings worth a million a-year in their gift, and not a few of these very valuable.

J.

IRELAND.

THE LATE ROBERT KNOX, D.D.

ON 16th of August last, Dr. Knox, of Belfast, entered into his eternal home. For more than three months he had been suffering from disease of the heart, under which he gradually sank. But though often tried by paroxysms of severe pain, his faith and hope were steadfast unto the end. He passed away in the full assurance, through the rich grace of Christ as his all in all, of an abundant entrance into the everlasting kingdom.

To the readers of this Journal Dr. Knox was not a stranger. From the first movement towards the formation of the General Council of the Presbyterian Churches, he manifested a deep and growing interest in this effort to bind together the different members of the vast family. The cause of Christian union and co-operation in the work of the Lord lay very near to his heart. With great enthusiasm he entered into the business of the first meeting of the Council in Edinburgh. Joined by several brethren from the Irish Presbyterian Church he attended as a delegate in Philadelphia and took part in the proceedings. It was, we have reason to believe, largely owing to the cordiality with which he supported the invitation, that it was arranged that the next meeting of the Council should be held in Belfast next year. Into the preparations for that meeting our departed brother had heartily entered.

Time after time he summoned the Committee, and as long as he had physical powers—ay, and beyond his powers—he was present to counsel and stimulate others. Earnestly did he desire that he might be permitted to accomplish this work. But the Master had ordered otherwise. Meekly he bowed to His holy will, fully assured that "He doeth all things well."

Robert Knox was born in 1816, in a quiet Ulster home. For more than forty years his father filled the office of ruling elder in a Presbyterian Church. At the early age of eight years Robert was brought to "know the Lord." His heart was set upon a ministry of the Gospel. His father, dreading the Socinian influence which at that time more or less prevailed in the institution at Belfast, sent his son to Glasgow. The collegiate course was all but completed there—a few classes in Belfast supplementing the college curriculum.

In 1840, Robert Knox was licensed by the Presbytery of Strabane. For about a year he was sent on mission-work to the South of Ireland, and was then called to the pastorate of New Row Church, Coleraine.

In less than two years the young minister received an invitation to

CATHOLIC PRESBYTERIAN, October, 1883.]

Linen Hall Street Church, Belfast. There he laboured for over forty years. During all these years Dr. Knox proved himself an able, zealous, and faithful minister of Jesus Christ. No uncertain sound was heard from the pulpit of that church he so long occupied. Christ was the grand theme of his preaching. With great power and unction did he hold forth the full and free salvation of the Gospel. From the year 1859, especially a year of great awakening in many parts of Ulster, the ministry of Dr. Knox appeared to be greatly blessed. He has left behind him a congregation in which great life and freshness prevail in almost all departments of congregational service, especially in evangelistic work.

In the various enterprises and councils of the Presbyterian Church in Ireland, Dr. Knox will be much missed. He possessed a singularly sound judgment, and great administrative power. Belfast owes much to our departed brother. In the efforts for Church extension he took a leading part. Several school buildings for the poor and operative classes were erected through his influence and unwearied efforts. For many years he filled the post of Secretary to the Belfast Town Mission, and did much to extend the operations of this Society, not only by his vigorous and earnest appeals at each annual meeting on behalf of the lapsed masses, but by his continuous oversight of this important enterprise. But his work is done, and the Lord has called His servant home.

During his last illness Dr. Knox dwelt with special interest on several portions of that Word which has through long ages been the comfort and the stay of God's children. Among these were the well-known texts:—"Redeemed with the precious blood of Christ;" "The Son of God who loved me and gave Himself for me;" "Accepted in the Beloved;" "Complete in Him;" "Now unto Him who is able to present you faultless before the presence of His glory with exceeding joy;" "Blessed are the dead who die in the Lord." Often might he be heard engaged in almost inaudible prayer or in repeating that hymn,—

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear my sin for me;
A victim led, Thy blood was shed,
Now there's no load for me."

BELFAST. GEORGE SHAW.

GERMANY.

THE SUNDAY QUESTION IN GERMANY.

By FREDERIC H. BRANDES, D.D.

FOR some time past, the Sunday question has caused much discussing and quarrelling in Germany. The Chief-President of the Prussian province of Saxony, Baron Wolff, published in the beginning of this year an order enjoining the people to keep Sunday more care-

fully than they had done hitherto. Such labours as would not be pressing should be postponed to the following week-days; especially shops should be closed on Sundays during a certain part of the day; noisy pleasures should be no longer allowed, &c. But a great multitude of citizens felt injured and compelled to oppose, especially inn and shop keepers, manufacturers, tradespeople of every kind; in short, all who had been accustomed to neglect Sunday altogether, and to employ the day of rest for their worldly business or pleasures as they did every other day of the week. Protests were drawn up and sent to the authorities at Berlin, and even some of the courts of justice of the province declared the order of the President to be invalid. Let us hope that the authorities at Berlin will not disavow the order of the President.

Moreover, the German parliament made this question a subject of debate, when the budget of the Postmaster-General of the Empire was proposed. Mr. Lingen, a member of the diet, availed himself of this occasion to make a motion to release the under class of post-officers from being occupied throughout every Sunday. Mr. Lingen proposed that their work should be reduced as much as possible on Sunday; the indispensable alone should be done; and that only letters and cards, but no parcels, should thereafter be delivered on the Sabbath. The hours of work the mover wished to be diminished; and especially that during the hours of service no work should be done in the post-offices. Mr. Lingen called it a duty and a necessity to grant also the postmen time to take care for the eternal welfare of their souls; and we cannot deny that he did not demand anything more than what might be reasonably desired. However, opposition was made in the most passionate manner.

All who were interested in religion and Church matters—for instance, Mr. Stöcker, one of the chaplains of the King of Prussia, as well as Dr. Windhorst, the chief champion of the popish party in Germany—did not hesitate to defend the motion as seriously as possible. But the members of the left side of the house, above all, the "Progress-faction," contested it with the utmost violence. And what they did not fail to conjure also on this occasion was the usual spectre they take refuge in when the question is one of Sunday-keeping: the so-called "Puritan Sunday" of England. "We are not willing," they protested, "to admit anything so horrible as the Puritan Sunday of England;" and then they made efforts to paint the English custom in the darkest colours, Mr. Stephan, the Postmaster-General, joining them by stating that the condition of his officers was not at all an overburdened one. No agreement was come to. The maintainers of the motion, to be sure, did not admit the validity of the objections of the other side. They charged them with exaggeration, showing that the Sunday in England and Scotland was by no means so distateful as the opponents would make us believe. Even Dr. Windhorst could not help rejecting the reproaches uttered against the conscientious manner of our neighbours

CATHOLIC PRESBYTERIAN, October, 1883.]

on the other side of the channel. But they were not successful in convincing their opponents. "Our people," the latter said, "do not care for these outward things, which it is the interest of the clergy to favour, and we will not bear the burden." They ventured to represent it as the very essence of freedom, not to allow a motion to pass which had no other intention than to give freedom to a large portion of our people on Sunday.

But they did not consider that they, of course, were laying a heavy burden on the shoulders of the postmen; and as little did they seem to understand that the "freedom" which they felt compelled to defend against the "tyrannical desires of the clergy," by rejecting any motion whose object is to make people keep Sunday, is but the freedom of the rich and of those who, because of their riches, are independent. For the lower classes of our nation, especially for the servants in our towns, Sunday, the day of pleasure for their masters, is a day of hard work, as the servants must prepare the Sunday dinner-parties and other pleasures for their masters, and attend the latter at their amusements. Of course Sunday, kept as it ought to be, would afford a less bright and brilliant feature to all who are in the favourable condition of making it a day of joy and amusement for themselves; but whether it would not really be a day of freedom and repose to the large class which is not in such a favourable situation as to lay the burden of life on the neck of their fellow-creatures, that, I should think, is quite another question. And what kind of freedom is that which those men will establish who say, "We neither like nor desire to attend the church services as regards ourselves, and therefore we will not afford those of our countrymen who feel this want according to their religious convictions the possibility of satisfying it." Are these men entitled to speak at all of "tyranny," and to impeach the clergy for hindering it?

Mr. Lingen's motion was rejected, but not by a majority. The number of votes was equal on both sides (103—103), and, provided our reporters tell the truth, if the Rev. Mr. Stöcker had not been absent from the session when the voting was going on, it would have been in his power to decide the question in favour of his own side. It was at an evening session when our representatives were asked to give their votes concerning this matter, and unfortunately Mr. Stöcker had to deliver a speech at a meeting of one of his Christian-social clubs at the same hour. For this reason he had to neglect the cause which he had defended in the morning with the utmost eagerness. But, however that may be, what is postponed is not yet given up, and on the next occasion the friends of a Christian Sunday will, let us hope, rejoice in a majority. The persuasion that the Sunday question is of great importance in regard to the moral and spiritual welfare of our people, gains more and more support, though we cannot conceal that those who have an interest in the present state of the matter make great efforts to frustrate the endeavours of their opponents. From

different parts of the country protests against the motion of Mr. Lingen and his friends are just now drawn up to be sent to the parliament, subscribed by all kinds of tradespeople, and suggesting that it would be a great blow to the commerce of Germany if the postmen should be allowed to keep Sunday as Christians should do.

ITALY.

By Rev. A. MEILLE.

WALDENSIAN SYNOD AT TORRE-PELLICE (LA TOUR).

OUR Waldensian Synod is just over, and I hasten to send a few notes upon it for the next number of the *Catholic Presbyterian*. It was opened at Torre-Pellice on Monday, 3rd September, at 2 P.M., by an excellent sermon of Pastor Hugon of Rorà, on John xv. 4, 5. Then came the ordination of three young ministers, who had been previously examined by the company of pastors—Messrs. F. Rostagno, evangelist in Milan; E. Vinay, evangelist in Sicily; and A. Comba, of whom more anon. Our ordination service is very simple, but very earnest and impressive, and I have very seldom seen the large church of La Tour so crowded as it was on that day.

The first subject taken up by the Synod of this year was the administration of the Table, beginning with a thorough examination of the state of religion within the Waldensian Valleys. There are, in this respect, things to be rejoiced at, and things to be deplored, as in all Churches. From the reports on the subject, I will especially notice first of all the fact that *all* the ministers of the Waldensian Church, without a single exception, are perfectly sound in their doctrine and in their preaching. Neighbouring Churches are unhappily torn by doctrinal strife, which seems to threaten their very existence. Thank God, it is not so with us; on the great and fundamental principles of the evangelical faith there is not one dissenting voice in all our pulpits, and that is undoubtedly a great boon, which the Waldensian Church will do well not to lose, or even to lessen in the slightest degree. Another important feature is certainly the activity of most of the ministers, not only in their preaching, but in every department of pastoral work. A Waldensian pastor's life, especially in the winter months, is a very busy one. Most of them have large and widely-scattered parishes to visit, many schools to superintend, and yet they have found time to meet repeatedly in order to prepare an excellent and popular little catechism now in general use, and a short explanation of Genesis for the schools. The attendance at church is very good generally in the Waldensian Valleys, and in many places, during the winter months, it would be difficult to find a vacant seat in the churches. Several instances were reported of a better observance of the Sunday, of a more regular reading of the Scriptures, of greater interest in the missionary enterprises of the Church. At the same time

CATHOLIC PRESBYTERIAN, October, 1883.]

it was deplored that many young people of both sexes continue to go for employment to cities like Marseilles and Nice, where there is much vice, bringing back with them sometimes the grossest infidelity and moral corruption. The war between good and evil, between Satan and Christ, is waged also in these mountain retreats of the old faith, and those that belong to the Lord were strenuously urged to come more courageously forward, to rally round their faithful ministry, and to fight the good fight of faith.

Another important subject was that of education. In the Waldensian Valleys not only each parish, but each district of the parish has its own school, at least during the winter months, so that there are scarcely any children left without some education. At the same time, it is felt necessary to raise the standard of education in two ways, by giving to the *programme* of our schools more unity, and by bettering the position of the teachers, so as to secure in future the most efficient class of men to be had. Of course neither of these things is to be done in a day, but much good may be achieved by keeping them both steadily in view.

The report on the *College* of La Tour was most satisfactory, showing in particular that our young students understand the peculiar nature of the school, which was founded to give pastors and teachers to the Church. They formed last year a *Missionary Society*, with the view of stirring up among the people an interest in missions, by giving information and collecting funds. For many years the question has been debated whether our College at La Tour was, or was not, to be *pareggiato*, —that is to say, made to adopt the programme and the rules of similar institutions belonging to the State, which would give it the right to confer degrees, and to send its students straight into the universities. But the general feeling is against such a measure, for it would entail the almost entire abandonment of the French language. Now the possession of the French language is too great a benefit for our people to give it up without very substantial reasons. Those who from Turin and Pinerolo urge us to take such a step have been aptly compared to the fox, who, having lost his tail, advised all his fellows to cut off such a useless piece of furniture. This is a kind of *pareggiamento* for which we do not feel the slightest inclination. But besides abandoning French almost entirely, we would be obliged to curtail considerably the Biblical instruction given in our College, a loss which would never be compensated by all the academical degrees in the world. I trust that the Synod will never follow the pernicious policy of the *pareggiamento*, and will for ever remain faithful to the end for which Dr. Gilly and General Beckwith gave the Waldensian Church its College.

I am happy to say, that rather than follow such a policy, we have cheerfully submitted to the loss of the annual subsidy of nearly £100, which, for the last thirty years, the Minister of Public Instruction had been giving to our College. This has brought about a heavy deficit of more than £500 on the College funds. A bazaar held during

the Synod time has been very successful, and will reduce that deficit by about £160. Still there will be a yearly deficiency of nearly the same sum, and it will, I am afraid, weigh heavily on the Table.

Some friends will be sorry to hear that the Synod has decided to shut for some time the Normal School attached to the College. I hasten to say that this does not at all mean that the Church will no more trouble itself with the preparation of proper schoolmasters. This would never do, for those that we could get from the State normal schools might be very clever, but would at the same time be either Romanists or infidels. Christian schoolmasters are more necessary than ever, and if we shut our normal school it is only with a view to prepare them in a different way. Young men well qualified for the work of teachers will be sent most probably to Florence, where, under the superintendence of the theological professors, they will follow the lectures of the State Normal School, take their diplomas, and come back with a much better preparation than they could ever get at La Tour. This is the beginning, and who knows what the consequences may be? Perhaps we shall see sooner than we expect the normal school started anew on the banks of the Arno.

The *Superior School for Girls* will this year enter on a new era by taking possession of new and far superior premises, built expressly for its use. The new edifice looks somewhat *bourgeois* outside, but the schoolrooms are all that could be desired for size, light, air, and convenience. This school is a most important one. It was the favourite work of General Beckwith, and it would gladden his heart if he could only see the development it has taken of late. I may say, for the benefit of your readers, that very often English and Scotch young ladies have been sent to our school for a year or two, to acquire French, and continue their education. La Tour does not claim to be a fashionable resort, but it boasts an excellent climate, very good teachers, and moderate living. From £40 to £50 would ensure for a young lady the best boarding in the place, including enough to pay all the school fees.

I have only to add that the expenses of the new building have been almost entirely paid out of the money left to the Church by the late Miss Elizabeth Warne, whose memory will be for ever cherished amongst us.

Passing over less important facts, I come to the work of evangelisation, giving you the comparative statistics of the last two years,—

	1882.	1883.
Regular hearers, . .	5,214	6,092
Communicants, . .	3,421	3,616
Received into Communion,	492 .	541
Catechumens on 30th June,	378	488
Day-school pupils, . .	1,860	1,990
Sunday-school pupils, .	1,973	2,044
Evening-school „ . .	392	63
Contributions, „ .	fr. 56,516,39	51,462,48

CATHOLIC PRESBYTERIAN, October, 1883.]

These figures show that the work advances steadily, though slowly. True, the contributions show a decrease of 5,053,91 fr., but this is owing to the fact that the Church of Milan last year had made a strenuous effort to complete the new church, and such an effort could not be sustained every year, whilst at Nice the contributions were largely drawn this year to the mission funds on account of the interest created by the near departure of Mr. Weitzecker for South Africa. With these two exceptions the contributions show an increase generally, the central fund having received this year 2876 fr. more than the year before.

The discussion on the subject of evangelisation was very long, and might have been sometimes more to the point. Several of the oldest ministers had presented a series of *desiderata* to be discussed, as to the way in which the work was to be conducted, but I am sorry to say that petty questions, sometimes of a personal character, made us lose a most precious hour. However, much was said that will, I hope, be of use in future, and the men who are at the head of the mission have proved themselves always full of zeal and ability in the discharge of their important functions. I may add here that a petition of twenty members of the Waldensian Congregation of Rome to have back their former minister, received the full consideration of the Synod. After a long discussion, it was remitted to a committee of five, who spent many hours in examining all the documents and in hearing all the persons concerned ; then it was discussed again in another sitting ; but in the end the Synod did not see their way to alter their decision of last year on the subject.

The number of students in the Theological College of Florence was last year much smaller than usual. This is partly owing to the fact that a preparatory year has been added to the College of La Tour, keeping back a whole class, and partly to the rigour of the military laws, which take away our young men much more than formerly. In spite of that diminution in number the tendency is rather to raise the standard of admission into the school, and to render the studies in the school itself more thorough and complete. The examination of this department of the work gave the greatest satisfaction to the Synod. Our three professors have won the general esteem by their capacity and their zeal. Their works have made them known, not only in Italy, but also abroad. Professor Revel is going to publish for the use of the students a grammar of the Greek Testament, which, added to his excellent Hebrew Grammar and his other works, will give our students a most useful series of manuals for their studies. I may add here that a committee of three has been named to report at next Synod on his translation of the New Testament, with a view of authorising its use in our churches and schools. As the Bible Societies do not circulate Martini's Roman Catholic version, whilst many have been prejudiced against Diodati's, it might be also very useful to have a new version to circulate by means of colportage.

Let me now mention a most interesting subject that came before the Synod at the end of the Session. Professor Comba and the Rev. Donald Miller of Genoa paid a visit during the summer to the Italian Protestants of Canton Grisons, in Switzerland, whose Church had been founded by Italian reformers of the sixteenth century. I hear that a full relation of their visit is to appear shortly in your columns, therefore I abstain from giving more than the result of it. This was a petition from these old Reformed Churches to the Waldensian Church for a minister to occupy one of their vacant charges, and the Synod has found it right to grant the petition. Most probably the newly-ordained Mr. A. Comba, youngest brother of the professor, will be sent, as he seems the most qualified for such a position. Likewise the Evangelisation Committee of Basle have asked us to give them a minister for their work in Canton Ticino, and Signor P. Colvino will be settled at Biasca. Let no one blame us for scattering our forces; we do so in full obedience to Him who calls, and will not leave us without men for our own work.

Lastly, I will mention the pleasure we had in welcoming several deputations from abroad. It was a great joy to all to see once more their steadfast friends, Rev. Dr. Blaikie and Rev. D. K. Guthrie, of Liberton, who have done so much in raising the new Pastors' Fund. The Rev. William Fraser, of Brighton, came to greet us in the name of the Presbyterians of England. We had likewise deputations from the Reformed and Lutheran Churches of France; but we especially rejoiced in seeing once more amongst us the venerable face of Dr. A. Muston, our old Waldensian historian. What a change of times it showed to hear from his lips the history of his escape into France, more than forty years ago, when he had heard that he was to be arrested for the crime of daring to publish a history of our past persecutions, and to see him now amongst us, not only free, but made a knight of the Crown of Italy for those very historical works for which he was once to be put in prison! His presence was the occasion of a most interesting *séance* of the Historical Waldensian Society, in which many interesting documents were read, and much information given.

I conclude by adding that Dr. Lantaret (who had completed his fortieth year in the administration of the Church) has been re-elected moderator of the Table, and Signor Prochet, president of the Commission of Evangelisation. No changes of importance were made in any of our boards.

A. MEILLE.

P.S.—Allow me a postscript to say with what interest I have read the articles on "Land Tenure in Bible Times" lately published in *The Catholic Presbyterian*. The last one was especially interesting to us because the system therein described, excepting the prohibition of selling the land for ever, is exactly our Waldensian system. I only wish our people could be more persuaded that they hold their lands,

and all they have, from the Lord, to whom, as their Landlord, they ought to pay due reverence and a larger proportion of their revenue.

ADDITIONAL NOTES ON THE SYNOD.

HAVING been present, along with Rev. D. K. Guthrie, at the Vaudois Synod at La Tour, as a delegate from the Continental Committee of the General Presbyterian Council, and also of the Continental Committee of the Free Church of Scotland, I desire to express the feelings of satisfaction and great enjoyment to which the occasion gave rise. Though the original Vaudois Church consists of but sixteen or seventeen parishes, the Synod, as it sat in the large church of La Tour,—with the members of the Table sitting at one table, the Committee of Evangelisation at another, and the Business Committee and clerks at a third, and with representatives lay and clerical from the ancient parishes, the colleges, and the mission charges in the neighbouring benches,—formed a body both numerous and imposing. It was most interesting to see, side by side with the pastors, representative elders from the various parishes, men whose appearance frequently gave indication of a hard, open-air life, but whose intelligence and seriousness indicated that they were not unworthy to take their place as the advisers and helpers of their Church. In reference to the clerical members, we were struck by the great proportion of able, thoughtful, self-reliant men; and the comparative absence of what, somewhat irreverently, we are accustomed to call "duffers." We could not help thinking that the long training of the Vaudois Church in trial and difficulty must have developed to a remarkable degree the qualities of self-reliance, and taught men everywhere the great lesson of thinking and acting for themselves in times of difficulty and trouble.

Whatever may be said of the want of due superintendence of congregations in other Presbyterian Churches, no such charge could, with any appearance of truth, be made against the Waldenses. Every parish, mission, congregation, or school is inquired into with the greatest minuteness, reports are laid on the table of the Synod, and these are frequently followed up by verbal explanations and discussions. So much inquiry into details is apt to be a little tedious. But the publicity with which everything is discussed at the Synod makes it evident that no hidden plots or secret policy is possible within its borders. It was interesting to compare this open, Presbyterian way of governing the Church with the Episcopal administration of the Church of Rome all round. There was no difficulty in deciding which mode was the more suitable for a free country and a free nation. And one could not help believing that when due weight is given to this state of things, the feeling of the free Italian nation must come to be very decidedly in favour of a government where the voice of the people is heard, and all is done openly and above-board, rather than a policy where one imperial ruler

in each diocese does all, and the one duty of the people is to receive and follow his decisions.

The minuteness with which everything was inquired into, became to strangers, somewhat wearisome, and perhaps the system of inquiry was carried to fully its legitimate length. A little more time, it seemed to us, might have been spent in mutual exhortation and prayer, stirring up both pastors, elders, and people to more consecration of themselves to the Lord, and trying to ascertain how hindrances to the progress of the Lord's work might be removed, and more of the Divine blessing secured, both on the ordinary and the evangelistic operations of the Church.

On the opening day there was a delightful ordination service. The presiding pastor made use, on this occasion, of the liturgy which is allowed to be employed, and is especially adapted to special occasions of the kind. The sermon, on abiding in Christ, was eminently Scriptural and solemn, and when, after kneeling on the floor during prayer, the young men stood up, and one after another, held up their right hand, and to the question whether they accepted their responsibilities, replied with an emphatic "Amen," and then received the laying on of hands, and the kiss of brotherhood, the large assembly was visibly affected, and strangers could not but own the solemnity and pathos of the occasion.

There can be no doubt that the Pastors' Fund of the General Presbyterian Alliance has been a great boon, and has awakened a profound, though not ostentatious gratitude. For ourselves, we could not help going back in thought to a previous occasion in the history of the Vaudois Church. It has happened that two of their greatest benefactors —men to whom they practically owed their resuscitation from a state of outward ruin,—Canon Gilly and General Beckwith, were members of the Church of England. To the latter of these, General Beckwith, it appeared very strongly, and no doubt very conscientiously, that Episcopal government would be a great improvement in the Vaudois Church. Several years ago, he presented an elaborate proposal, that one of their pastors should be loosed from his charge, and made permanent moderator or bishop for the Church. It was not easy to oppose the earnest wish and conscientious conviction of one who had proved himself to be a singularly devoted friend and benefactor. But the pastors were decidedly opposed to the proposal of the General, and the congregations were even more resolute than the pastors. The proposal was respectfully but decidedly declined. They said that their Presbyterian polity had been handed down to them from their fathers, that amid all their persecutions and troubles it had been maintained and had worked well, and that their experience of bishops in the Church of Rome made them very jealous of the whole order. Like the old Scotch minister in the General Assembly in the sixteenth century, when commenting on a proposal for perpetual moderators, they saw "the horns of the mitre" through all the disguise, and they did not like the sight. Among

other arguments, the General urged that all the help they had obtained had been from the Church of England, and that the Presbyterians were too much engaged in efforts to pull her down, to take any interest in the Waldenses. When the Synod rejected the proposal of the General, she had no expectation of help from Presbyterian quarters. But it is remarkable that friend after friend was raised up from the Presbyterians. Men like Dr. Stewart, of Leghorn, the late Dr. Guthrie, and the late Dr. W. Robertson became most valuable and devoted friends. And now an alliance of Presbyterian Churches has contributed a sum of £13,446 for the Pastors' Fund. We rejoice that the Waldenses have not been allowed to suffer for their fidelity to Presbyterian polity. At the same time we rejoice, too, that they continue to enjoy some admirable friends in the Church of England. The exertions of the Rev. Mr. Worsfold and others continue to be beyond all praise.

In other and higher points of view, there is little sign of the policy which the Vaudois have maintained turning inefficient. It is one of the distinctions of the Vaudois Church that, through their elders, the people have a prominent share in the government of the Church. Were this to be withdrawn, the whole character of the Church would be materially changed. It is not easy in these days, either in Church or State, to supersede the people. And nowhere in the world, it seems to us, would an aristocratic management of church matters be more out of place than among those poor peasants, who have been so devoted to their Church, and whose forefathers scrupled not to give up home, and farm, and possessions, and life itself, rather than prove unfaithful to Him whom they worshipped as King of kings and Lord of lords. Even as it is, the "Table," or executive commission of the Church, is watched very closely, and its decisions are always liable to be overhauled, and it may be reversed, by the Synod,—the supreme court of the Church.

W. G. BLAIKIE.

Open Council.

DR. MILLIGAN AND CATHOLIC PRESBYTERIANISM.

To the Editor of "The Catholic Presbyterian."

SIR,—Dr. Milligan's letter to you attacks the very existence of all catholic Presbyterianism. Is there such a thing? Can there be such a thing?

It is, I think, fortunate that the question must be deliberately considered this year, in view of the next meeting of the General Council in Belfast. In February last, the *Times*, which usually ignores the Council, gave prominence to the statement by "A Scottish Churchman" that—"Though the secret has never been told, the bulk of the clergy of the Established Church of Scotland at this

moment secretly long for union, on the basis of a modified Episcopacy, with the Church of England." The question is thus raised whether Presbyterianism is a good or a bad thing, and whether it is worth while to preserve it, or whether it may not be better to merge it in a moderate Episcopacy.

I do not mean to ask permission to discuss this question now; not that it is a day too soon to begin. On the contrary, it is because the question is so important, so central, and so pressing—because it looms so near and looms so large—that I ask permission to point out in advance that it divides itself into two parts.

One side concerns Scotland alone.

Dr. Milligan's statement, "The cry, 'Scotland for the Presbyterians,' is to my mind one without a principle to rest upon," and his proposal to unite with Scotch Episcopacy rather than with Catholic Presbytery, cuts at the roots of our national life. Has our history been without a principle? Has Scottish Presbyterianism, established or disestablished (and I agree with him as to the comparative insignificance of that question) come now to be so far without historical principle that it ought to be abandoned? Will Dr. Milligan and his friends not even make an *effort* to keep it up? Dr. Milligan says he cannot ask a Scottish Episcopal laird to leave Episcopacy and join the Scottish people,—it would be "unpardonable presumption" to do so. In this he goes further even than the "Scottish Churchman," who in February urged that the "Tory lairds" must, in their own interest, give more than a nominal support to the Church of Scotland. The true support would be that they should join the mass of the Scottish people as candid but moderate Presbyterians. But if there is "no principle" to urge upon them, if ours is not the natural and the catholic form of Church life, why should they do so? Why not pull down our blue flag altogether?

But this shows that there is another side of the question—one which concerns the General Council and the whole world.

This, too, has been raised, I for one think quite fairly and legitimately, both in the Assembly and by its ex-moderator. If there is "no principle" pleadable for Prebyterianism in Scotland, there is certainly less anywhere else. There is less in Ireland. There is less in America. There is less in Australia. If Presbyterianism, even in Scotland, has a past but no future, you cannot ask people to cast in their future along with it anywhere. Above all, if there is no catholicity in Presbyterianism,—if it is not the form which can invite and embrace other less manly and less complete forms of worship to merge themselves in it, then the less we have to do with it the better. But is this so? Is what Dr. Milligan calls "the Presbyterian spirit" necessarily a narrow one? Is the Council, which represents it in its world-wide variety, necessarily narrow? Are we to abandon Presbyterianism in Scotland, in order to abandon catholic Presbyterianism over the world?

We have eight months before us in which to decide the question.—I am, &c.,

A LAYMAN.

STIRLING, *5th September*, 1883.

"PROCEEDINGS OF FIRST GENERAL PRESBYTERIAN COUNCIL."

The remaining copies of this volume, published at Six Shillings, may be had at Half-price. Any one transmitting Three Shillings to Mr. JOHN MOLYNEAUX, 13 SOUTH ST. ANDREW STREET, EDINBURGH, will receive a copy, post free. It gives a complete history of the movement; the constitution of the Alliance as settled in 1875; the papers that were read at the Edinburgh meeting; the speeches and discussions connected with them; also a very copious Appendix, containing an account of the Presbyterian Churches throughout the world, their history and present condition, and various other documents deeply interesting to Presbyterian readers.

JAMES NISBET & CO.'S NEW AND RECENT PUBLICATIONS.

FOR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

Just Published.

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of some superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

"The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

WOMAN'S SPHERE AND WORK: Considered in the Light of Scripture. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

THE MESSAGE OF CHRISTIANITY; or, A Word to the Busy. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 2s. 6d.

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown 8vo, cloth, 3s. 6d.

DOES GOD CARE FOR OUR GREAT CITIES? A Word for the Paris Mission. By the Same. 18mo, cloth, 9d.

ISRAEL'S LAW-GIVER: His Narrative True, and His Laws Genuine. By the Rev. A. MOODY STUART, D.D. Crown 8vo, cloth, 2s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

WINTER COMPLAINTS *Cured, and the lives of many Weak and Delicate Persons prolonged by using*

DARLOW'S MAGNETINE APPLIANCES.

These Appliances are Recommended and used by the Profession for the Cure of

Gout.	Asthma.	Chest Weakness.	Sore Throat.
Sciatica.	Rheumatism.	Spinal Affection.	Heart Affections.
Lumbago.	Rheumatic Gout.	Bronchitis.	Liver Complaint.
Neuralgia.	Lung Affections.	Winter Cough.	General Debility.

LUNG PROTECTORS.
CHEST PROTECTORS.
BELTS (LADIES' & GENTS').
SPINE BANDS, &c. &c.

Original Testimonials from persons in every walk of life, extending over a period of Seventeen Years, may be seen on application at Messrs. Darlow & Co.'s Offices.

PAMPHLETS POST FREE.

DARLOW & CO., 443 STRAND, LONDON.

CASH'S
EMBROIDERED NAMES,

FOR MARKING LINEN.

Your Name Embroidered on our Fine Cambric Tape in Turkey Red, which can be sewn on to any article of dress requiring to be marked.

Samples, Price Lists, and Descriptive Circulars Post Free on application to

J. & J. CASH, COVENTRY.

FOR COUGHS. SORE LUNGS.

HOGE'S HOREHOUND HONEY.

SORE THROATS. HOARSENESS.

An uncompounded product of Nature secreted in the petals of Horehound Blossoms, and gathered by the Honey Bee.

"I consider your Horehound Ho[ney] the most wonderful remedy I [have] ever tried, possessing properties w[hich] are nothing short of marvellous [as a] cure of sore throat and coughs.
"MARIE ROZE.

"Your Honey is delicious.
"Yours truly,
"ELLEN TERRY

RELIEF GUARANTEED.
Put up in 1s. 1½d. Bottles

If your Chemist cannot supply, Messrs. W. M. HOGE & CO., King William Street, London, E.C., will post a Bottle to any address upon receipt of price.

AS CERTAIN AS DAY WILL FOLLOW NIGHT

IS THAT

PRICE'S RHEUMATIC OILS

Will give immediate relief and ultimate cure to the greatest sufferer from the dreadful pain Rheumatism, Rheumatic Gout, &c. This is no rash assertion, but an established and well-kn[own] TRUTH, **PRICE'S RHEUMATIC OILS** having been in use for the last fifty years, [are] acknowledged by their pungent, searching, warming qualities, to be really and truly

A Cure for Rheumatism.

Do not remain in your agony another hour, but get a bottle from your nearest Chemist. It [is] merely to be rubbed briskly on the affected part, and you will find relief AT ONCE. The cost is 2s. 9d.; at least it is well worth trying, the risk is not great. Do not let your doubts keep you [from] what will prove of real benefit. Price 2s. 9d. per Bottle of all Chemists in the world, through

BARCLAY & SONS, 95 FARRINGDON STREET, LONDON, E.C.

Who will forward a Bottle, carriage paid, on receipt of 3s.

LORIMER AND GILLIES, PRINTERS, ST. ANDREW SQUARE, EDINBURGH.

THE

CATHOLIC PRESBYTERIAN

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

NO. LIX.—NOVEMBER, 1883.

PAGE

1. Preaching for the Age. By Rev. T. C. EDWARDS, M.A., Principal of University College, Aberystwith, Wales, . 321
2. The Waldenses of Calabria. By Mrs. FORD, Edinburgh, . 329
3. Luther. I. By HORATIUS BONAR, D.D., Edinburgh, Moderator of General Assembly of Free Church, . 338
   II. By Rev. R. W. BARBOUR, M.A., Aberdeen, . 341
4. Friends in Council concerning Presbyterianism. Part II. By Rev. A. C. MURPHY, D.Lit. (late of Dublin), London, 354
5. Our Lord's Farewell to His Disciples. By the EDITOR, . 365
6. Portfolio Leaves—Mr. Omond on the Lord Advocates of Scotland, ... 374
7. Notes of the Day, ... 381

   The late Dr. Begg of Edinburgh—Dr. Scrivener on the Revised Text of the New Testament—Bishop Wordsworth's Aim—Another Scotch Episcopal Charge.

8. American Notes, ... 386

   Progress in Theology—Prayer for Foreign Missions—Faith-Cures—Canadian Items—The late Dr. Hatfield.

9. General Survey, ... 391

   Great Britain; Wales; Bohemia and Moravia.

10. Open Council, ... 397

    Church Union.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
NEW YORK: A. D. F. RANDOLPH & CO.

1883.

One Shilling.]

[All Rights Reserved.

JAMES NISBET & CO.'S NEW AND FORTHCOMING PUBLICATIONS.

THE EMPIRE OF THE HITTITES IN THE LIGHT OF THE BIBLE AND INSCRIPTIONS. With copies of the Inscriptions. By WM. WRIGHT, D.D. Demy 8vo, with Illustrations, 7s. 6d.

LECTURES ON THE DECALOGUE. By the Rev. J. MATTHEW. Crown 8vo, cloth, 4s. 6d.

SYMPOSIUM ON THE ATONEMENT. By Various Writers. (Reprinted from the *Homiletic Magazine.*) Crown 8vo, 6s. Among the Contributors are the Bishop of Amycla, Dr. R. F. Littledale, Professor Israel Abrahams, Archdeacon Farrar, Principal Robert Rainy, Crosby Barlow, and the Rev. G. W. Oliver.

THE JEWS. By the Rev. Professor KELLOGG, D.D., Professor in the Western Theological Seminary, Alleghany, Penn., U.S.A. Crown 8vo, cloth, 4s. 6d.

OVER THE HOLY LAND. By the Rev. J. A. WYLIE, LL.D., Author of "The History of Protestantism." Crown 8vo, cloth, 7s. 6d.

THE GOSPEL IN FRANCE. By the Rev. D. BERSIER. Crown 8vo, cloth, 7s. 6d.

CHARACTERISTICS OF CHRISTIANITY. By the Rev. Professor STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London. Crown 8vo, 6s.

INFORMATION AND ILLUSTRATIONS FOR PREACHERS AND TEACHERS. By the Rev. G. S. BOWES, Author of "Illustrative Scripture Gatherings." Crown 8vo, cloth, 5s.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By the Rev. FREDERICK HASTINGS. Crown 8vo, 5s.

THE PUBLIC MINISTRY AND PASTORAL METHOD OF OUR LORD. By the Rev. Professor BLAIKIE, D.D., Author of "For the Work of the Ministry." Crown 8vo, cloth, 6s.

EMMANUEL: An Original and Exhaustive Commentary on Creation and Providence alike. By an Octogenarian. Demy 8vo, cloth, 10s. 6d.

GLIMPSES THROUGH THE VEIL; or, Some Natural Analogies and Bible Types. By Rev. JAMES WARING BARDSLEY, M.A., Author of "Illustrative Texts and Texts Illustrated." Crown 8vo, cloth, 5s.

VOICES OF THE GOOD SHEPHERD AND SHADOWS OF THE GREAT ROCK. A Daily Book in the words of Scripture, with an Introduction. By the Rev. J. R. MACDUFF, D.D., Author of "Morning and Night Watches." 16mo, 1s. 6d.

DAILY EVENING REST. By Miss AGNES GIBERNE, Author of "Decima's Promise." 16mo, cloth, 2s. 6d.

"YOUR INNINGS." A Book for Schoolboys. By the Rev. GEORGE EVERARD, M.A., Author of "Day by Day," &c. With Introductory Note by the Archbishop of York. Small crown 8vo, cloth, 1s. 6d.

HIS STEPS. By the Rev. GEORGE EVERARD, M.A. Small crown 8vo, cloth, 1s. 6d.

SONGS OF PEACE. By Mrs. HAYCRAFT, Author of "Waters of Quietness." 16mo, cloth, 1s.

CHRISTIAN ETHICS AND WISE SAYINGS. By a Presbyter of the Church of England. Demy 8vo, cloth, 5s.

GOD WITH US. By ANNA SHIPTON, Author of "The Upper and Nether Springs." Crown 8vo, cloth, 3s. 6d.

ADDRESSES. By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, Author of "Addresses to District Visitors." Crown 8vo, cloth, 3s. 6d.

EARLY IN THE MORNING. Addresses delivered at the Early Celebration of the Holy Communion. By the Rev. GORDON CALTHROP. Crown 8vo, cloth.

BUNYAN'S PILGRIM'S PROGRESS (Red Line Edition). (Miniature Christian Classics.) Crown 32mo, cloth, 1s. Cloth, gilt edges, 1s. 6d.

MY LORD'S MONEY. By the Rev. ERNEST BOYS, Author of "The Sure Foundation." 16mo, cloth, 1s.

IS ALL WELL? By CHRISTIAN REDFORD, Author of "The Kingdom." 16mo, 1s.

ABOUT OURSELVES. By Mrs. HENRY WOOD, Author of "Bessie Wells." Small crown 8vo, cloth, 1s. 6d.

LIGHT FROM THE OLD LAMP; or, Homespun Homilies for the Crowd. By the Rev. J. JACKSON WRAY, author of "Nestleton Magna." Crown 8vo, 5s.

BOOK OF ANTHEMS. Compiled and arranged for use in Churches and Families. By E. J. HOPKINS, Organist in the Temple Church. Cloth, 5s.

THE SAVIOUR'S CALL. By the Rev. F. WHITFIELD, M.A. Small crown 8vo, cloth, 1s. 6d.

VOICE OF JESUS DAY BY DAY. By Mrs. MACRAE. Small crown 8vo, 2s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

The Catholic Presbyterian Advertiser.
NOVEMBER, 1883.

THE NEW BOOK SEASON.

ALL THE BEST NEW BOOKS ARE IN CIRCULATION AT

MUDIE'S SELECT LIBRARY.

A New Edition of MUDIE'S LIST, revised for the New Season, of the Books now in general circulation, is now ready for delivery, and will be forwarded, postage free, on application.

This List will be found to include all recent Works of more than average interest in every Department of Literature.

Fresh Copies of all the Best New Books are added from day to day as the demand increases, and an ample supply is provided of the principal Forthcoming Works as they appear.

TERMS OF SUBSCRIPTION.

ONE GUINEA PER ANNUM AND UPWARDS,

According to the number of Volumes required; or,

TWO GUINEAS PER ANNUM,

For a Free Weekly Exchange of Books in every part of London.

BOOK SOCIETIES SUPPLIED ON LIBERAL TERMS.

PROSPECTUSES POSTAGE FREE ON APPLICATION.

MUDIE'S SELECT LIBRARY (LIMITED), NEW OXFORD STREET;
231, REGENT STREET, and 2, KING STREET, CHEAPSIDE.

JAMES NISBET'S & CO'S NEW BOOKS FOR THE YOUNG.

DUSTY DIAMONDS CUT AND POLISHED: A Tale of City Arab Life. By R. M. BALLANTYNE, author of "The Lighthouse." Crown 8vo, illustrated, cloth, 5s.

THE MADMAN AND THE PIRATE. By R. M. BALLANTYNE. Crown 8vo, cloth, illustrated, 3s. 6d.

KATHLEEN. By Miss AGNES GIBERNE. Crown 8vo, illustrated, cloth, 5s.

MOTHER'S QUEER THINGS. By Miss ANNA WARNER, author of "What Aileth thee," &c. 8vo, cloth, illustrated, 2s. 6d.

LADY TEMPLE'S GRANDCHILDREN. By Miss EVERETT GREEN. Crown 8vo, cloth, illustrated, 3s. 6d.

MISS MARSTON'S GIRLS AND THEIR CONFIRMATION. Crown 8vo, cloth, 2s. 6d.

STEPHEN, M.D. By Miss WARNER. (New volume of the "The Golden Ladder Series.") Crown 8vo, cloth, illustrated, 3s. 6d.

UNDER A CLOUD. By the Rev. T. S. MILLINGTON. Crown 8vo, illustrated, cloth, 3s. 6d.

ALICE'S PUPIL. By Miss M'CLINTOCK. Crown 8vo, cloth, 1s. 6d.

CISSY'S TROUBLES. By DARLEY DALE. Author of "Little Bricks." Crown 8vo, cloth, illustrated, 3s. 6d.

SPOILT GUY. By DARLEY DALE. Crown 8vo, cloth, illustrated, 2s. 6d.

THE CHILDREN'S PILGRIMAGE. By L. T. MEADE, author of "A London Baby." Crown 8vo, cloth, illustrated, 5s.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

NEW WORKS AND NEW EDITIONS.

This day, price 7s. 6d. a Fourth Edition of

NATURAL LAW in the SPIRITUAL WORLD. By HENRY DRUMMOND, F.R.S.E., F.G.S.

The *Spectator*:—"One of the most impressive and suggestive books on religion that we have read for a long time."

MEN WORTH REMEMBERING.—New Volume, Crown 8vo, 2s. 6d,

RICHARD BAXTER. By the Very Rev. G. D. BOYLE, M.A., Dean of Salisbury.

This day, with numerous Illustrations, 5s.

ROME, PAGAN AND PAPAL. By MOURANT BROCK, M.A., Author of "The Cross, Heathen and Christian," &c. Edited By G. H. PEMBER, M.A.

This day, crown 8vo, 5s.

STUDIES IN THE BOOK OF JONAH: a Defence and an Exposition. By Rev. Prof. R. A. REDFORD M.A., LL.B., Author of "The Christian's Plea against Modern Unbelief," &c.

New and Revised Edition, 8vo, 14s.

A PRACTICAL COMMENTARY ON ST. MATTHEW'S GOSPEL. By JAMES MORISON, D.D.

"Dr Morison's Commentaries on St. Matthew and St. Mark are simply invaluable. His style is so racy, so graphic, so idiomatic, that one reads him not only with no sense of labour, but with constant surprise and delight."—*Expositor.*

BY THE SAME AUTHOR.

A PRACTICAL COMMENTARY ON ST. MARK. Third Edition. 12s.

This day, elegantly bound, price 5s.

CHRISTIAN WOMANHOOD. By MARY PRIOR HACK, Uniform with "Consecrated Women," by the same Author.

New and Cheaper Edition, with Forty-four Illustrations and a Map, 3s. 6d.

SACRED STREAMS: the Ancient and Modern History of the Rivers of the Bible. By PHILIP HENRY GOSSE, F.R.S.

Second Edition, crown 8vo, 7s. 6d.

CHRISTMAS EVANS, the Preacher of Wild Wales: his Country, his Times, and his Contemporaries. By E. PAXTON HOOD.

"A wonderfully interesting narrative."—*British Quarterly Review.*

8vo, 3s. 6d.

THE EVIDENCES OF NATURAL RELIGION, and the Truths Established Thereby. By CHARLES MCARTHUR.

This day, Fourth Edition, Revised, 7s. 6d.

A COMMENTARY ON ROMANS. By JOSEPH AGAR BEET, Author of "A Commentary on Corinthians."

"I find it most carefully executed."—Bishop ELLICOTT.

"A masterpiece of Biblical exposition. I assure you that I prize it exceedingly."—Dr. JAMES MORISON, the Commentator.

NEW BOOK BY THE AUTHOR OF "FROM LOG CABIN TO WHITE HOUSE."

GEORGE WASHINGTON: His Boyhood and Manhood. By W. M. THAYER, Author of "From Log Cabin to White House," "The Pioneer Boy," &c. With Portrait. Crown 8vo, handsomely bound, 5s.

FROM POWDER MONKEY TO ADMIRAL: A Story of Naval Adventure. By W. H. G. KINGSTON. With an Introduction by Dr. MACAULAY. Eight Illustrations. Handsomely bound, 5s.

GREY HAWK: Life and Adventures among the Red Indians. An Old Story Re-told. By DR. MACAULAY, Editor of the "Leisure Hour;" Author of "All True," &c. Eleven Illustrations. Handsomely bound, gilt edges, 5s.

ADVENTURES ROUND THE POLE; or, the Snowbird Crew in the Arrandoon. By GORDON STABLES, M.D., R.N., Author of "The Cruise of the Snowbird," &c. Eight Illustrations. Gilt edges, 5s.

NOBLE, BUT NOT THE NOBLEST. By MARIE HALL, Author of "The Dying Saviour and the Gipsy Girl," &c. Crown 8vo, 3s. 6d.

WHAT'S IN A NAME? By SARAH DOUDNEY. Eight Illustrations. Crown 8vo, 5s.

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

NEW AND FORTHCOMING BOOKS.

By the Author of "Daniel Quorm."

CORNISH STORIES. By MARK GUY PEARSE. Crown 8vo. Six full-page Illustrations by C. Tresidder. Cloth, gilt edges, price, 2s. 6d. (Uniform with "Daniel Quorm.")

SIMON JASPER. Eighth Thousand. Fourteen Illustrations. Crown 8vo. Cloth, gilt edges. Price 2s. 6d.

THOUGHTS ON HOLINESS. By MARK GUY PEARSE. Royal 16mo. Red border round each page. Cloth, red edges, price 2s. 6d.

DEVOTIONAL MANUALS.—1. SELF-EMPLOYMENT IN SECRET. 2. THE SOUL'S COMMUNION WITH HER SAVIOUR. Crown 16mo, red border round each page, cloth, gilt-lettered, price 1s. each.

PRECEPTS FOR PREACHERS; In the Pulpit and Out of It. Compiled from many Authors. By the Rev. W. GRIFFITHS. Crown 8vo. *[In the Press.*

A HIGHER CATECHISM OF THEOLOGY. By the Rev. W. BURT POPE, D.D., Theological Tutor, Didsbury. Demy 8vo, price 8s. 6d. Uniform with the "Compendium of Theology."

THE FERNLEY LECTURE FOR 1883. On the Difference between Physical and Moral Law. By the Rev. W. ARTHUR, M.A. Demy 8vo, 208 pp. Sewed. Price 2s.; cloth, 3s.

DR. PUNSHON'S SERMONS. Second Volume. Being the Third of his Works. Edited by the Rev. W. ARTHUR, M.A. Crown 8vo. Price 5s. *[In the Press.*

PASSAGES FROM THE DIARY OF AN EARLY METHODIST. By the late RICHARD ROWE. With Preface by THOMAS PERCIVAL BUNTING. Crown 8vo, 300 pp. Price 2s. 6d.

ILLUSTRATIONS OF FULFILLED PROPHECY. By the Rev. J. ROBINSON GREGORY. Crown 8vo. Numerous Engravings. Price 2s.

PICTURE TRUTHS; a Series of Practical Lessons on the Formation of Character from Bible Emblems and Proverbs. By JOHN TAYLOR. Crown 8vo. 30 Illustrations. Price 1s. 6d.

"Lively, full of illustration. Models for Sunday School Addresses."—*Sunday School Chronicle.*
"A thoughtful and earnest little volume."—*Daily Chronicle.*

VALERIA, the Martyr of the Catacombs. A Tale of Early Christian Life in Rome. By the Rev. W. H. WITHROW, D.D. Crown 8vo, with Illustrations. Price 2s.

"A most attractive book in every way."—*The Witness.*

TINA AND BETH; or, The Night Pilgrims. By A. E. COURTENAY. Crown 8vo. With Frontispiece. Price 2s.

"A delightful story, full of touching incident."—*Warrington Guardian.*

THE OAKHURST CHRONICLES: A Tale of the Times of Wesley. By ANNIE E. KEELING. Crown 8vo, with Illustrations. Price 2s.

BOOKS FOR THE LUTHER COMMEMORATION.

MARTIN LUTHER, THE PROPHET OF GERMANY. By the Rev. J. SHAW BANKS. Thirteen Illustrations. Foolscap 8vo, price 2s. **Now offered at Half-price net.**

"Mr. Banks has succeeded in packing a great deal of matter into a small space, and yet has told his story in a very attractive style."—*London Quarterly Review.*

ELLIOTT, REV. CHARLES, D.D. Delineation of Roman Catholicism, drawn from the authentic and acknowledged Standards of the Church of Rome; in which her peculiar Doctrines, Morals, and Usages are Stated, Treated at Large, and Confuted. New Edition, with a Supplement; being an Exposition of Certain Changes which the Papacy has undergone during the Pontificate of Pius IX. Imperial 8vo. Price 12s. 6d. **Now offered at Half-price net.**

"It is a noble monument of patient, manly toil, more enduring than marble or Corinthian brass. It is *the* book on the subject which has no compeer in our existing authorship. . . . . It is a good sign to see such a book in demand just now."—*The Irish Evangelist.*

LONDON: T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C., AND 66, PATERNOSTER ROW, E.C.

LIST OF WORKS

BY THE LATE

FRANCES RIDLEY HAVERGAL.

SWISS LETTERS AND ALPINE POEMS. By the late FRANCES RIDLEY HAVERGAL. With Twelve Oil-Coloured Illustrations of Alpine Scenery and Flowers by the Baroness HELGA VON CRAMM. Small 4to, cloth, extra gilt, 12s. Also without Coloured Illustrations, crown 8vo, 5s., cloth.

LIFE MOSAIC; "The Ministry of Song" and "Under the Surface," in one Volume. With Twelve Illustrations of Alpine Scenery and Flowers by the Baroness HELGA VON CRAMM. Printed in colours, under the superintendence of the Artist, by Kaufmann, of Baden. Small 4to, 12s., in extra cloth gilt.

LIFE CHORDS. Earlier and Later Poems, with Illustrations of Alpine Scenery and Flowers by the Baroness HELGA VON CRAMM. Small 4to, 12s., cloth, extra.

THE MINISTRY OF SONG. 32mo, 1s 6d., cloth.

UNDER THE SURFACE. Crown 8vo, 5s., cloth; Cheap Edition, royal 32mo, 1s. 6d., cloth, gilt edges.

UNDER HIS SHADOW. With a Preface by her Sister. Royal 32mo, 1s. 6d., cloth extra, gilt edges.

BRUEY, A LITTLE WORKER FOR CHRIST. Small crown 8vo, 3s. 6d., cloth. Cheap Edition, 1s. 6d., limp cloth. Paper 1s.

MORNING STARS; or, Names of Christ for His Little Ones. Royal 32mo, 9d., cloth.

MORNING BELLS AND LITTLE PILLOWS. Being Waking and Good-night Thoughts for the Little Ones. Royal, 32mo, each, 6d., sewed. 9d., cloth.

THE FOUR HAPPY DAYS. Royal 16mo, 1s., cloth.

SONGS OF PEACE AND JOY. The Words selected from "The Ministry of Song" and "Under the Surface." The Music by CHARLES H. PURDAY. Fcap 4to, cloth 3s., gilt, edges; or in paper cover, 1s. 6d.

ROYAL GRACE AND LOYAL GIFTS.

Embracing the following Seven Books in a neat cloth case, with lid, price 10s. 6d.
These books may be had separately.

KEPT FOR THE MASTER'S USE. 16mo, 1s., cloth.

THE ROYAL INVITATION; or, Daily Thoughts on Coming to Christ. 16mo. 1s., cloth.

LOYAL RESPONSES; or, Daily Melodies for the King's Minstrels. 16mo, 1s., cloth.

MY KING; or, Daily Thoughts for the King's Children. 16mo, 1s., cloth.

ROYAL COMMANDMENTS; or, Morning Thoughts for the King's Servants. 16mo, 1s., cloth.

ROYAL BOUNTY; or, Evening Thoughts for the King's Guests. 16mo, 1s., cloth.

STARLIGHT THROUGH the SHADOWS. 16mo, 1s., cloth.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

MACNIVEN & WALLACE,

Publishers, Edinburgh.

MINE OWN PEOPLE. By LOUISA M. GRAY. Crown 8vo, 6s.
"Skilfully and pathetically told, as only an observant student of human nature could tell it."—*British Quarterly.*

ARCHBISHOP LEIGHTON. A Selection from his Writings. Edited with a Memoir by W. BLAIR, D.D. With Etchings. 16mo, 2s. 6d.
"Beautifully got up as to its external appearance, ably edited, and altogether a volume to be treasured.—*Christian.*

SCOTTISH DIVINES.

THE THIRD SERIES OF THE ST. GILES' LECTURES. Crown 8vo, 5s.
"A valuable addition to the biographical literature of Scotland."—*Glasgow Daily Mail.*

EVANGELICAL SUCCESSION LECTURES. First and Second Series. Crown 8vo, 5s. each.
"A worthy memorial of a fine course of Lectures."—*Literary World.*

HOUSEHOLD LIBRARY OF EXPOSITION.

NEW VOLS.

THE LAW OF THE TEN WORDS. By J. OSWALD DYKES, D.D. 3s. 6d. *In the Press.*

THE PARABLES OF OUR LORD. By MARCUS DODS, D.D. 3s. 6d.

THE TEMPTATION OF CHRIST. By G. S. BARRETT, B.A. 3s. 6d.

THE LORD'S PRAYER. By CHARLES STANFORD, D.D. 3s. 6d.

THE LAMB OF GOD. By W. R. NICOLL, M.A. 2s. 6d.

THE GALILEAN GOSPEL. By A. B. BRUCE, D.D. 3s. 6d.

JEWEL POETS.

32mo, printed with red borders, cloth gilt, 1s. each.

GEORGE HERBERT. HENRY VAUGHAN. WILLIAM BLAKE.

BIBLE CLASS PRIMERS.

Edited by Professor G. SALMOND, D.D. With Maps. Cloth, 8d.; paper, 6d. each.

LIFE OF DAVID. By the late Rev. PETER THOMSON, M.A.

LIFE OF MOSES. By the Rev. JAS. IVERACH, M.A.

LIFE OF PAUL. By the Rev. J. PATON GLOAG, D.D.

LIFE OF SOLOMON. By the Rev. RAYNER WINTERBOTHAM, M.A.

JOSHUA AND THE CONQUEST. By the Rev. Professor CROSKERY, D.D.

KINGS OF ISRAEL. By the Rev. W. WALTER, M.A.

KINGS OF JUDAH. By the Rev. Professor GIVEN, D.D.

HISTORY OF THE REFORMATION. By the Rev. Prof. WITHEROW, D.D.

OTHERS IN PREPARATION.

EDINBURGH: MACNIVEN & WALLACE, 132, PRINCES STREET;
LONDON: SIMPKIN & CO., AND HAMILTON & CO.

WORKS BY J. R. MACDUFF, D.D.

VOICES OF THE GOOD SHEPHERD, AND SHADOWS OF THE GREAT ROCK.

A Daily Book in the Words of Scripture, with an introduction. By the Rev. J. R. MACDUFF, D.D., author of "Morning and Night Watches." 16mo. 1s. 6d.

THE STORY OF A SHELL:

A Romance of the Sea, with some Sea teachings. A Book for Boys and Girls. In small 4to, with numerous Illustrations and decorative cloth binding, price 6s.

A cheap Shilling issue of "THE LIFE OF OUR LORD FOR THE YOUNG."

BRIGHTER THAN THE SUN; or, CHRIST THE LIGHT OF THE WORLD.

The Publishers have pleasure in announcing a cheap issue, at One Shilling, of the above work. It is in paper covers, the same type and size of page (post 4to) as the original 7s. 6d. volume, and contains Twelve full-page Illustrations by A. ROWAN.

In Christo; or, The Monogram of St. Paul. Small crown 8vo, 5s. cloth.

St. Paul in Rome; or, The Teachings, Fellowships, and Dying Testimony of the Great Apostle in the City of the Cæsars. Crown 8vo, 4s. 6d. cloth.

The Prophet of Fire; or, The Life and Times of Elijah. New and cheaper Edition. With Frontispiece. Small crown 8vo, 3s. 6d. cloth.

Noontide at Sychar; or, The Story of Jacob's Well. A new Testament Chapter in Providence and Grace. With Frontispiece and Vignette. Small crown 8vo, 3s. 6d. cloth.

Eventide at Bethel; or, The Night-Dream of the Desert. An Old Testament Chapter in Providence and Grace. Small crown 8vo, 3s. 6d. cloth. *The above two Volumes may be had bound together, 6s. 6d. cloth.*

Palms of Elim; or, Rest and Refreshment in the Valleys. Recently Published. Small crown 8vo, 5s. cloth.

The Grapes of Eshcol; or, Gleanings from the Land of Promise. Crown 8vo, 3s. 6d. cloth.

Hosannas of the Children; or, A Chime of Bells from the Little Sanctuary. Crown 8vo, 5s. cloth.

Memories of Gennesaret. With Frontispiece. Post 8vo, 6s. 6d. cloth.

Memories of Olivet. With Frontispiece. crown 8vo, 3s. 6d. cloth.

Memories of Patmos; or, Some of the Great Words and Visions of the Apocalypse. Newer and cheaper Edition. With Frontispiece. Crown 8vo, 3s. 6d. cloth.

Memories of Bethany; or, Our Lord's Sympathy for the Sick and Sorrowing. With Frontispiece. Small crown 8vo, 3s. 6d. cloth.

Sunsets on the Hebrew Mountains. Being some of the more prominent biographies of Sacred Story viewed from Life's close. With Frontispieces. Post 8vo, 6s. 6d. cloth.

The Healing Waters of Israel; or, The Story of Naaman the Syrian. An Old Testament Chapter in Providence and Grace. Crown 8vo, 3s. 6d. cloth.

The Footsteps of St. Peter. Being the Life and Times of the Apostle. Illustrations. Crown 8vo, 5s. cloth.

The Morning and Night Watches. In one vol. 16mo and Royal 32mo, 1s. 6d. cloth; separately, 8d. sewed; 1s. cloth.

The Mind and Words of Jesus. In one vol. 16mo and Royal 32mo, 1s. 6d. cloth; separately, 8d. sewed; 1s. cloth.

A Volume of Family Prayers. Crown 8vo, 3s. 6d. cloth.

The Thoughts of God and the Words of Jesus. 16mo, 2s. 6d. cloth. Cheap Edition, 16mo, 1s. 6d. cloth.

The Bow in the Cloud; or Words of Comfort for Hours of Sorrow. Royal 32mo, 1s. cloth.

The Gates of Prayer: A Book of Private Devotion for Morning and Evening. 16mo, 1s. 6d. cloth.

The Gates of Praise, and other Original Hymns, Poems, and Fragments of Verse. 16mo, 1s. 6d. cloth.

The Hart and the Water-Brooks: A Practical Exposition of the Forty-second Psalm. Crown 8vo, 3s. 6d. cloth.

The Shepherd and His Flock: or the Keeper of Israel and the Sheep of His Pasture. Crown 8vo, 3s. 6d. cloth.

Comfort Ye, Comfort Ye: Being God's Words of Comfort Addressed to His Church in the last Twenty-seven Chapters of Isaiah. With Frontispiece. Crown 8vo, 5s. cloth.

Wells of Baca: or Solaces of the Christian Mourner. 16mo, 1s. limp.

Clefts of the Rock; or The Believer's Grounds of Confidence in Christ. Crown 8vo, 5s. cloth.

A Golden Sunset: Being an Account of the Last Days of Hannah Broomfield. 16mo, 1s. cloth.

Gleams from the Sick Chamber. Arranged in Daily Readings for a Month. Small crown 8vo. 2s. cloth. Recently published.

Gleams for the Sick Chamber. Being a Roll of Texts in Large Type extracted from the preceding. Price 2s.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

OLIPHANT, ANDERSON, & FERRIER'S
LIST OF NEW BOOKS & NEW EDITIONS.

New Books by the Author of "Aldersyde." In square 8vo, cloth, price 1s.

MARION FORSYTH; or, Unspotted from the World. By ANNIE S. SWAN.

MISTAKEN. By ANNIE S. SWAN.

"On every page can be traced fine touches of art, which, never obtrusive, yet leavening all, lend a charm to the composition."—*Evening Telegraph.*

Third Edition, cloth extra, with Six Original Illustrations, price 5s.

ALDERSYDE: A Border Story of Seventy Years Ago. By ANNIE S. SWAN.

"Sir Walter Scott himself never delineated a character more true to life than Janet Nesbit; eloquent of character and well told; full of quiet power and pathos; has brought us into the presence of a pure and noble nature; this cleverly constructed story; a tale of deep interest; a work of true genius;—Hurrah! our good Scotch stories are not going to die out just yet; have not read a fresher, livelier, or more wholesomely stimulating story for many a day. Janet Nesbit is a fine portrait of a noble woman; the Doric is pure and cultivated, while the descriptions of border scenery are admirable; written in a style that cannot fail to interest; tells us, with much literary grace and variety, a many-sided story."—*Opinions of Scotch, English, and Irish Press.*

New and Revised Edition, crown 8vo, cloth extra, gilt edges, price 5s.

GERTRUDE ELLERSLIE: A Story of Two Years. By Mrs. MELDRUM.

"The grouping is very artistic, and the details disclose an amount of careful observation and discriminating judgment which find expression at once simple and forcible in this most attractive story."—*Daily Review.*

"Ought to find favour with a large circle of readers. It introduces us to a very large circle of characters, some of which are sketched with remarkable vividness. The tale, as such, is extremely entertaining, so that the interest never flags."—*Christian Monthly.*

Just published, crown 8vo, Fifth Edition, with Six Original Illustrations, price 5s.

BITS FROM BLINKBONNY; or, Bell o' the Manse. A Tale of Scottish Village Life between 1841 and 1851. By JOHN STRATHESK.

"Neither haggis, short bread, scones, cock-a-leekie, mountain dew, nor singed sheep's head, are more intensely Scotch than this simple but undeniably fascinating story."—*Civil and Military Gazette, Lahore.*

"Characters certainly drawn from life—Scotch to the backbone."—*Melbourne Leader.*

"A mine of the pithy wisdom and pawky humour of the Scottish race, reproducing the genuine language of Burns and Scott, of Wilson and Ramsay. Would have delighted Dean Ramsay or Lord Cockburn."—*S. Times, New Zealand.*

New Books by the Author of "Bits from Blinkbonny."

Small crown 8vo, cloth, Illustrated, price 1s. 6d.

ELDER LOGAN'S STORY ABOUT THE KIRKS. By JOHN STRATHESK.

In square 8vo, cloth extra, price 1s.

LITTLE BLUEBIRD THE GIRL MISSIONARY.

Just ready, Fifth Thousand, small crown 8vo, cloth gilt, Illustrated, price 2s.

JOCK HALLIDAY, A GRASSMARKET HERO; or, Sketches of Life and Character in an old City Parish. By ROBINA F. HARDY, Author of "Nannette's New Shoes," &c.

"Full of lights and shadows; written with much ability and feeling; a fascinating story of humble life; a very effective story; will assuredly take its place beside 'Rab and his Friends' and Professor Wilson's Tales; a tender spirited story of mission work among the slums; a capitally written sketch; should find a place in every Sunday School or temperance library; never saw a better of its kind; a good and racily told tale; the Christian heart yearning over the fallen and lost will find in it much to enjoy, and much to learn; graphic and wholesome; the story is capitally told."—*Opinions of Scotch, English, and Irish Press.*

New Books by the Author of "Jock Halliday."

In small crown 8vo, cloth extra, gilt edges, price 2s.

TOM TELFER'S SHADOW. A Story of Everyday Life. By ROBINA F. HARDY.

In small crown 8vo, cloth extra, Illustrated, price 1s.

TROT'S MESSAGE; or, Whom have I in Heaven but Thee? By ROBINA F. HARDY.

In small crown 8vo, cloth, price 2s. 6d.

LAYS O' HAME AN' COUNTRY: being Poems, Songs, and Ballads. By ALEXANDER LOGAN.

Square 8vo, cloth extra, price 2s.

GLEANINGS FROM GOD'S ACRE: being a Collection of Epitaphs. By JOHN POTTER BRISCOE, F.R.H.S., &c., with an Essay on Epitaphs, by S. JOHNSON, LL.D., and a copious Index.

Crown 8vo, cloth extra, price 2s. 6d.

THE MERCHANT EVANGELIST. A Memoir of William M'Gavin, Author of "The Protestant," 1773-1832. By Rev. WILLIAM REID, D.D., Author of "Plymouth Brethrenism Unveiled," &c.

New Year's Stories for the Young. 32 pp., crown 8vo, Illustrated, strong enamelled cover. Price, in single copies, 1½d. each; or in quantities, 1s. per doz., or 8s. 4d. per 100.

TOM'S MEMORABLE CHRISTMAS. By ANNIE S. SWAN, Author of "Aldersyde."

KATIE'S CHRISTMAS LESSON. By the same Author.

Second Edition, crown 8vo, cloth, price 5s.

THE AGES BEFORE MOSES. A Series of Lectures on the Book of Genesis. By JOHN MONRO GIBSON, D.D., St. John's Wood Presbyterian Church, London.

"Discourses which will live in the memory, and can hardly fail of being useful, especially to young men who care to have the questions which the history in the Book of Genesis presents fairly considered and answered."—*Literary World.*

"A fresh and luminous book, dealing with the great subject in a manner at once interesting and instructive."—*Exegete and Homiletic Monthly.*

EDINBURGH: OLIPHANT, ANDERSON & FERRIER, 24, ST. GILES STREET.

The Religious Tract Society's List.

ILLUSTRATED TABLE BOOKS.

Just published. The New Volume of the "Pen and Pencil" Series.

SCOTTISH PICTURES, Drawn with Pen and Pencil. By the Rev. S. G. GREEN, D.D. author of "English Pictures," "French Pictures," &c. Profusely illustrated by Perceval Skelton, MacWhirter, Boot, Whymper, and other eminent Artists. Imperial 8vo, 8s. handsomely bound, gilt edges; morocco, 25s.

To all those who appreciate the natural beauties and historical associations of Great Britain, this handsome volume will form a most acceptable gift-book.

Just published.

THE SPANISH REFORMERS: Their Memories and Dwelling-places. By the Rev. JOHN STOUGHTON, D.D., author of "Footprints of Italian Reformers," &c. With many illustrations. Quarto. 8s. handsomely bound in bevelled boards, gilt edges.

A richly illustrated companion volume to the two other of Dr. STOUGHTON'S *Reformation* books, the "Homes and Haunts of Luther," and "Footprints of Italian Reformers."

BOOKS FOR THE LUTHER COMMEMORATION.

HOMES AND HAUNTS OF LUTHER. By Rev. JOHN STOUGHTON, D.D. New and Revised Edition, with additional Chapters and Portraits. Profusely Illustrated. Quarto. 8s. handsome cloth, gilt edges.

This volume describes the homes Luther lived in, the places he visited, and the associations connected with them. No better gift book for the season can be found.

LUTHER AND THE CARDINAL. A Historic-biographical Tale. Given in English by JULIE SUTTER. With Fine Historical Portraits. Crown 8vo, 5s. cloth.

The characters in this story are all historical. The book gives vivid and life-life pictures of Luther, of his great opponent Cardinal Albrecht, of Mains, and of the deeds and men of that day. The book is admirably suited for all who like to learn history accurately and yet easily.

LUTHER'S TABLE TALK. Choice Selections in Commemoration of the Four Hundreth Anniversay of Luther's Birth. A neat little pocket-book. Edited by Dr. MACAULAY. 1s. 6d. cloth boards.

LUTHER ANECDOTES: Memorable Sayings and Doings of Martin Luther, gathered from his Books, Letters, and History, forming a sketch of his life and work, chiefly in his own words. By Dr. MACAULAY, Editor of "LEISURE HOUR." With Engravings. Crown 8vo, 1s. 6d., cloth boards.

MARTIN LUTHER, The Reformer of Germany. By the Rev. Professor GIBB. With Portrait. Quarto. New Series of Biographical tracts No. 1. *One Penny.*

NEW BOOKS JUST PUBLISHED.

ST. AUGUSTINE: his Life and Times. By the Rev. R. WHELER BUSH, M.A. Crown 8vo. 3s. 6d. cloth boards.

A sketch of the life, times, and influences of the great theologian.

THE ACTS OF THE APOSTLES. An Account of the First Age of the Christian Church. With Map and Chronological Appendix. Crown 8vo. 2s. cloth boards.

A clear and concise sketch of the history of the Acts of the Apostles. A most valuable book for Sunday School Teachers.

AN INFALLIBLE WAY TO CONTENTMENT. Neatly printed with a red line round each page. *Companions for a Quiet Hour,* No. 3. 16mo, 1s. 6d., cloth boards, red edges. A reprint of an old devotional book.

STRAY LEAVES FROM COUSIN MABEL'S SKETCH-BOOK; or, Tolerance and Intolerance. By E. JANE WHATELY. Foolscap 8vo. 1s. 6d. cloth boards.

A new volume of sketches from the practised pen of Miss E. J. WHATELY, Author of the "Life of Archbishop Whately," &c.

THE RELIGIOUS TRACT SOCIETY'S CATALOGUES.

Please send your name and address to THE SECRETARIES, 56, PATERNOSTER ROW, *and they will forward either or all of the following useful Catalogues;*

1. **THE SELECTED AND DESCRIPTIVE LIST** of Books for Clergymen, Ministers, Students, Sunday School Teachers, and others.
2. **THE ILLUSTRATED LIST** of Books for Presentation and Prizes, giving Specimens of the Engravings from some of the more recent Publications.
3. **THE SUNDAY SCHOOL CATALOGUE,** containing a List of Cards and Books for Rewards classified according to price, and of useful Books for Teachers.
4. **THE GENERAL CATALOGUE,** containing an Alphabetical List of all the Society's Publications, except Tracts.
5. **THE TRACT CATALOGUE,** containing a List of Tracts, Leaflets, Handbills, &c., for distribution.
6. **THE FOREIGN CATALOGUE,** containing a List of Books, Tracts, Cards, &c., in most of the Continental and Foreign Languages.
7. **THE DIAGRAM LIST,** containing a Descriptive List of the Society's Diagrams and Pictures suited for Lecturers, School Walls, &c.
8. **THE LIBRARY CATALOGUE,** containing a List of Books strongly bound in special binding for School, Parish, District, and Congregational Libraries.

LONDON: 56, PATERNOSTER ROW.

THE

CATHOLIC PRESBYTERIAN.

No. LIX.—NOVEMBER, 1883.

PREACHING FOR THE AGE.*

DEAR BRETHREN,—You consider this day to be a crisis in your life, and you are right. If we regard it from an external point of view, it is, or ought to be, the last in your ministry on earth. The next great day will be that which reveals the secrets of the heart, and proves every man's work of what sort it is. Youth has many judgment days and decisive events. The traveller starts on his journey in the midst of a large city; roads branch off on all sides, and he has no difficulty in entirely changing his course. When he gains the open country the cross-roads become fewer, and at length he cannot seriously alter his bearings, unless indeed he retraces his steps. It is well for a preacher, who is set apart by the Church to the work of the ministry, to feel in his inmost soul that henceforth he may not and cannot swerve from the one purpose of his life. Such a conviction is not a mere sentiment, but springs from one of the peculiar excellences of Christianity. For in our religion every holy feeling rests on a basis of truth and fact. What has been done here to-day† has an inner meaning. It signifies that the Church acknowledges your personal consecration to the ministry, and, by adding its ecclesiastical sanction, seals you to God, and so makes you something, whatever it may involve, that you were not before in your actual relation to Christ, to the world, and to your own eternal future.

I am not here to uphold priestly claims; but I am anxious to remind you that the work of the Spirit in the Church, as well as in the individual believer, is a reality; and that God, working mightily through the faith of preacher and Church, places a man in a ministerial position before God and men, of which he cannot divest himself without sin. To say that, when the preacher descends from the pulpit, he ceases to be a minister of Christ, and loses his ministerial character in the body of the Church, is surely an error. I readily admit that the ministry

* An Ordination Address, delivered at the Association of the Welsh Presbyterians at Mold, 14th June, 1883.

† Ten candidates for the ministry were ordained by the solemn act of all the ministers and deacons present.

[CATHOLIC PRESBYTERIAN, November, 1883.

must be found in the Church. The possibility and the material of every office and of all power exist wherever Christ is, and Christ is wherever two or three are met in His name. But the ministry lies hid in the Church as the oak in the acorn. Various influences of earth and sky are necessary to make the acorn sprout; and only through an impulse from the Spirit of Christ will the ministry spring up within the Church. Yea, as the oak cannot again become an acorn, except by living on and by bearing acorns, so also the work given the preacher to do is to be ever generating the Church by continuing to preach. He cannot wilfully lay aside his ministry without incurring Christ's displeasure and imperilling his own salvation.

This is unquestionably the Apostle's meaning when he says that necessity has been laid upon him to preach the Gospel. He did not rush into the ministry without a call from God, nor take in hand the work of an apostle of his own free choice, as a man enters a profession. He is a bondsman entrusted with a stewardship by his Lord.*

A stirring and invigorating conviction in any man, that a necessity lies at the hidden springs of his life! That a boy of twelve should feel a Divine necessity speeding him on the voyage of life, and make this a principle of action, is almost suggestive of all that follows in the history of Jesus. Is it rash to think that in sore temptations it opened before him a way of escape, quickened his prayers, and strengthened his every act of self-dedication to God? We cannot doubt that a like assurance spurred the Apostle also to run that he might not, after bidding others strive for the mastery, be himself rejected. It is the more significant because it represents the ruling principle of his life, having its source in the central truth of his theology, and issuing in a peculiarly unselfish concentration of impetuous energy and exalted devotion. His preaching of Jesus Christ was not the plaudit of an admirer, nor the praise of a friend, nor a panegyric pronounced over the grave of a hero. He had first of all yielded to the constraining love of a Saviour, and, therefore, bowed before the terror of the Lord. Christ had died and risen again that He might be Lord of quick and dead. The risen Jesus had appeared to the persecutor in the way, and he to the day of his death, as a willing bondsman, bore the marks of the Lord Jesus burnt into his very soul. The personal influence of Jesus, if the words may be allowed, was the effectual means of grace made use of by the Holy Spirit to endow him with apostleship, and strengthen him to preach and to suffer. Jesus was enthroned king of his intellect, conscience, heart, and will. Christ-possessed, he esteemed life to be nothing better than a living death, except in so far as Christ pervaded it. He did not live: Christ lived in him.

* This is Meyer, De Wette, Hofmann, and Alford's explanation of 1 Cor. ix. 17. It is the only view that assigns to πράσσω a distinct meaning, that of "engaging in a transaction," the opposite of "being entrusted with a stewardship." The preacher is a slave, not a mercenary.

CATHOLIC PRESBYTERIAN, November, 1883.]

In no age of the Church has this aspect of the ministry been practically more important than it is in our own days, and, permit me to add, among us here in Wales. If I may speak to you with perfect candour, the most insidious danger that threatens the simplicity and power of our ministry to-day is the professional spirit, which consists in preaching, not because we have somewhat to say to our fellow-men that has come home to our own souls with all the freshness and force of a revelation, but because we seek our own ends; it may be to eke out a maintenance, or to gain men's homage, or to secure better opportunities for self-culture. It is a danger that lurks behind the very excellence of present tendencies. The pastorate is rapidly establishing itself firmly among us. In future every man that wishes to preach effectively must give himself to this as the work of his life. But if our excellences hide a danger, what of our defects? What shall we say of men that seek the ministry for their own advantage, or abandon it for a greater advantage of their own? On the other hand, I know of nothing more essential to any man that would fit himself for the best and higher kind of preaching, which is preaching to the living present and adapting our ministry to the age, than a profound, abiding sense of the personal presence and sovereign authority of the Lord Jesus Christ.

We in Wales sometimes need to learn the lesson that we must preach to the age. In saying this, I am not unmindful of godly Leighton's words, "If all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity;"* and if I believe that, in order to preach to the age, we must be silent about Christ Jesus and eternity, then I should urge you to let the age, if it must be so, dash itself to pieces upon the sullen rocks. Preach Christ and the other world, whether men hear or whether they forbear. You may find a lonely spirit here and there, not of the world, to give joyful heed to your truth; and, if all turn the deaf ear, you will without a doubt be preparing the way for a generation more worthy of such a ministry. It is not from the age that we received the truth we preach. To interpret or to represent the age is not the mission of any man unto whom the Word of the Lord has come, on whom the Lord's hand has been laid, and whose lips have been touched by a seraph with a live coal from the altar of God. If the preacher will not borrow the creed of his age, much less will he stoop to be the mouthpiece of an age that glories in having no creed and maintains that nothing can be known, but everything may be doubted, concerning God and the spiritual world. The truth is that, because he does not represent his age, he brings to the age the truths which it most needs. You remember the astute remark that we cannot understand a science but from the higher platform of a larger science. Much more must he who would preach

* See the account in Pearson's "Life of Archbishop Leighton," of his being publicly reprimanded in a synod for not "preaching up the times."

to his age take his stand on truths broader and higher than any the age itself can produce. Meaning is folded within meaning in the Apostle's simple words: "And I, brethren, when I *came* unto you." Every true preacher, though he is the child of his age, yet "comes," as an ambassador and apostle, sent from God to his own times, and for the most part also to his own people. Seldom has there been an age less self-sufficient than ours — less adequate for the supply of its own intellectual or spiritual wants. It looks ever out and seeks the play of forces which itself cannot create. Better than all—never hesitate to believe and to say it,—the only remedy that will heal its wounds is the vital truth of the Gospel of Christ. In other times infidelity has often been content to assail the outworks, and the preacher has thought it enough to defend truths that were not of the life of Christianity. More mischief was sometimes done by the stubborn defence of doctrines that proved not to be true, or of truths that were not essential, than by the enemy's artillery. But we have had the privilege, my brethren, of living in an age when, comparatively speaking, nothing is important save the citadel of all truth, the most potent doctrine of a living Christ. To preach Christ Jesus and eternity in our days is in very truth preaching to the times. For the burning question of our age is whether there is a spiritual and eternal world, and our answer to the question is that Jesus Christ lives.

The intellectual bent of the age demands the doctrine. All investigation is now comparative and historical. If the thinkers of the past assumed general conceptions, in our days men go abroad in search of facts. I am not aware of any principle, whether intellectual or moral, that some men cannot be found to sweep away as metaphysical cobweb. Facts, however, no man dare thrust aside but he is branded as unfaithful to his age. The assumptions of contending factions are mutually inconsistent, and every party must needs go its own way, ignoring the existence of every other, without attempting or hoping to convince any one else than its own disciples that its teaching is true or worthy of a hearing. Meantime the hammer of the geologist strikes new truths out of the stones. Consider only the change that has come over our own people. Observe the contrast between the stir and din of theological battles, that within the memory of living men seemed to shake Wales to its centre, and the oblivion into which they have now sunk—an oblivion so complete that it required descriptive power of unusual vividness to render their history, such as it is, at all readable to most of us. Mark, on the other hand, the deep interest taken by the youths of our Sunday schools in searching the history of Jesus Christ and His apostles. Or, again, probe the popular method of securing to the people the advantages of education. All sections of the Church continue faithfully to uphold their own doctrines. But they agree to differ and strike a truce. They have hit on the clever device of separating their denominational tenets from their practical philanthropy.

CATHOLIC PRESBYTERIAN, November, 1883.]

and join cordially in large enterprises for the welfare of the nation, with men whom their fathers would have denounced as enemies of God's truth.

Be it so. But is Christianity defunct because denominationalism does not degenerate into sectarianism? Is religion dead because your theological battlefields no more ring with clash of arms? Why, we all know that, at this moment, of all intellectual, of all moral forces in our land, Christianity is the most living and aggressive. It is so because it fetches men and "finds" them, by bringing them face to face with that ever-energising Person who died and rose again, who fulfilled the wondrous predictions of ancient seers, who more than realised the most glorious hopes and wildest dreams of sage and simple, who gave a new start to the civilisation, thought, philanthropy, and worship of mankind. Christianity meets the age with two plain facts. The one is, Christianity itself; that is to say, the existence in the world of a spiritual influence and organisation such as might be expected to issue from the life and death and resurrection of Emmanuel, if the God-man has indeed appeared. The other is, that Jesus Christ did actually live and die and rise again. Explain these two facts away, if you can. Account for Christianity and deny Christ; or else account for Christ and deny the exceeding greatness of His power in the ministry to usward who believe. What do you infer from the fact that deniers of Christ's resurrection seek refuge in the assertion of a general principle, that miracles are impossible? Mark what it implies. Writers claiming to represent the spirit of the age betray their trust and prove unfaithful to a leading tendency of the age, when they accept lame attempts to do away with a fact on the plea that it contradicts a general principle. Christianity, on the other hand, which claims to be something better than the offspring of the age, and has come down to us in the main unchanged through the revolution of centuries, declares its willingness to rest its future on the evidence it offers that the resurrection of Jesus of Nazareth is neither the invention of deceivers nor the dream of enthusiasts, but a fact of God. The Christian preacher, who, like Paul, is resolved not to know anything among men save Jesus Christ and Him crucified, is more faithful to his age than his antagonists are, without being unfaithful to his message. In this twofold fidelity lies our wisdom and strength. To neglect the historical and personal aspect of the Gospel is to deprive it, in these times at least, of all character and edge.

But on a foundation of facts thoughtful men raise a superstructure of theory. Let us, then, follow in the wake of the age till we are brought to its ultimate explanation of all facts of nature and man. It is told in a word. At first, perhaps, nothing appears to be so hostile to Christianity as the new conception of development. Second thought suggests, to say the least, that there is scarcely anything for which we ought to be more thankful than the firm hold which this great idea has

taken of our age. If it does not throw a flood of light on our fundamental theological beliefs—I dare not deny that it may do so,—it helps us, at any rate, to understand the place which the apostles assign to the Lord Jesus Christ as the keystone of all God's thoughts and works. For what the scientific conception of evolution most lacks is, not the intermediate links—these imagination can as easily supply as the successive points in the elliptic path of a planet,—but the intelligent purpose, the crowning consummation. The eyes of Science are turned on the past. She thinks she dimly discerns the beauteous form of humanity spring from the sea-foam. In vain we ask her to tell us what we are all making for? How are we to know that nature or man is making for righteousness? Who will tell us that what we take to be progress may not prove to be retrogression, and that the ultimate destruction of the visible universe by fire is not well within the range of possibility? The grand design that rules worthily of God the course of nature and of history has not been discovered, and, we need not fear to add, will never swim within sweep of mortal eye. So long as ultimate purpose escapes our ken, the universe of matter and the greater universe of thought are but altars on which is inscribed, "To the unknown God." Him, whom science feels after, the Gospel declares; and He is not far from every one of us. The Word, God's reason for making all things, has Himself been made flesh for us and for our salvation. The Word, through whom all things were made, and apart from whom, as final end, nothing was made that was made, is the Man Christ Jesus, the second Man from heaven, the one Lord by whom are all things, to whom all good reaches forth, and in whom all things consist. We live in times when many a Christian heart trembles for the ark of God. Nevertheless, put forth no hand to steady the ark. Pray, indeed, most anxiously for the young men of our Churches. The age is fraught with dangers to individual souls. But its general spirit and ruling ideas eminently fit our age to hear the revelation of Jesus Christ addressed to it with all earnestness and love.

Fear not to preach the doctrine concerning Christ in its more mystical aspects. However difficult it may be to rebut the charge that ours are materialistic,

"Saturnian days of lead and gold,"

and that the natural man is too often their ideal, yet, with all its avidity for gain, its petty social ambitions, its love of endless analysis, our age has nobler characteristics than these. Its better poetry is far from being devoid of an honest yearning for Him who is greater than all systems. There are not wanting tokens of a reaction towards a more spiritual philosophy of human nature, and the recognition of forces very different from physical laws or commercial and political emulations. To come, perhaps, nearer home, however serious the differences that separate religious parties, can we fail to acknowledge that all alike seek

CATHOLIC PRESBYTERIAN, November, 1883.]

deliverance from present and impending evils in a mystical presentation of Jesus Christ? I am not blind to the dangers of sacerdotal theories. But I cannot honestly deny that the High-Church party, errors notwithstanding, nobly uphold before the eyes of sceptics and worldlings the truth of Christ's real presence in His Church. Spite of grave shortcomings, Broad Churchmen everywhere call men away to a contemplation of the life and spirit of Jesus Christ. The Evangelical section, again, both within and without the pale of the Church of England, though not always free from narrowness, still preach Jesus Christ a living Saviour, and the people hear them gladly. How do you account for what is unquestionably a fact, that effective preaching is to be found on all sides? Why is it that oftentimes you cannot discern a whit of difference in spirit and effect—to name only the dead—between Pusey and Robertson and our own Henry Rees? Have you not observed that we all sing the same hymn—

"Rock of Ages, cleft for me"?

There you have the explanation. It would verily seem as if the earnestness of every true preacher convinced him sooner or later that nothing is worth preaching—that there is nothing he dare preach, save Jesus Christ. Men of superficial religious thought and feeling, lacking unction and depth, are the only preachers, to whatever school they suppose themselves to belong, that can afford to dispense with truths bearing a vital relation to Christ and His cross.

Do not mistake my meaning. Wealth and variety of truth is an essential requisite of a powerful ministry, and it is within reach of every thoughtful and praying student of the Bible. Poverty of thought or sameness of subject will rapidly degenerate into an apologetic style. But to be ever defending Christianity is a sure sign of weakness in the pulpit. It renders the preacher one-sided and narrow—one-sidedness, in turn, lands him in serious error. I cannot but think we have a signal instance of this in the greatest of Welsh pulpit orators, the tremendous power of whose early ministry is said on good authority not to have been maintained during the years of his greatest renown. His preaching became more and more impregnated with apologetics, especially the refutation of Arminianism. A one-sided view of truth led him on to the positive error of an equivalent atonement, and at last left the great preacher more or less a prey to distressing suspiciousness of spirit. Largeness of mind, fertility of conception, growth of thought, will make the timid fearless and masterful. Our safety itself lies in our taking the offensive. An onward movement in every sermon and in the entire course of our ministry is the constant flow that keeps the waters sweet.

The important point is that we should connect every truth we preach with Jesus Christ. Any notion, however brilliant, any doctrine, however sound, that stubbornly refuses to bend to His supremacy at our

bidding or wilfully maintains a vitality of its own apart from Him who is the quickening Spirit, must be resolutely thrust aside.

Our age has its moral no less than its intellectual features. But the bondsman of Jesus Christ need not be afraid. He is adequate to meet even its spiritual demands, and will not fail of a hearing. It is an excellent trait of our age that a moral element lurks even in its intellectualism. For it requires in its preachers perfect truthfulness of thought and feeling. It will forgive well-nigh every shortcoming on the score of sincerity. But when the preacher acts a part and gives utterance to fine thoughts, in the truth of which he is himself no stern believer, this it cannot brook and never forgives. If men of honest heart once begin to believe what some others already roundly aver without believing, that our inmost convictions are not mirrored in our words, that our godliness means gain, all real influence has vanished from our lives. But sincerity is not enough. The age has much earnestness; but it wants the supernatural element of spirituality, and for lack of this it is in danger of losing even what it has. Holy men are the cry of the times. Holiness, as distinct from morality, is a form of character which our age is ever endeavouring and ever failing to produce. I do not think we should be far wrong in saying that the helplessness of its efforts to create holiness is the chief cause of its scepticism and despair. One flower produces another more beautiful, if you will, than itself. But holy men are ever ceasing and ever springing to birth. Every holy man is a new creation. Nothing in the past accounts for his appearance, except God alone. Nothing in the future must needs surpass him, unless it be himself perfected. When he appears—and he does appear from time to time where men least of all look for him—he stands before the world a living evidence for the heaven-born religion, and the age fails not to accost him as a thing not its own, but better than itself—a true pilgrim of God and ambassador of heaven.

He is more than a witness. A high and pure spirituality imparts new effectiveness to the ministry, and makes the preacher himself an element of power in his message. For what is preaching? It is Divine truth coming to men through what is Divine in the preacher's own character and spirit. It is God moving on every faculty, pervading every part, transforming a weak and sinful man into a sword of heavenly temper and keenest edge. The preacher becomes—how glorious, how humbling the thought!—one of the channels of God's grace, with the Incarnation, the Word, the Sacraments: God in Christ, Christ in the Word, the Word in the preacher.

But what I would drive deep into your minds is this: If spirituality is the most exalted type of human character, the special form of spirituality that will elicit a response from earnest seekers after God in our age is complete consecration to Jesus Christ, a profound conviction of His presence, and the absolute subjection of the preacher's whole

CATHOLIC PRESBYTERIAN, November, 1883.]

being to His sovereign authority. In other times it may be that men have attained a high degree of godliness in a life of dreaming meditation and estrangement from their age. But let us not delude ourselves. To-day, at any rate, it is very certain that the purest piety will be found to run into sympathy with the aching hearts and bleeding wounds of the living men around us. Such sympathy with men, such consecration to Christ, will not be without its effect on the preacher himself. It will render his very attitude eloquent. His eye will glisten, his voice will gather compass and pathos, his utterance will gain freedom and force, his mind will be piercing, his emotions intense. Yet how utterly inadequate all these endowments are at the best to kindle one spark of holiness in the souls of men! But, what is unspeakably better than all this, the eternal life itself will stream in strong currents through the preacher's every faculty and gift of grace; and when any man shows that he has the peculiar power of injecting his own faith in God and love to Christ into the heart of a brother man, there you may rest assured is the heaven-sent preacher. He has that within him which will dissolve his doubts, annihilate fear, crush personal ambition; and a man who believes strongly, speaks boldly, and denies himself, will not fail to master his fellows and conquer the age for God. Delivered from envy, fretfulness, and pride, he will subdue to silence the strife of tongues. Like his Master, he can sleep in the storm and arise refreshed to quell its turbulence. Full of eagerness to preach, and rejoicing in a sense of the Divine help, he ascends into the hill of the Lord and peacefully stands in His holy place. Having run in his path of duty with the unceasing movement in repose of a star, when the time of his departure is at hand, he will wait to receive the praise of God and the Lord Jesus, "Well done, good and faithful servant!"

This day is a crisis, my brethren in your life. I have sought to tell you how you may best prepare for the next great day that awaits you, which will reveal the secrets of the heart and prove every man's work of what sort it is.

T. C. EDWARDS.

THE WALDENSES OF CALABRIA.

CALABRIA! The name is associated with brigands and banditti! One is apt to think of that beautiful province of Southern Italy as the dwelling-place of wild and lawless men, who have found refuge in its mountain fastnesses, ever on the watch to pounce upon unsuspecting travellers, and either deprive them of whatever valuables they may have in their possession, or if these are not sufficient to satisfy their cupidity, keep them captives in durance vile until a ransom be paid for their recovery by terrified friends.

But gentler recollections may be stirred up by the mention of Calabria. Many of us have seen in the streets of our cold northern cities the strangely picturesque, wild-looking figure of the Calabrian peasant, his cloak loosely and gracefully thrown over his shoulder, his limbs encased in the skins of his mountain goat and bound round with cords, playing the zampogna or the piva. What brings them so far away from their home in the sunny south, these half-starved, sallow men, to expose themselves to our biting cold and pitiless rain, gaining a precarious livelihood? Ask them, and they will answer in their strong Neapolitan accent, "La miseria del nostro paese" (the poverty of our country).

Ah, but Calabria was not always the poverty-stricken country that it is now! There was a time when it bore a smiling aspect. Vines and fruitful trees covered the hill-sides, fields of waving corn the valleys, and rich pasturage for sheep and cattle the higher mountains; towns and villages, inhabited by a happy and prosperous people, abounded; and peace reigned in their borders. "The blessing of the Lord it maketh rich, and He addeth no sorrow with it." This was the secret of their prosperity. Such was the state of Calabria, or that part of it colonised by the Waldenses, during the two centuries preceding the Reformation, when the iron hand of the Inquisition sought out these peaceful and industrious inhabitants in their quiet retreat, and by cruel persecution crushed them or drove them away. Alas! Calabria knew not the things which belonged to its peace, and neglected the time of its visitation.

It was about the year 1370 that a large company of emigrants set out from the Waldensian valleys of Piedmont, with the view of settling as a colony in Calabria. These narrow valleys of the Cottian Alps had become too restricted for the growing population; the land, divided and subdivided among the branching-out families, made the position which fell to each too small to support them; it became necessary to seek a home elsewhere. Knowing that the lords of Calabria required men to cultivate their lands, and offered advantageous terms to attract enterprising peasant-farmers, they sent down a deputation to ascertain the nature of the soil and its capabilities, just as spies were sent to search the land of Canaan to bring back a report to the expectant Israelites. Far from the evil report, however, which these brought from the Promised Land, the tempting account the deputies gave of the rich but uncultivated soil, the mixture of wood and river, plain and hill, requiring only the hand of the careful husbandman to give a good return, induced many Waldensians to expatriate themselves, and carry their careful habits, simple manners, but above all love of God and knowledge of His Word, to the far south.

Great were the preparations made for their departure, and many the arrangements that had to be made. Lands were sold—private affairs were settled; the young men, whose hopes and anticipations ran high, took wives to be partners of their joys and sorrows, toils and pleasures.

CATHOLIC PRESBYTERIAN, November, 1883.]

But sore were the partings and sad were the hearts of the old people, who, in bidding farewell to their dear ones, had little hope of ever seeing them again on earth. With many tears they accompanied them a part of the way, and then, kneeling down in the solitude of their mountains, the whole company asked God, their Father's God, to bless this undertaking, and to take the travellers into His safe keeping. After a weary march of twenty-five days they reached Montalto, had interviews with some of the proprietors, made favourable conditions with them, and settled down in their adopted country.

These Waldensian emigrants showed great wisdom and foresight in the terms they asked and obtained from the landowners. They formed a compact colony, and drew out a regular charter, afterwards signed and confirmed by Ferdinand of Arragon, king of Naples, by which various rights and privileges were granted them, such as the management of their agricultural operations, liberty to form themselves into independent communities, with their own civil and ecclesiastical government, and the control of their own self-imposed taxes. Thus they kept their independence, and were enabled to maintain their religious opinions unopposed for nearly two centuries.

The first village they built was Borgo d'Oltramontani, so called in remembrance of their own mountains far away; but soon this was not enough to hold the growing and prosperous population, reinforced, from time to time, by fresh colonists from the Waldensian valleys, attracted by the news of the success of their brethren, or driven away from their own homes by persecution. San Sisto, Vaccarisso, Argentina, San Vincenzo, La Guardia, La Cella, La Motta, Faïto, and other towns soon sprang up, and were quickly peopled. Some of these were walled towns, and received the beloved and familiar names of their mountain village-homes. So grew and flourished this Waldensian colony.

Was their spiritual condition as thriving and prosperous as their temporal? In their northern valleys they had kept the faith of Christ pure, had withstood all the efforts of Rome to take from them that liberty wherewith Christ had made them free, and had even sealed their testimony with their blood. But how was it with them here, so far from home, surrounded by Roman Catholics? Did they confess a good confession before so many witnesses, and did they hold fast by it? Let English travellers on the Continent acknowledge how easy it is to fall into the ways of the people among whom they are thrown, and how strong the temptation—alas, how often unresisted!—to break loose from the habits in which they have been brought up by godly parents. What they would not venture to do with the eyes of friends and acquaintances upon them in their own country, they often do not hesitate to do when away from home influences. Far from carrying their principles with them and putting them into practice where their good example would have some weight in commending the Gospel of Christ, they leave them behind as they would an old garment, and for the time give

them up. Take, for instance, the Lord's Day. Is it not a sad fact that English people abroad frequently adopt continental ways, and instead of keeping holy to God the day He has set apart for Himself, spend it in sight-seeing and amusement? How much harm is done to Christ's cause by professing Christians acting in this manner cannot be said. Especially harmful is it in places where a work of evangelisation is being carried on, confirming the indifferent, and perplexing the inquiring.

These colonising Waldenses, with fewer privileges and less light, acted very differently. As we have said, they were careful in their charter to secure their independence; and though their ways were so different from those of their neighbours as to attract attention, yet the lords of the soil were unwilling to interfere with them. The clergy were not slow in discovering that these ultramontanes (the name they gave them) did not attend to their religious duties as imposed by the priests, and complained that there were neither priests nor monks among them; that they said no masses; that they chanted no litanies, nor joined in processions; that, finally, their children were taught by certain unknown strangers, who were held in greater esteem by the Waldenses than they (the priests) were. The lords answered that they were to be excused, as they came from distant countries, where, possibly, religious ceremonies were not so well understood as among them, and that, for the rest, they were a quiet and peaceable people, fulfilling well their duties, living in the fear of God, and kind and charitable to the poor. These arguments were, perhaps, all the more convincing that it would have been against the priests' own interest to send them away, seeing their tithes had increased since these industrious cultivators had improved the land. For a while, therefore, the Waldensian colony was left in peace. The light of the glorious Gospel gave spiritual enlightenment to this people, accompanied by temporal blessings of many kinds; for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). There was a marked contrast between the condition of the Waldensian colonists and the native Calabresi. While these retained their ignorance and superstition, poverty, and ill-cultivated lands, the other encouraged education as far as it was practicable, and studied not only agriculture, but literature and the sciences. It is said that Barlaam, of Calabria, Petrarch's teacher, was taught by them.

Nevertheless, a long time elapsed before an open profession was made. They had no organised Church; they did not assemble themselves together in public for worship, and to hear the preaching of the Word, for fear of attracting attention, but met privately in each other's houses, and were taught by the barbes sent from the Valleys; and while keeping free from the errors of the Church of Rome, they did not protest against them. The unknown strangers, who were a cause of offence to the Calabrian priests, were these barbes, or pastors of the valleys. The parent Church was mindful of its children far away, and sent missionaries to

CATHOLIC PRESBYTERIAN, November, 1883.]

them. Following the custom of the Apostolic Church, these were sent forth two by two, an old man and a young—the Regidor and his Coadjutor—on a mission that was to last two years; and on their return other two were sent, and so on. Let us picture to ourselves two of these barbes, sent, like Barnabas and Paul from the Church at Antioch, on their journey to Calabria, after special meetings for prayer, and commended to the Lord by the brethren of the Alps, pursuing their way until they reach La Guardia, the sentinel town. They knock at the door of a house,—a peculiar knock, by which they are known to the inmates,—and are received with joy by the Gaius of La Guardia. How they flock around them, and eagerly ask after their friends in the mother country! The colonists have much to hear, both sad and joyful; of friends departed, of cruel persecution, of tyranny and oppression; but also of stern resistance, patient endurance, faithful witnessing for the truth, and of the love of Christ being shed abroad in the hearts of many who have heard and accepted the Gospel in the various little mission-stations which the barbes have visited on their way south. The missionaries prayed, read and expounded the Scriptures, and taught the children. Thus they went from house to house, town to town, until all the Waldensian colony had been visited; and when their set time was come, they sped on their way, accompanied by the blessings and prayers of those to whom they had ministered.

But now came the Reformation, and the great changes which followed. The Waldensian brethren could not fail to sympathise deeply in the movement, or to be seriously affected by it. As a natural result, the churches of the Valleys were greatly stirred and revived. The celebrated Synod of Chamforans, in the parish of Angrogna (1532), held in the open air, under the spreading chestnuts, was attended by representatives of all the Waldensian parishes and churches, our friends of Calabria not excepted. Before proceeding to other questions, it was decided that the manuscript copies of the Old and New Testaments, which had been so marvellously preserved among them, should be translated from Romansch into French, and printed. The cost of translating and printing this edition of the Bible, known as the Bible of Olivetan, amounting to 1500 golden scudi, was defrayed by the poor Waldenses, who for so many centuries had valued and held by *the Book* which now, with many prayers, they spread abroad. Another important decision was that their worship should no longer be secret, but that, following the apostolic injunction, they should not neglect the assembling of themselves together, and with that view should proceed to build churches and schools. The knowledge of these changes reached Calabria, and the brethren there, stirred to greater love and zeal for Christ's cause, were equally anxious to proclaim and preach the Gospel openly. Prudent Barba Gilles, grandfather of the historian, would have had them move cautiously, but they would not be restrained. Old Barba Gilles went away, and Barba Stephen Negrino followed.

This state of matters did not please the Calabro-Waldensians, who wanted a settled pastor, and therefore they sent one of themselves, Marco Uscegli, to beg one from the Italian Church at Geneva. Their request was granted, and a devoted young Italian, whose course of preparation for the ministry was just ended, was chosen for the difficult and dangerous post. Interesting indeed is the life of the martyr Giovanni Lodovico Pascale, and wonderful the manner in which God led him to leave the army of his earthly sovereign to enter the service of his heavenly King and Saviour. We can but allude to it, and remark in passing that in the providence of God the province of Cuneo, in Piedmont, to which Pascale belonged, is now again, after three centuries of darkness, opening to the Gospel. When Pascale was told that he had been selected to preach the Gospel in Calabria, he did not hesitate, though even already the Inquisition was doing its deadly work, and dangers would beset him on every side; not even though it took him from his newly-betrothed bride, Camilla Guarino, who had also left Piedmont for Christ's sake and found refuge in Geneva. Bravely she encouraged him to work for Christ, only crying out in the midst of her tears, "Alas! so near Rome—so far from me."

Marco Uscegli, glad at heart to have accomplished with so much success the object of his journey, returned to Calabria, accompanied by Pascale, an assistant pastor, and two schoolmasters. Needless to say, Christ's ambassadors were received with joy, and at once began proclaiming their message of reconciliation through the blood of the Cross. What excitement this caused among the fanatical Romanists may be imagined. Nor was it long ere the Marquis Spinello summoned some of the colonists to give an account of their doctrines. Boldly did Pascale and Uscegli, who went with them, testify and plead for Christ. Alas! the Marquis Spinello did not wish to be convinced; he wished to keep his Waldensian cultivators, but to root out open heresy, and he thought to attain his object by getting rid of these troublers of the peace. The two friends were sent to prison at Foscaldo, where they lay eight months; thence, after putting Marco Uscegli to torture, they were removed to another prison at Cosenza, and subjected to great suffering. Yet they obtained grace to endure, and in the midst of it Pascale could write to his flock the following words: "I pray you, dear brethren, to bear patiently the afflictions which God sends you, softening and moderating the bitterness of the cross with the sweet promise of the Gospel, which says, 'Blessed are they that mourn and are persecuted for righteousness' sake, for they shall be comforted.' If the flesh instigated by Satan, try to persuade you that God does not love you, and that, for this reason, He is afflicting you, boldly answer that just because He is chastising you, you have proof of His love, and that He is a good and loving Father to you." Many of the letters Pascale wrote while in prison are preserved, but not one expression is found in them of complaint against his persecutors, or remonstrance, though they scarcely allowed him any peace.

CATHOLIC PRESBYTERIAN, November, 1883.]

To his betrothed he wrote from the prison of Cosenza: "I desire for you that your state should be what mine is by the grace of God; that is, that we should both belong to God, in life and in death. . . . Rejoice then in the Lord. Read the Scriptures constantly. Go to hear the preaching of the Word. Help the poor, visit the sick, comfort the afflicted with all your might. Above all, pray to God, and may your life reflect the doctrine which you profess. . . . As for me, I give and consecrate myself to Jesus Christ, my Lord and Saviour, sure that He will never forsake me until He give me the victory in this holy battle. I am covered with shame by so much honour—I, a poor and miserable soldier, on whom it is incumbent to maintain the honour of such a captain as Jesus Christ."

From Cosenza to Naples, and from Naples to Rome, the prisoners were led, unceasing efforts being made during the months that wearily dragged along, to bring them back to the bosom of the Church; but arguments, threats, punishments were unavailing. Finally, on the 9th September, 1560, Giovanni Lodovico Pascale was led to the stake, and, in presence of Pope Pius IV., a brilliant assemblage of cardinals, inquisitors, priests, monks, and crowds of people, was burnt in the square of the Castle of St. Angelo, and his ashes thrown into the Tiber. These were not the only witnesses of the martyr's death, nor the only ones who heard his faithful and dying testimony. An assemblage that far exceeded in brilliancy the Papal Court awaited the martyr's spirit at the heavenly gates, to conduct him into the presence of the King; and there, arrayed in the white robe, he will serve God day and night. And now "he being dead yet speaketh"—"Blessed are the dead which die in the Lord, . . . their works do follow them." Pascale was not permitted to labour long among the churches of Calabria, but his labour was not in vain in the Lord.

Attention was now drawn to the evangelical Churches of Calabria, and steps taken to crush them. Dark days were preparing for these devoted colonists. The Grand Inquisitor, Cardinal Alessandrini, with two Dominican monks, arriving at San Sisto, called together the inhabitants, and with feigned friendliness invited them to send away their heretical teachers and accept them as their spiritual guides, at the same time ringing the bells to call them to mass. No one answered the call, but the frightened inhabitants flocked out of the town, and took shelter in a neighbouring wood. Nothing daunted, the monks went through the ceremony, and proceeded to La Guardia, where, after gathering the people together, with lying words they told them that their neighbours of San Sisto had dutifully attended mass. "Follow their good example, and all will be well; refuse, and you will be put to death." Alas for poor deceived human nature! The La Guardians yielded, and went to mass. But short was the monks' triumph. No sooner did they discover that a ruse had been practised on them, than they indignantly turned upon the unfortunate monks, and were with

difficulty restrained from joining their brethren of San Sisto in the shelter of the woods. Matters became serious; an armed force was sent against the Waldensians entrenched among the San Sisto woods and rocks. In vain they pled for mercy, and for permission to leave a country they had so much benefited, if they could not keep true to their faith; the relentless soldiery advanced and attacked them. Driven desperate, they defended themselves with the arms they could command, —that is, huge pieces of rock, which they hurled upon their enemies, killing many and dispersing all. What was in truth an act of self-defence, was looked upon as an act of rebellion by the grand inquisitor and the authorities, and quickly a larger force, commanded by the viceroy of Naples, and increased by all the proscribed robbers and brigands roving about the kingdom of Naples, to whom the viceroy offered a free pardon, was brought to San Sisto. Death and extermination was proclaimed against all who would not abjure their faith.

To describe the scenes which followed would be too harrowing. Fire and sword and open warfare were not the only means used against the unfortunate people. Often deceived and taken with guile, they were chained, imprisoned, horribly tortured, burned to death, sold as slaves, massacred. Men, women, and children alike suffered. Contemporary historians in describing the atrocities, testify at the same time to the firmness with which the martyrs met their death, "rejoicing," says one, "that they were going to Jesus, who had died for them." This is the testimony of one who attributes this faith to the "demon spirit within them." It is said that the victims of this bloodthirsty persecution were no fewer than 1600. The whole Waldensian colony in Calabria was desolated—not one town escaped. A few families, with great difficulty and after escaping great dangers, found their way back to the valleys of Piedmont; some recanted and remained.

The policy of Rome succeeded; the heresy was stamped out. What has Rome gained by this victory?

Three centuries of popish rule have wrought great changes in the once smiling and prosperous province of Calabria. Gradually the country relapsed into the condition in which the Waldensians found it, and the people have gone back to a deplorable state of ignorance, poverty, and superstition. "Darkness covers the earth, and gross darkness the people." How long, O Lord, how long? Oh, may the Dayspring from on high soon "give light to them that sit in darkness and in the shadow of death," and "guide their feet into the way of peace." Already there are indications of better things, and an opening up of the way for the proclamation of the Gospel of peace in that still beautiful though deluded land. The *Statuto* of the 17th February, 1848, emancipated the Waldenses of Piedmont, and gave them freedom to come out of their narrow valleys and preach Christ to their fellow-countrymen throughout the length and breadth of Italy. God's

purpose in their remarkable preservation is seen in the numerous churches and mission-stations they have planted—one in Rome itself, whence the edicts for their destruction went forth,—and the many souls they have won for Christ. Would that they could win back the descendants of the Calabro-Waldensians!

One evening during the meeting of the Waldensian Synod at La Tour, early in September of this year, Pastor G. Pons of Naples thrilled the large audience gathered to hear him in the church of La Tour with an account of a visit he paid to the ancient Waldensian colonies of Calabria in May last. Signor Pons's forefathers were among the few who escaped from the massacres, and found their way back to Piedmont; strongly, therefore, did he feel drawn to visit the localities where so much that was of personal interest to him had taken place. A little feeling of remorse stung him that he had not sooner done so, when an old woman of La Guardia reproachfully said to him, "Our people have forsaken us." "Not quite," he replied, "for I have come to see you." Yet the old woman's voice rings in his ears as a call from the Lord to go and work in that vineyard. He found at Guardia-Piemontese, a people of distinct race, speaking the dialect of Angrogna, in the Waldensian valleys of Piedmont, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of their Piedmontese origin. To reach it was no easy matter. Situated on the top of a high hill, commanding a magnificent view of the surrounding country, no road leads to it, only a path, rugged and dangerous. "I passed a day there," says Signor Pons, "of continual emotion; I spoke to them in the Angrogna dialect, and we understood each other perfectly. It was touching to see how they followed me everywhere, storming me with questions, and exclaiming, 'L'è noste fraïre, a ven dal païs de nosta gent' (he is our brother, he comes from the country of our people). They have preserved almost intact our traditions, and know their origin and the persecutions which their fathers endured. They have a strong aversion to confession! The father of the Syndic, an old man of eighty-six, who died lately, never went to confession." The four walls of the church erected by the Waldenses in 1507 still exist, and it goes by the name of "La ghieisia de l'ourigine," or "de nosta gent," or "di nosti" (the Church of the origin, of our people, of ours). It is situated on the *saret* (Waldensian for "eminence"), near the ancient castle. An old priest came forward, of benevolent appearance though evidently poor. Signor Pons gave him a Bible: "Grassia" (Waldensian for "thank you"), he said, "I'è lou libre de nosta gent" (it is the book of our people), and the tears ran down his cheeks as he took it. The fire has not quite burned out; concealed among the ashes, and let us hope ready to break out, it smoulders still.

In other villages, the Waldensians have mixed with the Calabrese, but the names in many cases are the same. At Cosenza, Montalto, Foscaldo, Vaccarizzo, San Sisto, and other towns, Signor Pons found

families of Gilli (Gilles), Ponzio (Pons), Trono (Tron), Miglio (Meille), &c. The inhabitants of Cosenza, the capital of the old Calabria, and the town where Pascale and Uscegli were imprisoned, are only half-civilised; and throughout the whole province the difficulties in the way of evangelising are great. There are few roads, and these are bad; there are neither inns nor eating-houses; the food is miserable, and cleanliness is unknown. The people need to be taught much that is for their temporal benefit, but much more they need the purifying and civilising influences of the Gospel. If the work be begun and carried on by Signor Pons and other Waldensian evangelists in the spirit which is expressed in the following words, the Lord will command the blessing, and a great change be effected:—"From the moment of my arrival," says Signor Pons, "I have been filled with emotion. How small I feel while treading the soil which has been bathed with the blood of our martyrs! I feel that this is the most difficult enterprise on which I have embarked. The Lord have mercy on me, and make use of His unworthy servant, if such be His will, to relight the torch of truth which the Inquisition extinguished in 1560! Pray much and unceasingly for me."

This appeal will find a response in the heart of many a Christian; and when the time comes, means to help so good an enterprise will not be wanting.

M. J. FORD.

LUTHER.

I.

"Dixi omnia cum hominem nominavi."—PLINY, Ep. iv. 22.

IN the strength of conscious weakness,
That leans on a strong man's arm,—
No shrinking, no sinking of spirit,
No dread of defeat or harm,
He went to the battle bravely,
But he took no human sword,
And he donned no earthly armour;—
'Twas the battle of the Lord.

In the joy of a glorious freedom,
In the peace of a pardon found,
In the light of a heavenly sunshine,
That had compassed him around;
In the life of the living Spirit,
In the power of a well-known love,
Went he forth on his mighty mission,
At the summons from above.

CATHOLIC PRESBYTERIAN, November, 1883.

All the heart of Europe was heaving,
  Crushed out with enslaving lies,
She looked all around in her anguish,
  He heard her bewildered cries,—
The cries of the death-stricken nations
  Overshadowed with stifling night ;
He opened the Book of blessing,
  And the kingdoms owned its might.

He shook down the leaves of healing
  From the boughs of Life's own tree,
Till their health, with its quickening gladness,
  Went wide over earth and sea,—
Went down the rejoicing ages,
  Dissolving the bands of death,
Diffusing a fresh, strange sweetness,
  With its soft celestial breath.

From the banks of the turbid Tiber,
  He heard the imperious boasts ;
But he faced the blustering terror
  In the name of the Lord of Hosts,—
In the name of a trusted Captain
  That had never lost a field,
And the spell of an ancient banner
  That never was known to yield.

Like the free and impatient war-horse
  That scenteth the battle afar,
And shaketh the ground with its pawings,
  Went he forth to the unknown war.
He drew no sword from the scabbard,
  No time-forged weapon he sought ;
The spear, the sword, and the helmet,
  Were things which he needed not.

He stood by the sea and touched it ;
  Its billows were cleft in twain ;
He stood by the rock and smote it,
  Till its waters flowed amain.
He stood with his rod uplifted
  O'er the Amalek hosts below,
Till the song of the victor ascended
  O'er the Church's flying foe.

His sling with stones from the brooklet
He fills as he moves along,
Alone in his deep-felt weakness
Against the ten thousand strong.
A stripling in shepherd raiment,
He defies the Philistian band;
He comes, he sees, and he conquers,
For his own fair fatherland.

He heard the shouts of the foemen;
They were thousands,—he but one;
The legions of Rome were advancing,
He stood there a lonely man.
The eternal volume clasping,
Heaven's rescript of life and death,
He spoke the delivering watchword,
That "the just shall live by faith."

He looketh around in silence,
All the eagle is in his eye;
Then aloud to the startled nations
He lifteth his voice on high.
'Tis the voice of a fellow-mortal,
Yet it comes from the Throne above;
And it brings to the sorrowful peoples
The bright news of celestial love.

What to him were the threats of princes,
Or the bribe of earthly gains?
What to him was the rising tempest
Bursting down on his Saxon plains?
What to him was the Roman spectre
That crossed and recrossed his path,
Or the drops from the mimic vials
Of the old destroyer's wrath?

What to him was the seven-hilled city,
Or the priest with the triple crown,
As he launched his envenomed curses
At the monk who had braved his frown?
What to him were the thunder-echoes
From the far-off Apennine,
The bolt of the Alpine lightning
Coming down on the tranquil Rhine?

CATHOLIC PRESBYTERIAN, November, 1883.]

Brave herald of faith and freedom,
  Apostle of ancient light,
Oh speak to bewildered Europe
  In these days of gathering night.
Sound out the immortal message,
  Which of old her death-sleep woke ;
And peal the far-echoing trumpet,
  Which her Roman bondage broke.

Though dead art thou not still speaking ?
  Have the ages wronged thy fame ?
Do we read on these princely banners
  But a Saxon miner's name ?
Is thy grand soul-stirring story
  But a dream of the cold mute past ?
Hast thou gone from earth for ever ?
  Are thy footprints clean effaced ?

Is the spell of the mighty broken ?
  Has thy name but a myth become ?
Has the strength of the strong man perished ?
  Is the voice of Luther dumb ?
Has the torch which thou didst kindle
  Passed away into hopeless gloom ?
Is yon bust but a block of marble ?
  And yon grave but a vulgar tomb ?

Speak again to thine old Eisleben,
  To thy Wittenberg once more ;
Call aloud to the far off millions
  Beyond thy old German shore.
Let thy hand once more sweep over
  All thine old harp's varied chords,
Let the nations to life awaken
  At the power of thy thunder-words !

HORATIUS BONAR.

[CATHOLIC PRESBYTERIAN, November, 1883.

LUTHER.

II.

SHORTLY before midnight, on the 10th of this month, four hundred years ago, Martin Luther was born. His birthplace was a room in the inn at Eisleben, a little Saxon town, where his father, Hans, copper-miner from Möhra ("Muirton"), near Eisenach, in the Thüringerwald, lately married to Margaret Ziegler, had arrived in quest of employment. Next day the child was baptised in the church of St. Peter just behind, which soon after—significant augury of his life-work—became also St. Paul's. His parents, pious people, had him called after the saint of the day.

Some six months later the little household moved six miles west, to the mining town of Mansfeld, where they settled. There Hans laboured successfully enough to lease two furnaces of his own, occupy the well-to-do house in High Street, and take his seat in the council. He was a worthy character—hard-working, honest, and God-fearing, a severe disciplinarian, friend of schoolmasters and clergymen, a simple but independent adherent of the old Church. Harsh to terror at times, we yet see him kneeling at night by the child's bed and asking God's blessing. The mother was a noble woman, laborious too, and strict, noted for purity and prayerfulness. Both were bent on giving Martin a good upbringing.

Till he was fourteen he attended the town school, near the top of the street, learning reading, writing, and the Latin rudiments. The Church gave him the Creed, Lord's Prayer, and Ten Commandments, with one or two psalms and hymns, but without any explanation. The Gospels and Epistles were read in German, but the "good news" was almost unknown. The child learned little of God in the church. But in the fields he learned something. Strangely open to heaven are these great, rolling, grassy plains of Mansfeld. The spring flowers by the brook in the valley, the birds in the woods about the Castlehill, must early have laid that hold on heart and tongue which they never lost. From the common folk, again, came a power of native speech, a love of human nature and human story which the most thorough learning never overlaid. In the home, with six younger ones to care for, and its hardships to bear, he was always the true brother.

At fourteen (1497) he went to Magdeburg, and next year to Eisenach grammar-school, where he fell in with the new learning, and eked out his father's "bitter sweat" by singing in the streets for bread. There the Frau Cotta took him in, touched by his hymns and prayers. He outstripped his fellows in Latin, and his friends thought he would make an orator. In three years (1501) he was ready to trudge to Erfurt College, forty-five miles east, the first school in Germany. He took the usual course in scholastic philosophy—grammar, rhetoric, logic,

CATHOLIC PRESBYTERIAN, November, 1883.]

natural science, and metaphysics. Logic was his special study; he enjoyed debate. The newly-revived classics were also mastered, with all they offered of ancient wisdom. In the humanist circle he was welcome with his lute and song. In his reading he met with Jerome's version of the Bible, and read with delight the story of Samuel, but made no further use of the book. In a year (1503) he was Bachelor, and Master in three more (1505). His companions were struck by his ability. At his father's desire he now turned to law, a likely field for his talent. The books were bought, and he began to study.

But at this point troubles of the mind intervened, and altered all. From a child his sense of guilt had been sharp within him; the need of Divine forgiveness he felt keenly. He was away from God, and knew no way back but by his own efforts; he could, he must, do so much himself to merit grace, which would then be given to aid him to do more. The *guilt* of sin might be got rid of by confession, and the sacrament of absolution; but the *penalties* still remained, to be removed by penance. Not that he had neglected Church ordinances. He had been regular in daily prayer, and gone to mass daily. But he had not found peace. His fellows saw nothing to blame. They could not understand that repeated saying of his, as he washed his hands: "The longer we wash, the blacker we become." At times the darkest thoughts came. Was it God's will that he should ever be clean? Might he not be doomed to destruction? His faith in God shook. A dangerous illness, bringing thoughts of death; an accident, all but fatal; the sudden loss of a friend, raised the question — Should he not renounce the world, and seek salvation in the "religious life"? A narrow escape during a terrific thunder-storm, when he vowed to be a monk, made him decide. He called his college friends to a farewell feast, and next day, amid their tears and entreaties, to his father's bitter sorrow, entered the Augustinian monastery,—he and they thought for ever.

The retreat he chose stood far before the religious Houses of the time for strictness, earnestness, and industry. It was one of a number which had banded together under Vicar-general Staupitz, to observe the rule of their reputed head, St. Augustine. After solemn initiation with song, prayer, investment, &c., a year of probation was spent under the novice-master. The most menial offices were assigned him; he must sweep the cells and beg for the monastery through the town. Every day was filled with religious exercises. There were eight prayer-hours, each with twenty-five Paternosters and Ave-Marias. Divinity was not neglected. Above all, Staupitz instituted a course of Bible reading and learning. Luther read eagerly, often without understanding; he had no teacher. In 1506 he took the vows, to "live by the rule of St. Augustine, to obey God, the Virgin, and Prior." Here he set to work afresh to win heaven. One and twenty patron-saints were called to his aid, with Mary, the special idol of the Order, who already held her immaculate. "I crept under her cloak," he says, "to hide from

Christ." Once a week, at least, was confession. To ensure pardon every sin must be accurately confessed. Complete contrition merited forgiveness; the sacrament of absolution made it up if incomplete. But the penalties remained, to be removed by special acts of devotion being prescribed. Luther's memory could carry him far back for burdens; one confessor scarce sufficed. The more he searched the more he found wrong. Of penance and performance there was no lack. His rigours were the envy of neighbouring monasteries, the alarm of his own; but the sense of pardon never came. For two years this went on. Sometimes, for a moment, he felt lifted up among the angels, "a haughty saint." Again, the fear of death plunged him in despair. There were moments of such torture, he says, five minutes of the like would have crushed him. Still "the motions of sin in his members" remained. Never "saint" went deeper with self-mortification than Luther. If ever mortal should have been justified by works, he was the man. These convent walls at Erfurt are sacred to the most crucial experiences of the human soul.

In 1507 he entered the priesthood; but the office only brought new fears. He was qualified to celebrate a sacrament which conveyed forgiveness, but he did not know himself forgiven. Three of his patron-saints were invoked daily, yet he almost died at the altar. Meantime he worked hard at the Word. The Gospel meaning of "righteousness" gradually dawned on him. Hitherto for him "righteousness" had meant merely retribution; now he began to see that it might mean pardon freely offered all who believe on Jesus. With that, he says, the gates of paradise were ajar.

In 1508, at Staupitz's recommendation and command, he was unexpectedly called to the chair of philosophy in the Elector Frederick's new university at Wittenberg. He had little heart for these technical themes amid such anxieties of soul. While lecturing on Aristotle, he prepared to take the theological degree, which qualified to teach divinity. In a year he was B.D., but was recalled to Erfurt for a year and a-half (1510-11), where he began to lecture and preach. Then came that memorable journey to Rome on an errand for his Order. In spite of its open irreligion and corruption, Luther was an enthusiast for the city of martyrs and the capital of Christendom. He visited every sacred spot, and said masses for the repose of his friends. But his own soul had no repose. It was in performing one last act of penance on Pilate's Stairs that the truth burst upon him: "The just shall live *by faith.*" What "faith" was he now knew—*the sight of Someone there for him.* In a moment he was on his feet. The climbing was all done; Another had done it.

Returning to Wittenberg, he completed his degree of D.D. (1512). Still, the throes of the new birth made him weak to fill the teacher's place. He took the oath "to defend the truth of the Gospel with all his might" only out of obedience to Staupitz. In after years he was glad he had

CATHOLIC PRESBYTERIAN, November, 1883.]

then vowed more than he knew. He had come under a life-long obligation to profess and preach Scripture, and only Scripture. His lectures began with the Psalms, where, following Paul, he found Christ. Next year he could carry his class to the Romans and Galatians. His brother-monks, too, studied under him. The House soon became too small. In 1515 his Order made him Vicar of Meissen and Thüringen. At the same time, the townspeople called him from the cloister-chapel to preach in public. Therewith opened a new era for the pulpit. Luther originated that simple yet vigorous, Scriptural yet popular, kind of preaching which is still the special heritage of his countrymen. In these lectures and sermons he arrived at the reformed doctrine of justification by faith alone, without becoming conscious that it was not the teaching of Rome. With the thought that righteousness was a free gift to the believer, the idea of merit at once dropped off. The tree must be *made* good ere it could *bear* good. A man must be *made* right ere he could *do* right. It is faith that receives this God-given righteousness,—faith is the "direct road" to God.

Now, too, Luther first knew Augustine, who confirmed him in his view of Paul, deepening his ideas of human inability. But with regard to justification, Augustine had not gone so far as Paul. He made it depend not on faith, but on the whole inward righteousness infused into man by Divine grace. This righteousness was such as to merit favour with God, and even do more than He required. Luther, on the other hand, was conscious of a deep, enduring, and insurmountable unworthiness. His view of faith, too, carried him beyond what he found in the "Theologia Germanica" (1516-18). That, indeed, taught him much of its nature, as a complete self-surrender to the Saviour, but not as a glad, independent new life given back to live for Him. This new life he expounded in a series of sermons (1516-17) on the Commandments and Lord's Prayer. He also published, in German, the "Seven Penitential Psalms, directed to a true knowledge of God's Grace and of one's own Self." From his chair he, meanwhile, challenged the scholastic philosophy, charging it with ignorance of man's greatest need and of divine grace, and set his students to debate "Augustine *v.* Aristotle." His colleagues caught the contagion, and preacher friends began to spread it over Germany. At the same time he held out a hand to the humanists—Erasmus, with his parallel Greek and Latin Testament, at their head. Still there came no thought of a complete break with antiquity and tradition. While proclaiming salvation by faith, Luther accepted a divinely-appointed hierarchy, an infallible Church, an exclusive priesthood, absolution and penance, and the invocation of saints and the Virgin. If he denounced abuses, he did no more than others before him. Years after, he lived by monastic rule. He had no love for mere polemic. As the germ of Scripture truth unfolded in him, indeed, it rent asunder time-honoured wrappages on every side. But his was the fruitful

advance of positive growth, not the barren progress of opposition. Only when adversaries threatened the truth which had brought him life, did he turn on them in wrath.

In 1517 Tetzel, the indulgence-monger, appeared. The "indulgence" theory was this: Remission of the guilt of sin and of eternal punishment was got by confession (with contrition) and priestly absolution. But there remained temporal penalties, imposed by God or the Church, which, if not expiated on earth, must be borne in purgatory. Now the Church possesses a "treasure" of surplus merit, Christ's and the saints', available for the remission of these to quick and dead. This she can dispose of at her own conditions—on payment, in the present instance, of a sum devoted to the building of St. Peter's, Rome. The traffic was shamelessly pushed, not far from Wittenberg. Little was said of contrition, much of immediate payment. Sins were ticketed at so much each. People were implored to have pity on their relatives crying out in torment.

> "The minute the pence in the money-box ring,
> The souls from purgatory spring."

Parishioners of Luther began to put faith in them. Any one who objected was threatened with papal excommunication. Luther, though far from clear on the whole subject, preached against their abuse, daring Frederick's displeasure, who had obtained special indulgences for an exhibition of relics. After turning in vain to various bishops, he, in academic fashion, drew up and published Ninety-five Theses (31st October, 1517), to elicit opinion. The repentance preached by Christ, he stated, was a thing of the entire life. It meant sorrow for sin, hatred of the sinful self, followed by well-doing, with self-mortification. The Pope could remit guilt, only as declaring it remitted. Yet for this God required submission to the priest and priestly penalties. The Pope could grant "indulgence," but only for what himself had imposed, and only to the living. Again, a true penitent might receive remission without "indulgence." It is not the true indulgence, however, he attacks, but the idle talk of the traffickers. The Pope, he is sure, is with him here.

With that, to Luther's astonishment, the whole tempest was on him. These few lines on a church-door, Latin though they were, and technically expressed, grew legible, as the Elector dreamed, in a day or two over the whole of Germany and beyond. Tetzel and Eck at once accused their author of assailing the authority of the Pope and papal observances. A papal bull had asserted the Church's possession of that "treasure." Luther stood alone, and not without misgivings, before the blast. But the Word whereon his soul had rested was rock under him. His heart still in his work as preacher, and teacher, and vicar, he put his hand to the sling in a sermon "On Indulgence and Grace," and in "Resolutions" or explanations of the Theses. Antagonism only set his spirit free to

CATHOLIC PRESBYTERIAN, November, 1883.]

follow its biblical bent. Priestly penance was not Christ's institution—the Church had no such "treasure" of Christ's merit. If a Pope had asserted it, no council had. Pardon was, indeed, conveyed from God to the sinner by the Church's servant; but it was to the Divine Word alone faith must cling, and any brother might speak that Word. Without faith, absolution was nothing. With it, the penitent might receive pardon, though denied absolution. Still, in outward observances, the Pope had a divine authority. Luther humbly addressed these "Resolutions" to Leo as the Church's head and Christ's representative. Leo replied by a summons to trial at Rome (7th August, 1518). His arrest was secretly ordered, and every place which tolerated him laid under interdict. The ablest papal agents (Cajetan and Miltitz) were despatched against him. Only a series of remarkable providences saved him from instant seizure and execution. The Turkish scare, the rising of the national spirit against Rome's pretensions, his prince's importance in an approaching imperial election, the independence of his University,—all worked together for his deliverance. Still he was summoned before the Diet of Augsburg (11th October), under a safe-conduct, and commanded by Cajetan to retract his statements as to the Church's "treasure" and the place of faith in the sacrament. At peril of ban and interdict he refused. Papal decrees might err and contradict Scripture; any believer who had better arguments was the Pope's superior; he could do nothing against conscience; Scripture was on his side. He appealed to a Council (28th November). So Luther was driven on to deny the Divine institution of the papacy: it did not belong to the essence of Christ's Church. Therewith the last cord was cut. He was free. But no spot on earth was safe for him. "Where," one asked, "was he to stay?" "Under heaven," was his answer. Cajetan published a bull (December, 1518), banning the "indulgence" heresy. Miltitz, indeed, armed with some seventy warrants, was permitted for a time to attitudinise. Luther agreed to a truce till the case came before a tribunal, meantime advising and admonishing a general obedience to the Church, and writing submissively to Leo, though refusing to recant, and maintaining his appeal. But Eck's Leipsic Theses, affirming the divine right of the papacy, dissolved the truce. Luther's counter-Theses asserted the Scriptural idea of the Church to be, not communion with Rome, but the preaching of the Word and union with Christ. He thus stood in declared agreement with Huss, in open conflict with the Council of Constance. Scripture had freed him from conciliar, as from papal, authority.

Still he had no pleasure in controversy. Leipsic was to him lost time. His heart lay in his class-room, with its Hebrew Psalter and Galatians, and its four hundred students pouring in all aglow from the lectures of the youthful professor of Greek, just come from Tübingen. "That little Grecian beats me at theology," he said, and found a stipend for him, as also for a Hebrew professor, and a printer of the learned tongues; for

Wittenberg was to be a model university. In the town's church he preached without stipend, Sabbath and week-day lecturing through the Old Testament and New, teaching himself the children the Lord's Prayer and Decalogue. "How cold and feeble," cried Frederick, "all preaching heretofore to this of Scripture!" Lucas Cranach, too, the painter—this Paul's St. Luke—began to sit at his feet. He commenced a practical exposition of the church Gospels and Epistles to other preachers. Another act of genius was to utilise the press for little popular books, tracts, &c., for the afflicted and dying, on Christ's sufferings, the Lord's Prayer, the Creed, and Commandments. One hundred prints of the kind have been preserved out of the year 1520. "On the Holy Sacrament" he wrote, showing it to be no repetition of the One Sacrifice, but communion with the Lord and with each other. The cup should be given to all. He valued the ordinance as conveying a special pledge of forgiveness. The Christian's only sacrifice was self-surrender, and that in prayer and praise. His sermon "On Good Works" showed faith to be the foremost of them, and their mother, since the believer must be true to Him he trusts and do His Will. The summary of that Will he finds and expounds in the Decalogue.

Meantime, at Rome, Eck and Hoogstraten wrought for more stringent measures; nearer home, Cologne and Louvain would have his books burned; the Bishop of Meissen confiscated the Sacrament sermon. But each breath of denunciation but brought out another tongue of answering flame from the living furnace of Luther's heart. "I am dragged into it," he writes, "against my will, by the imputations heaped upon me and on God's Word." Each also awakened fresh sympathy from the humanists under Erasmus, though they feared for their "noble sciences" in the coming storm; and from the knights under Hutten, who chiefly sought a free Germany, but meantime offered Luther their arm. To both he offered deeper motives, nobler weapons and higher aims. He set these forth (1520) in three works, the threefold trumpet-blast of the Reformation. They were an appeal from the Church of tradition and exclusion to the Church of Scripture and freedom.

The address "To the Christian Nobles of Germany" asserts the universal priesthood of all believers, their right to interpret Scripture and to a place in the government of the Church. With this fell the prerogative of the clergy, and the infallibility and supremacy of the Pope. It pleads, too, for the abolition of celibacy, fastings, holidays and pilgrimages, and the conversion of monasteries into schools. The "Babylonian Captivity" assails the sacrifice of the mass and the withdrawal of the cup, asserts faith to be the one condition of worthy communicating, and, while approving voluntary confession, disallows the other "sacraments." The "Liberty of a Christian Man" gives an epitome of the Christian life, showing how no outward observance, but

CATHOLIC PRESBYTERIAN, November, 1883.]

faith alone, procures full individual freedom; while love produces mutual service. "Faith lives in Christ; love in its neighbour."

Against these doctrines a papal bull was launched (October, 1520), ordering the books to be burned, and threatening their author with the like. With a hostile Emperor advancing on Germany, and bonfires of his books blazing round, Luther replied by deliberately burning the bull (11th December), resting his action as on his Doctor's oath. The final excommunication and interdict followed (January, 1521). Luther felt at last free from the monks' rule. Lecturing, preaching, writing, were enough without that. "A storm was loose, only the last day would still."

Three months later he stood out full in the face of it, and no man with him. On 18th April, 1521, summoned to answer for himself before the Emperor and Estates, who threatened him with the edict; confronted with his books, which had everywhere been proscribed; watched with alarm by friends, the bravest of whom thought him "far too bold;" tempted by adversaries, who almost promised all if he would but yield that one word against the whole Catholic world speaking in the Council of Constance; he refused to retreat an inch. Calmly, but firmly, he defended himself from God's Word; it bound his conscience; unless he were refuted from it, or by clear reason, he could not, he would not, recant. Threats and menaces only drew forth from him that peerless confession of human impotence which is yet Divine strength: "Here stand I; I cannot otherwise; so help me God, Amen!"

The imperial ban followed fast, but it found him out of reach in his "Patmos" on the Wartburg. There he was shut in for a year (4th May, 1521, to 1st March, 1522) with that Word for which he had ventured everything, and got from it his greatest life-task to do—to give it to his countrymen in their own tongue. "I sit here the whole day at my leisure and read the Greek and Hebrew Bible." There, too, he moved among the common people, studying their ways of speech to put them into his translation. Bits of exposition came also: when any event or anniversary moved him, he expounded a psalm over it. His little practical books he went on publishing,—"Against the Abuse of the Mass," "Against Compulsory Confession and Vows." These last he wrote as pastor of Wittenberg. The Reformation there was getting beyond Melanchthon and his coadjutors, Bugenhagen, Agricola, and Jonas. Fanatics were teaching the wildest doctrines. First, Luther intervened with a hurried visit (December, 1521), and then with an "Admonition against Uproar," denouncing violence, and championing those of tender conscience. His translation finished, but without other safe conduct, telling the reluctant Frederick, "I can help His Grace better than he me," he descended on Wittenberg, and, with eight days' preaching of the old Gospel of faith with love, silenced the "prophets" and quieted the people.

There he remained thenceforward, with his prince's support and the empire's sufferance; preaching down fanaticism throughout the district,

and undermining superstition and spreading the Gospel among thousands beyond by his New Testament; defending spiritual liberty and civil authority at once from insubordination, and from spiritual tyranny; seeing his friends called to carry the truth to all the free-towns; animating by his correspondence the persecuted and suffering; picking up the lute he had learned at college to hymn the first confessors; forming a popular service in which the Word might find expression by sermon, praise, and prayer; true to the humanist spirit, pleading for schools for lads and girls, and helping his Count—now his friend—to found the one at Eisleben, while doing battle with the humanist Leader and with Rome for the new theology.

But with the wheat "appeared the tares also." The fanatics, among them some of his own friends, found in parts of the newly-recovered Word teachings which met and stirred the socialist and agrarian aspirations of the oppressed peasantry and lower orders generally. Münzer, and even Carlstadt, as zealots for the Word, would revive the Old Testament state, with redistribution of lands, &c. In vain Luther insisted on the distinction between things civil and spiritual, between the moral and political elements in the law of Moses. In assailing the hierarchy, he had himself begun a revolution against authority. His name was made a watchword of revolt. In vain, at risk of his life, he faced from the pulpit the excited peasants of the Electorate. His adversaries would not be restricted to the weapon of the Word, and many of them were beyond the reach of his voice. Münzer's emissaries formed a league throughout Southern Germany. Their demands were moderate: choice of ministers, abolition of tithes and game laws. But these they demanded with the sword. Luther at first was content with a "Remonstrance," counselling mediation. But when peasant armies overspread the land, burning and murdering, Münzer at their head summoning "to the war of the Lord," he levelled at them a furious and deadly battle-call to the nobles ("Against the Murderous and Robber Rabble," 1525). It was the most unpopular act of his life; enemies called him a turncoat, friends a tyrant.

In the midst of these troubles, with his protector dying, himself ready for death any day, Luther suddenly took one other great step of his life, alone, doing by it almost as much for the social, as by his preaching he had done for the religious, need of Germany. To the dismay of his friends, and the derision of his enemies, he wedded the nun Catherine von Bora (13th June, 1525), and in the act vindicated the divine dignity of marriage, and re-established the sanctity of home.

From that upper room in the monastery—no more a cell but a Christian household—we watch him for the next twenty years guiding the course of the Reformation; as controversialist, in conflict with Henry VIII., Erasmus, and the Swiss; as professor, organising the University, translating and lecturing through the Scriptures, standing by his post when others fled, through two plagues; as pastor, filling two

CATHOLIC PRESBYTERIAN, November, 1883.]

preachers' places at once, preparing a German Service-Book and inventing a Catechism, word and thing, for the young; as visitor, superintending the "reform of parishes," and moulding the new ministry by his "church-postils;" as patriot, rousing his countrymen against the Turk; as Protestant, marshalling his fellow-believers throughout the empire once and again in a common and uncompromising confession before Pope and Emperor, but restraining them from civil war; as Christian, fighting a heroic battle with almost constant bodily weakness and anguish of soul. Once, indeed, we see him fairly above the clouds and the conflict, surveying the whole field from near heaven's gate. It is during the five months of enforced isolation at Coburg Castle (April to October, 1530), when the rest are all away witnessing at Augsburg. It is his "Sinai," his "Zion," his "Tabor," with "three tabernacles, one for the psalter, one for the prophets, and one for Aesop" (his three studies). He sees the divine plan and can point it out to his bewildered friends; he has the divine ear, and prevails for these poor timid combatants; he hears the divine word, and speaks it, at first-hand, to the spiritless; he feels the divine presence there in that unpillared vault of heaven, and bids the diplomats feel it; best of all, he can convey it to his little boy, of four, at home. But the victorious confidence of these days was not for this earth. He saw, indeed, the outward peace of the empire maintained, and a deeper concord arrived at among Protestants, and, with this, the church extended and built up. He still unflinchingly believed in the mere might of the Word to clear its own way. He held fast by his ruling article, "faith in Christ" and its corollary, the equal and universal priesthood of all believers. He could see already in divine worship some fulfilment of that truth: one chosen by all alike to be the minister of all, their mouthpiece in praise and prayer. But on all hands the mass of indifference and immorality laid bare, but untouched, by the Visitations,—avarice and excess among nobles and burghers, obstinacy and indifference among peasants,—depressed him; the hollow negotiations for a conciliar unity only irritated him—even the efforts after a closer union among evangelicals he misdoubted. He heralded the advent of some terrible scourge for his country. He hoped for no deliverance other than the dawn of the last day.

But the burden of Wittenberg lay heaviest on his heart. Intemperance and wantonness, extravagance and riot, fraud and misgovernment, among citizens and students, made him almost desire to leave it. He turned with longing to the old country district where he had been born and brought up—to Mansfeld, his "fatherland." A call came to him from there. His friends the Counts had fallen out, and asked him to arbitrate between them. Thrice over he made the trying journey to Eisleben in winter time, the last time (23rd to 28th January, 1546) through floods and ice. For three weeks the weary negotiations went on: on 17th February they were completed. That evening he complained of pain in the chest, and said he would not leave his birth-place

again. He went to rest with the words of Ps. xxxi. 5, on his lips. Through the night he kept repeating them and other Scriptures, notably John iii. 16. Towards morning he said them thrice, and then was still. Friends bent over him inquiring, "Wilt thou abide by Christ and the doctrine thou has preached?" "Yea!" he replied distinctly, and in a little was gone. So he died, doing what he had taught, forgiveness and reconciliation. Counts, magistrates, the whole town and country, foliowed him forth, who, sixty-three years before, had come among them a travelling miner's child, unnoticed, unknown.

In studying Luther, there come before us as outstanding characteristics, the following :—

1. *His faculty in Scripture.*—This struck Staupitz at Erfurt, Bucer at Heidelberg, Mosellanus at Leipsic. The Bible was his religion. He knew the classics, the academy, the schools; enjoyed the rarest society, shared the sagest counsels, lived by the strictest rules; and had nothing but thirst, burning heart-thirst, still; he drank here, and never thirsted more. Not that he despised human knowledge; he condemned illiteracy, vindicated every liberal art, and armed himself with every weapon of science. But the highest help came to him from quite another source. Henceforth, his one mission was to let that Word work. It "made him a Christian," created for him both chair and pulpit, and bore him beyond his two great teachers, Augustine and Tauler. It proved his rock, when he felt the very foundations of things reel with the Theses. It delivered him from the arrogance and arts of either Legate; loosed him in turn from the authority of pope, council, fathers, apocrypha; and sent him ever back from debate to his pen, manuscripts, and lectures. It overturned the entire ritual of tradition. In its name he burned the bull, declined the knights' assistance, and went, one against the world, to Worms. It found for him his grandest lifetask on the Wartburg. His zeal for it vanquished the Zealots. Round it he organised the reformed congregations, the new service, and the "catechisms." Even his sad variance with the Swiss can be traced to this: they seemed to him to be disloyal to the Word, To the last this was his war with Rome: he would have no council but "according to the Word." To the last this was his labour,—as translator, reviser, expounder, preacher.

2. *The radical character of his religious experience.*—The discoveries of sin and grace at Erfurt ruled his whole life. From the first his lectures were experimental. By his experiences he tried and rejected the fanatics: "God was not so familiar with men;" by them tested Agricola, with his depreciation of the "law-work." They made Paul's letters his life-long companions: "poor sinner" is his name for himself: late in life he speaks of "blushing for sin." Agonizing prayer was his daily strength, his one resource in the severe fits of depression, almost despair, which visited him from 1527 onwards. The last night he still stands at the window in earnest petition. He constantly entreats, or gives thanks for, the intercession of friends.

3. *His gift in song.*—"I was always fond of music," he says. Perhaps his only "golden hours" in childhood and youth were those with the lute and chorales. Afterwards, when he saw what Hans Sachs and Hutten could do with verse, he became the first popular hymn-writer, first compiler of hymn-books, and arranger of popular hymn-tunes. His thirty-six hymns include specimens of every type, versions of psalm or creed, exposition of Scripture, pure lyric jets of personal feeling. "Music comes near divinity," he said, and made the figure of it to support that of theology, over his fireplace. With Savonarola and Wesley, he prized the service of song.

4. *His care for the young.*—His own child-experiences made him the children's friend. Catechising he began almost as soon as preaching. His first Appeal to the nation asks schools for girls and boys in every town. His earliest "book of order" embraces a daily Bible lesson. His monastery has become what he desired, a day-school. The "catechism," with its prayers and proverbs, was his thought and work. His own Eisleben, thanks to his "visitation," has its grammar-school. How he could talk to children, the letter to Hans bears witness. Here he was the father of Bunyan, and of all such as work in fable.

A word may be added as to Luther's *views on church government.* His central principle here, from first to last, is the universal priesthood of believers. In the Sacrament sermon (1519), he already knows but one "living sacrifice" all have alike to offer. The distinction between "priest" and "layman" is gone; the only office left is the public ministry, of word and sacrament, conferred on one by all. The "Appeal" and "Babylonian Captivity" (1520), develop this view: a bishop, in ordaining, exercises a delegated authority, like any civil officer. The works "On Private Mass" (1534) and "On Councils" (1538) confirm it. The Church, he declares (1539), stands not in pope and bishops, but in love to Christ and maintenance of His Word. Ere the controversy began, he saw in the episcopate a perilous charge; he would fain see it turned into the simple pastorate. (He repeats this in the Appeal.) Before Leipsic (1519), he had found it from Scripture to be post-apostolic. In contrast to the spiritual estate of pope and bishops, falsely so-called, he signs himself (1524) simply "preacher at Wittenberg." One would have expected the new order to rise in obedience to this idea. So far it did. In the cities no preacher was settled without a call. Luther approved this procedure in writing to the Bohemians (1523), and Peasants (1525), calling on the latter to support their ministers. His "German Mass" sketches a discipline such as Knox adopted. But the spiritual destitution of the great mass of his countrymen, and the slow growth of the reformed society, made Luther willing to retain as much of the old external constitution as possible. He welcomed the accession of the Prussian bishops, though chiefly as chief-pastors and preachers. At Augsburg, he firmly resisted the recognition of episcopal authority, except as to external things.

Along with the neighbouring "superintendents," and with consent of the congregation, he admitted the Bishops of Naumburg and Merseburg. But while thus unbending towards hierarchy, the high views he entertained of the place of civil authority, influenced him to yield to it a position which has proved oppressive to the German Church ever since. He left the lords in possession of their lay-patronages. Yet, even where as "bishops at need" he had them setting on foot the Visitations, taking outward order in the Church, seeing to the maintenance of ministers, &c., he acknowledged this to be but a voluntary service. It was Luther's achievement to liberate the civil from the ecclesiastical rule; he never dreamed, as an Anglican writer asserts, of substituting the civil supremacy. The "two kings and kingdoms" are clearly enough defined in the Appeal: pope over emperor in spiritual things, emperor over pope in temporal. The tract "On civil authority" (1524), states that the spiritual government reaches to the conscience by the Word; the temporal to the body and possessions by the sword.

R. W. BARBOUR.

FRIENDS IN COUNCIL CONCERNING PRESBYTERIANISM.*

(*Continued from page* 268.)

"I HAVE often felt a desire for something more *to do* in our Presbyterian service," said Rose Betterworth: "the service is suitable enough for the very staid and the very holy; but most people, like myself, are just a little foolish and frail; and alas for these among the long unbroken prayers, and the long very much broken sermons! Yet I have heard prayers, too, that left the most perfect liturgy far behind, streams of adoration that welled up fresh and living from the spirit of the petitioner, and that would have lost the whole salt and spice that was in them if forced through the leaden pipe of a printed form. Such prayers have caught me as if in embracing arms, and compelled me to come in to the banquet of the Lord. I could not belong to a Church which deprived me of those sweet possibilities. And yet they are rare as they are sweet. How much preaching in the second person singular is there in our prayers? What diffuseness! what disconnection! how long drawn out the individual reference! how limited the scope of the whole! how often are all interests forgotten but those of the single congregation! Anything would be well worth adopting that might teach our ministers to be simple in the structure of their prayers, chaste in style, and catholic in compass."

"I thank you, Miss Betterworth," said Whitewing, "for the compli-

* The papers which bear this title must be ranked in point of authority with our recent Symposium on "Progress in Theology," the object being rather to ventilate opinions than to enforce conclusions.—ED. *C.P.*

ment you unconsciously pay to our Anglican ideas upon the subject; but lest you should ungraciously take it back again, I should like to be allowed to imprison you with a question. What, then, do you think of that principle of antiquity and force of old association, on which we build so largely? Is it nothing with you? Or much? Or just a very little?"

"It is so much with me," said Miss Betterworth slowly, "that I sometimes think I crush it too hastily lest it should crush me. When I pass through those black pillars of the Pantheon, that have stood where they stand since King Agrippa built them in the green Campus Martius, only knee-deep now in Roman mould, or when I lose myself in the delicious mazes of St. Peter's, and hear the heavenly voices of the Capella del Coro, I feel myself a provisional Papist in creed, and receive with a temporary faith whatever the verger tells me about the lance of St. Longinus and the napkin of St. Veronica. Madonnas seem to smile upon me from many an old altar-piece, and Magdalens from the walls to weep over me, as one who has long been wandering, but not yet too long to be gathered home to the bosom of the mother of us all. Too often I walk back to my hotel in an agitation of shaken faith, spell-bound by the strong witchery of the place, till restored to common-sense and bodily hunger by the wholesome sound of the dinner-bell. Happy bell, that gives me back my Protestantism and loyalty to John Knox and the Shorter Catechism."

"But does the dinner-bell then dispel the whole illusion, or is there not some lingering sense that, discounting all your Protestantism pronounces unreal and ridiculous, there may be a soul of good in that mysterious hold antiquity takes upon your heart. Granted that the tales are parables and figments, are not the morals full of fine substance? And as parables may they not be precious, although as facts impossible? Each ceremony of the Church, each story of saint or angel, has a purpose in the core of it. Do you not too lightly part with the pearl of purpose, in tossing away the shell of incident in which it is enclosed? To look beyond the limits of the Church altogether,—that Roman sentinel who perished at his post among the lava of Pompeii,—had the sense of duty a less rigid hold on him, low-born pagan of the first century as he was, than on any of us who live in these days of evolution and large light? Do morals grow? Has fidelity an evolutionary history? And if these great factors of our spiritual life are bright and rounded from the beginning, and cast, indeed, in more heroic mould in proportion to the terror of the times, do we do well in lightly shaking off the lessons of antiquity, even though they come to us woven round with a web of poetic superstition?"

"I was much impressed with a picture of that incident of the Pompeian sentinel," said Rose Betterworth, conveniently changing the thread of argument for the thread of association, "which I saw a year or two ago in Burlington House. There stood the soldier, helm and

tunic and sword, straight as an arrow, steady as a rock, while the distance was filled with flying forms, and the scalding scoriæ were wrapping themselves around his limbs—a Roman Casabianca, with the genius of patriotism for his father, and a city swallowed up by a volcano for his burning deck. There was only one other picture in the gallery that more deeply moved me."

"And what, may I ask, was that?"

"It was a representation of Ophelia restoring to Hamlet the remembrances he had given her in happier hours. There was an infinite pathos of resignation in her face, and in his the mingled sorrow of love and bewilderment of mock-madness."

"I have seen neither of the pictures you speak of. But, apart from the intrinsic merit of the works, do you not think the conception in the case of the sentinel higher than in the case of Ophelia and Hamlet, as resignation to duty is higher than resignation to fate? To submit because we must is not so noble, is it, as to submit because we ought. The pain to which an adverse fate exposes us, should it call forth as much appreciation as that to which conscience beckons us? It may be more tragical, but is it so admirable? But perhaps Miss Betterworth has allowed the circumstance that there were two in the second picture, and they what they were to one another, to sway her judgment."

"I spoke not of what was noblest, but of what moved me most," said Rose, glancing down at a dainty 'remembrance' just then binding a silk scarf across her breast. "But, speaking of the sentinel, I am sure, if it had been his lot to watch on the walls of Geneva in the middle of the sixteenth century, he would have been a Calvinist."

"Pray why, Miss Betterworth?" said Whitewing, amused and curious.

"Because his eye was rivetted on the silver star of duty, and neither terror drove him to shift for himself, nor sentiment moved him to run to the rescue of others. Man's claims were subordinate to God's, and he would be neither selfish nor generous at the expense of righteousness."

"Bravo, Rose," said Mr. Betterworth; "for a free-lance in theology you have spoken to the point. And if you had substituted Presbyterian for Calvinist you would not have shot much wider of the mark. For the Presbyterian Church is the only thorough-going champion of Calvinism now remaining in the world. All the great creeds of the Reformation were virtually Calvinistic. The Thirty-nine Articles are Calvinistic. The Westminster Confession, drawn up by Episcopalians, Congregationalists, and Presbyterians indiscriminately, is Calvinistic. But if it were not for the Presbyterian hand that holds it, that celebrated symbol would have been dropped long ago into the abyss of oblivion. But, speaking of free-lances, why have we not a lunge from you, Mr. Free-lance? The name of your college augurs that points of theology must not be unfamiliar to you."

CATHOLIC PRESBYTERIAN, November, 1883.]

"We sometimes talk a little wildly on these topics in Trinity," said Freelance, "and I should not like to say anything to shock or startle you. But do you then, Mr. Betterworth, accept the Westminster Confession in its entirety?"

"I think it the best exhibition of the total truth of the Bible to be found, and as such I accept it with a clear conscience as the confession of my faith. To ask me to affix my faith to every clause of every sentence of every paragraph of every chapter is to ask me to place it on a level with the Word of God: and that I decline to do. I frankly acknowledge that I think it too minute, and perhaps, also, too polemical. But it must be borne in mind that it was brought forth among the throes of the mightiest controversy waged in the whole world's history, and I seem to hear still sounding loudly through its paragraphs the tramp of soldiery, and clash of arms, and shout of victory."

"Do you not think, then," said Freelance, "that the time is fully come for its abridgment?"

"Not for its abridgment. Abridgment means mutilation. You would be surprised to find how closely its propositions hang together, and how impossible the task of excision would turn out upon your hands. I would preserve it for ever as it is, as a monument of the tremendous intellectual and moral force of the England of the seventeenth century. But I should certainly like to see a much briefer creed, based upon its teachings, employed as the test for entrance upon spiritual office."

"Do you think any test at all desirable?" said Freelance. "How can a young man of twenty-one or twenty-two be supposed to have been able to make up his mind already as to what he is going to believe for evermore?"

"Your objection is forcible, even formidable," Mr. Betterworth replied; "but I think it will be found, on reflection, to bear rather upon the rigidity of a test than upon the existence of a test. If the creed be sufficiently brief and general, and if the formula of adhesion be not too much of the nature of that prison-chain that keeps the limbs from even so much as moving to and fro, I don't see why it might not be signed by Sabbath-school children themselves. Nor do I think the formula in use among ourselves too severe, although I believe the creed should be briefer."

"What is the formula you use?"

"We say something to the effect that we believe the Westminster Confession to be founded on and agreeable to the Word of God, and as such receive it as the confession of our faith."

"But why have any printed test at all? Do you not teach that the Spirit is given to guide us into all truth? Why not let the impress of the Spirit of life and light upon the tables of the heart be the test?"

"A fine theory! But will it work? You might convince me of its

workableness if you could point to a united Christendom. But you know you can only point to a split Christendom, to a Christendom shivered into atoms, to a Christendom the separate atoms of which do their best to efface one another in the churning cauldron of society. If, then, there be division, there must be a ground of division; if there be a ground of division, that ground must be capable of being defined; if it is capable of being defined, it demands to be defined, that each man may know for himself, and demonstrate to others, in what company he stands in the grand advancing army of the Cross. Every Church accordingly has its tests. Methodism has John Wesley's sermons and Charles Wesley's hymns. Congregationalism has the voluntary recital of the minister's faith at the time of his induction. Presbyterianism, in common with the Anglican, Greek, and Romish Churches, has its written creed and fixed formula of consent.

"For my part," said Freelance, with a tinge of defiance in his tone, "personal character is the only test of truth that satisfies me.

> "'For forms of government let fools contest;
> Whate'er is best administered is best:
> For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right!'

I don't recognise the lineaments of any existing Church in the New Testament. Will any man tell me that Paul was a Presbyterian, or Peter a Methodist? All the Churches are the fruits of compromise, outgrowths of the exigencies of religious society. Reason may have found the root of the institution in the Bible, but the full-foliaged tree is reason's own. They are adaptations to the varieties of human intelligence, taste, and temperament. One class of spirits find their best exponent in Episcopacy, another in Presbytery, another in Congregationalism. There is room and reason for all. Can a fig tree bring forth thistles, or a thistle figs? Presbyterianism suits Scotland, Episcopacy England, and Popery Ireland."

"I fear, Fred, your illustrations are shaky," said Whitewing. "Do you forget that Scotland and England were not so long ago the darlings of the Catholic Church?"

"Ah! yes," said Freelance; "all Western Christendom was Catholic till the Reformation. The Reformation first gave the kingdoms the opportunity of following their religious instincts."

"Nay, that thread will scarcely take you out of the wood," said Mr. Betterworth. "Episcopacy was forced upon the English and Scottish people alike against their will. The Scotch were sturdy enough to shake off the incubus, and they became almost universally Presbyterian. The English were negligent enough to submit to the yoke, and dissent is a power in England, only not quite so strong as the Establishment. And it is precisely because she has not found a form of doctrine suited to her nature, with all deference to your theory, Mr. Freelance, that England presents such a spectacle of jarring interests both outside and

inside the Church as by State established. No, no; you must seek some other origin for the chain of Churches than the varieties of human temperament."

"And pray, sir," said Freelance, "do you then conceive that all Presbyterians are Presbyterians by conviction; that each of them at a reasonable age has worked out for himself the whole problem of Church doctrine and Church life, examined the Scriptural evidences, found these pointing with unwavering finger to the system of John Calvin and John Knox, and proclaimed himself henceforward, and by these presents, a Presbyterian of the Presbyterians?"

"I make no such assumption. I admit as fully as you that early training and old association have much to do with the make-up of the various Churches. The great majority are what they are, because their fathers were so before them. And I really don't know what better rule they can follow, so long as they don't investigate and decide for themselves. But what I do contend for is that there is a problem of Church government and worship to be solved. It would be equally untrue to say that Scripture is silent on the subject of the constitution of the Church, and that Scripture sets forth before us a Church

"'Armed at all points exactly, cap-a-pie.'"

"I was under the impression," said Freelance, "that Presbyterians considered their system was capable of being lifted, '*totus, teres, atque rotundus,*' out of the teachings of the New Testament; that Minerva did not spring in more complete panoply out of Jove's brain, or Eve in more finished form out of the side of Adam, than Presbytery out of the Acts and the Epistles."

"I am not aware that Presbyterians have been in the habit of going much further than Episcopalians or Congregationalists in this particular. There are zealots and extremists in every Church; but the intelligent Presbyterian never dreams of claiming for his system more than a Scriptural sanction of the principles on which it is founded. A reverent evolution must do the rest. Congregationalism is constantly breaking out into conferences, unions, associations, as a kind of improvised and ephemeral Church courts, by which it is sought to restrain the lawlessness of the congregational system. Prelacy again adds on to itself lay delegations and votings by orders, by which it is sought to tone down the despotism of the episcopal bench. The Presbyterian system, according to which the Christian people govern the Church through their own elected representatives, the elders, steers between these two extremes, and is a sample of the polity by which every civilised State is more and more tending to be regulated."

"We have drifted into the question of the government of the Church," said Whitewing, "but is there not a prior question to which that should be postponed,—the question of the definition of the Church? Before we ask how the Church is managed, should we not ask in what

the Church consists? The Church, in my view, consists of the company of those who are grouped together within the framework of a grand organisation, which has survived since the time of the apostles, under the government of pastors, who have derived their office by due succession from the hands of the apostles. To that long line of teachers and governors the charge of the Church is given, and what they make it that God means it to be."

"What! what! Whitewing," broke in Mr. Betterworth, "that is the rankest Romanism I have heard from you yet! Where, then, in the whole width of Scripture do you find your definition of the Church? I will abandon my Presbyterianism the moment you bring it to me. But mark the consequences of your definition. The Church, according to you, instead of consisting of all true believers, as I think it does, embraces all nominal believers within the pale of a certain outward organisation, though they may not be true believers at all, and excludes all true believers outside the pale. That is not the Church for which Christ died, my friend. That is not the Church which Christ engages to 'present to Himself a glorious Church, not having spot or wrinkle or any such thing.' I accept Jerome's definition, '*Ecclesia ibi est ubi vera fides est*'; or Irenæus' definition, '*Ubi Spiritus est illic ecclesia*'; or that of the Apostles' Creed, '*The communion of the saints*'; or that of our blessed Lord Himself, 'If any man will come after me, let him deny himself, and take up his cross and follow me,'—rather than the definition which would immure the Christian Church within the prison walls of a mechanically fabricated prelacy. I can make some allowance for Mr. Freelance's position that the form of government is a mere matter of convenience, and that the Church at an early date decided in favour of prelacy, or government by a superior order of clergy, to whom the term bishop came to be appropriated. But with what a hopeless bewilderment must the advocate of the Divine right of bishops, as successors of the apostles, look out upon the story of the New Testament Church and primitive Christianity! When and where did the plain elders of Paul and Peter first blossom into the spiritual princes whom we now call bishops? If the apostleship has been perpetuated in the Church, then a body of infallible teachers and absolute rulers has been perpetuated in the Church. Do those white-winged hierarchs (excuse me, Whitewing), who float into the House of Lords in the midst of their immaculate lawn, claim any such qualities of mind and will as the apostles had, or would they get credit for it if they did? When I hear the people of England divided into Churchmen and Dissenters I confess I find it difficult to repress my indignation. There may be some ground for a communion like that of Rome denying true churchhood to those outside her pale, because at the same time she denies them true Christianity. But when I hear those who know in their hearts that Nonconformists have as open a way to holiness and heaven as themselves, arrogating to themselves, and withholding from those others, the title

of churchmen, I hardly know whether more to pity their stupidity or resent their insolence. Ah! when will men see that the Church of Christ is as wide as the mercy of Christ? What right have they to make their notion of a Church narrower than their notion of a Christian? That we may freely speak of our own Church, as distinct from another Church, I acknowledge; but that we should unchurch any other, even in the irresponsibility of private speech, I take to be not only an insult to man, but a dishonour to Jesus Christ. No, no; you must get rid of your definition, Whitewing; for your heart, I know, is better than your definition, and God's Church is greater than your heart. Your ritualism is a stale survival out of the Mosaic economy, and the Apostle Paul does not hesitate to call it a 'yoke of bondage,' and 'beggarly elements.' The company of those who rest on the Rock of Ages for their souls' salvation, ramifying through all the communions, and running away out beyond the boundaries of any of the communions in ways I wot not of,—that is the Church.

"And the true definition of the Church points to the true test of churchhood," continued Mr. Betterworth, after a pause, which no one seemed inclined to interrupt. "As true faith is the test of the Christian, so true doctrine, as being that which true faith fastens on, is the test of churchhood. The Apostle Paul had as high a sense of the importance of personal character as you can have, Mr. Freelance; but he does not make personal character the test of churchhood. No man was ever tempted as he was to seek in personal illumination, and the witness of God's Spirit with his own spirit, the test of churchhood. Quaker, and Quietist, and the most diamond-pointed Plymouthist must stand aside in the presence of the unutterable things divinely revealed to him. Yet he does not make personal feeling, any more than personal character, a test of churchhood. And what, then, is his test? 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' And as if that were not strong enough, he adds, 'As we said before, so say I now again: if any man preach any other gospel unto you than that ye have received, let him be accursed.' The Gospel, then, as already set forth by the apostles, is the apostolic test of the true Church. The Churches of Christendom are distinguished from one another by diversity of creeds, but identified with one another by the common cross round which those creeds rally. The cross of Christ, strongly grasped and loyally clung to, gives unity to the Church amidst the countless varieties of form which it assumes. The creed is sectarian, the cross is catholic. The cross, thanks be to God! is more or less visible in all the creeds,—the cross, not as it is borne on banners, or stamped on books, or glittering on the spires of churches, or heedlessly heaving on the bosom of beauty, or piously signed on brow and breast; but the cross as it brings peace to the spirit, and teaches the art of living, and strips death of its sting. We may know little, yet love

much. We may see dimly, yet trust strongly. And it is to such common things as trust and love that the cross yields up its heavenly virtue. The highest thing I feel that I could say for my own Presbyterianism is that it seems to me to set forth the cross of Christ in clearest lights of truth and purest atmospheres of feeling."

"Yes," said Freelance, somewhat bitterly, "and you proceed to parcel off the human family into two compartments, as if they were substances in an apothecary's shop, and to label one of those compartments 'Everlasting Death.'"

"I am well aware," said Mr. Betterworth, in slow and mournful tones, "that the eternal death-knell is tolled in more than one chapter of the Westminster Confession, and there is that in all of us which shrinks from the idea of eternal death for any that God has made. We all find ourselves whispering instinctively with Tennyson :—

"'Oh yet we trust that somehow good
Will be the final goal of ill
To pangs of nature, sins of will,
Defects of doubt, and taints of blood ;

"'That nothing walks with aimless feet ;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.'

We all reason wistfully with him :—

"'The wish that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?'

But when the seemingly insurmountable difficulties, springing out of the analogies of nature, suggest themselves, like him,

"'We falter where we firmly trod,
And falling with our weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God,

"'We stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what we feel is Lord of all,
And faintly trust the larger hope.'

So it still comes back to this with us—

"'Behind the veil, behind the veil.'

But why, Mr. Freelance, fasten upon the Westminster Confession in particular? Do you not know that all the great creeds of the Reformation, as well as of the ancient Church, teach the dread doctrine you speak of, or that which logically implies it. Take, for instance, the Thirty-nine Articles, as one of the most cautious and moderate of these, and how runs the seventeenth article, Whitewing? for I see the little book bulging in a tell-tale way from your waistcoat pocket."

CATHOLIC PRESBYTERIAN, November, 1883.]

Whitewing smilingly drew a diamond edition of the rubric from its hiding-place, and, turning to the passage, read: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."

"That will do," said Mr. Betterworth. "If, then, God first chooses those whom afterwards He saves, He passes by those from whom He afterwards withholds His saving grace. As He saves whom He pleases, so He passes by whom He pleases. And when He passes them by, while He could have saved them, is that really different from saying, terrible as the saying is, that He ordains them to death eternal?"

"And do you in very deed believe this shocking article of the Creed, Mr. Betterworth?" said Freelance, with much feeling. "I confess that universal restoration, or annihilation of the wicked, aye, or even extinction of all, were more credible than the doctrine that the Creator has His 'vessels of wrath fitted to destruction' by Divine decree."

"And yet you quote Scripture itself in saying so, and not the Confession merely. But while I cannot see in what particular Scripture fails to sustain the utterances of the Confession, I rejoice to think that all that has been yet revealed does not exhaust the resources of God. I was much struck with a remark made in the footnote of a pamphlet I lately read. The connection I forget, but the remark was to the following effect: 'The soul that sinneth it shall die.' 'The wicked shall go away into everlasting punishment.' Here are two statements equally categorical. Whatever of fixity attaches to the second attaches to the first. And yet in the first instance *God found a remedy.*"

"And do you discover a door of hope in that analogy?" said Freelance, in a tone that implied much interest.

"I cannot say that I do more than 'faintly trust the larger hope.' Many speak of the Calvinistic system as if it were summed up in the doctrine of the Divine decrees. But the utmost that can be said of Calvinism is that it states in logical form upon the subject of foreordination what every other Biblical creed equally implies. And that doctrine in turn is but one dark link in a bright chain."

"Ah," said Rose Betterworth, much moved, "but that one dark link is just as

> "'the little rift within the lute,
> That by-and-by will make the music mute.'

That one dark link darkens the whole chain for me."

"Till you fathom the mystery of human sin, my daughter, you had better let that dark link be."

"But can we believe that even the greatest sinner will be lost eternally, and yet be happy in this happy world?" said Rose, with two

red roses flaming in her cheeks. "Can we believe it, and yet keep thinking on that God is love?"

"Ah! Rose, Rose, I recall those words of our greatest poet since John Milton's organ tone died into silence, words in which he plays unwittingly with the pretty name thy mother gave thee eighteen years ago—

"'God made Himself an awful rose of dawn.'

The vision of sin is gradually unrolled before the eye of the poet in all its hideousness—filthy, poisonous, loathsome, damnable sin. And after sin has had its own wild will, and sickened and swooned into putrid death, he hears

"'a voice upon the slope
Cry to the summit, "Is there any hope?"
To which an answer pealed from that high land,
But in a tongue no man could understand;
And on the glimmering limit far withdrawn,
God made Himself an awful rose of dawn.'

Yes; the rose of the resurrection dawn will doubtless usher us into undiscovered worlds of all-embracing, all-reconciling truth. Till then we must think and act according to the dim lights that are given us. Our systems are but 'broken lights' at best. God, I believe, prepares everlasting surprises for the works of His hands. But Rose, will you sing my two friends and me the little song you made for my last birthday, and which I christened, *Victrix Caritas?* Nay, I won't press you, if you would rather not."

"Oh, father, it was intended for no eyes but your own!"

"Well, then, I will repeat it aloud; for I have paid you the compliment of remembering it; and afterwards we four shall sing it together."

And Mr. Betterworth repeated the lines following:—

"I watch it in the waning light,
I greet it in the dawn;
I see it in the swallow's flight,
And gambol of the fawn.

"I hear it where sweet waters gush
Among the mossy stones;
In liquid flutings of the thrush
I listen to its tones.

"I gaze upon its image fair
In enemies reconciled;
It publishes its presence where
The mother soothes the child.

"In bloody battlefields my faith
Discerns it, though unseen;
Where falls the chilly thrill of death,
It lurks behind the screen.

CATHOLIC PRESBYTERIAN, November, 1883.]

"Uncleanness cannot cancel it,
Nor cruelty beguile:
The sour steam of the nether pit
But hides it for a while.

"I see it gleam, I see it flame,
A silver star above;
Through lights and shadows still the same.
Its name is Heavenly Love."

When the song was over, there was silence in the little company. Then they rose from among the lengthening shades, and, as if stirred by a common impulse, moved towards the inmost of the three adjoining chapels, and passed between the alto relievos of white marble that adorned the porch, and stood before a broken shaft of stone upon the pavement. For that broken shaft of stone was said to be the block where the man had met his martyrdom, who, of all the founders of the Christian Church, had shed the largest light on these high themes—the Apostle Paul. And as they stepped out into the open air again, the great sun, hidden hitherto behind a western cloud, broke over the broad Campagna in the rosy glow of evening, and struck the Sabine hills, and mirrored himself in the windows of a hundred villas hung upon the slopes, and darted back in red reflections out of the depths of many a mountain stream, and inlaid the floor of heaven "with patines of bright gold." And the birds upon the eucalyptus boughs shook out their vesper song, and the bees disengaged themselves from their sweet workshops in the orchis blooms, and hummed homeward to their hives.

And those four short-sighted reasoners about the "things in heaven and earth," that are not "dreamt of" in our "philosophy," waved a courteous farewell to the pale-faced monks, and stepped through the grey gateway, and drove past the great basilica built where Paul was buried, through the gate which bears his name, back into the city, while they thought of "the city that hath foundations, whose builder and maker is God."

A. C. MURPHY.

OUR LORD'S FAREWELL TO HIS DISCIPLES.

IT is easy to see from the tenor of our Lord's last discourses, whether in the synoptic gospels, or in St. John, that His ministry was drawing to a close. To the multitude, to the rulers, and to the twelve alike, He spoke as one whose voice was not much longer to be heard among them. In His words to all the three we mark that increase of frankness and earnestness, and that greater outflow of affection which we find so often in the bearing of friends conscious of the near approach of death. Like Samson gathering his strength for a last effort, many a

person under the shadow of death has shown a frankness and a fervour in impressing his views on his family and friends, of which, in his more ordinary moods, no one would have supposed him capable. Full though our Lord's ministry had all along been of frankness and earnestness, yet even He could feel the quickening influence of the valley of the shadow, and even His voice could gather fresh pathos from the thought, "Yet a little while and ye shall see me no more."

1. In His addresses to the *multitude*, His consciousness of the night coming is shown in the special prominence which He gives to the dread fact of *retribution*. Nearly all His parables of this period bear on the great winding up. The parable of the Wicked Husbandmen (Matt. xxi. 33) ends with the coming of the householder, miserably to destroy those wicked men. The parable of the Wedding Garment (Matt. xxii.) ends with the expulsion of the man who has no wedding garment into outer darkness, where there is weeping and wailing and gnashing of teeth. The discourse over the Temple from the Mount of Olives (Matt. xxiv.) ends with another vision of judgment, where the faithful servant is rewarded, and the careless consigned to his final doom. The last group of parables (Matt. xxv.), embracing the Ten Virgins, the Talents, and the Sheep and the Goats, lead up, in every case, to the solemn retribution of the end. What more appropriate truth could our Lord have left ringing in the ears and consciences of the multitude? or what more tender appeal, in the view of that truth, could He have made than in the tearful lamentation which He poured out when He beheld the city, or in the figure of the hen gathering her chickens under her wings? It was His knowledge of the certainty and terribleness of the retribution that made His feelings so earnest, and His appeals so tender. Would that *our* hearts thrilled more to these solemn appeals, where in form after form our Lord surrounds us with the dread solemnities of the judgment, and the unchangeable retributions of that great day!

2. Again, in His dealings with the *rulers*, His consciousness of the coming end shows itself in His frank and fearless exposure and denunciation of their wickedness. The breach between Him and them is now evidently final. They had rejected Him the first time He came to the Temple claiming His own (John ii.); to give them another chance, He cleanses the Temple a second time (Luke xix. 45-48); but the result is a more determined and malignant rejection than before. In numberless other ways they have shown their enmity. The day for mild remonstrance and gracious invitation is now past. They can no longer be classed with those whom He may hope to gain by the cords of love; they must be separated from the rest of the nation, treated as the incorrigible enemies of God and man, and so arraigned and rebuked that their influence with the people may be broken, and their authority annulled. This exposure must be made in the most startling and scathing words that language can supply (Matt. xxiii.). It is only in

this way that their evil influence can be destroyed; or if it be possible in any case to pierce the hardened heart, it is these sharp arrows alone that will do it. That our Lord should have resorted to such a style of speech to gratify a personal feeling is utterly incredible. Towards His bitterest foe He had no other feeling personally than, "Father, forgive them, for they know not what they do."

3. While the influence of the shadow of death is thus seen both in our Lord's dealings with the multitude and with the rulers, it is still more manifest in His farewell words to *the twelve*. Ever since His transfiguration He had been opening up to them the terrible tragedy that was about to be enacted. His whole demeanour, during the intervening weeks, was in keeping with the situation thus disclosed. But in the closing discourses, and especially in the farewell address, as recorded in John xiv.-xvi., He throws himself more fully into the situation. We notice a special frankness, a special warmth of affection, and a special graciousness of condescension. Never before did He tell them so plainly of their weaknesses—the coming treachery of Judas, the denial of Peter, the forsaking of them all. Never did He give them such tokens of His love as in the holy Supper, followed by the washing of their feet. But this was not all. We mark in all His farewell dealings an earnest desire to prepare them for their new position. He seeks to counteract the natural feeling of loneliness and helplessness by which they were liable to be overwhelmed when He should leave them, and to fit them for the high duties and responsibilities under which they were to come.

More especially, what our Lord emphatically sought, was to keep up their faith in Him after He should leave them, *so that He should be as much a reality to them as He had been before.* He wished them to continue to do His work just as if He were at their head and in their midst; to believe that His care over them was as real as when He arose and rebuked the winds and the waves, and His help as effectual as when He filled their net with the miraculous draught of fishes. A blessed faith this, surely, not only for the twelve, but for all who are called to do Christ's work in the world! What courage and power would it give every servant of Christ's in the thickest dangers and most arduous undertakings, to have an unfailing reliance on the promise, "Lo, I am with you alway, even to the end of the world."

To impress on His disciples the reality of His interest in them, and to induce them to think and act toward Him after He had gone as if He were still personally among them, our Lord had recourse to three things—acts, words, and prayer.

1. His *acts* were simple but very memorable—instituting the Supper, then washing their feet.

The Supper was at once instructive and touching. It was an everlasting memorial of what they owed to Him personally—of what all the Church owes to Him—deliverance through His sufferings and death.

It was touching, because it was the last such meal they would ever have together; and likewise because of the holy tenderness by which the bearing of their Master was marked. It was like the soft light of the setting sun,—when earth is bathed in the gentlest influences of heaven.

Apparently, it was a most unsuitable time for celebrating the old Passover. The Passover commemorated a great *deliverance*. Was it in grim irony that this feast was associated with the events that came immediately after, in the experience of Jesus and His followers,—the treachery of Judas, the arraignment of Jesus by the high priest, the weak surrender of Pilate, and at last the shame and horrors of the crucifixion? What was there in such utter prostration of Him and His cause that could be linked with the joyous memories of that night when Israel, following the fiery pillar, marched safely through the depths of the sea? It is only faith that can give a satisfactory answer; beneath the surface there lay a profound resemblance, but only faith could apprehend it. Through the breaking of His body and the shedding of His blood there was to come to His Church a deliverance far higher than the fathers had ever known. Death to Him meant life for them. The Supper was to keep alive the memory of His sacrifice and of His love. It was to be the token of the great Christian deliverance to the very end of time. What a triumphant faith our Lord must have had in the success and efficacy of His work, to institute this symbol of deliverance and eternal blessing on the very eve of His crucifixion! How well fitted was this act to lift their thoughts high above all the outer tokens of defeat and humiliation! Things were not as they seemed. The grain of wheat cast into the ground might seem to perish, but its apparent death issued speedily in the multiplication of its life an hundred-fold.

The act in which the Supper was instituted was, moreover, as tender in manner as it was instructive in matter. A common meal has usually a kindly uniting influence; in a family circle, on the eve of some great bereavement, it is peculiarly so. Hearts saddened by a common sorrow are more disposed to love, and are more ready to appreciate love. The act of washing the disciples' feet, with which our Lord followed up the Supper, increased their tenderness of feeling, and sense of obligation. It was a new token of the gracious condescension of their Lord. It was an additional reason why their trust in Him should continue unabated. But it was more. I have given you an example, He said, that ye should do to one another as I have done to you. It was designed to foster among them the spirit that should keep their strength from being wasted in internal strifes, and bind them in a strong, united brotherhood. It was by brotherly counsel and united prayer that their work was to be carried on; while that spirit ruled among them all would be well, but if they should begin to aim at lordly pre-eminence and seats of distinction, the very heart would be torn out of the body.

CATHOLIC PRESBYTERIAN, November, 1883.]

And this lesson is surely needed in our day, as much as it was needed in the apostles'. Alas! that in spite of all our Lord's efforts to the contrary, there has so often prevailed in the deliberations of Christian brethren the spirit of scorn and carping, bitterness and irony! Where are the forbearance and forgiveness, the love and confidence of brethren that the Master did so much to encourage? Why should the strife as to who should be greatest, which He did so much to suppress, start up again so often? By all the memories of that upper chamber,—by all the associations of that holy Supper, let there prevail among us a habitual watchfulness against strife and bitterness, and an earnest endeavour to live and love as brethren!

II. Next, let us consider the bearing of our Lord's farewell *words*. We do not dream of surveying in all its length and breadth the wonderful discourse of the 14th, 15th, and 16th chapters of John. We confine ourselves to its *pastoral* aspect,—the influence it was designed to have in keeping up the spirit of the apostles as Christ's public servants, and especially in encouraging them to act and feel in their ministry as if Jesus himself were still present among them.

In this point of view, the first words of the 14th chapter are the key-note of the whole: "Let not your heart be troubled: ye believe in God, BELIEVE ALSO IN ME." He wishes them to labour with untroubled hearts; hearts as untroubled as those of servants going on a simple errand, of heralds carrying a plain proclamation. Terror, perplexity, gnawing anxiety, is not the right spirit of His ambassadors. It was not the spirit of the heroes even of the old dispensation. Moses knew it not when he followed the pillar through the sea; nor Gideon, when he advanced with his three hundred on the hosts of Midian; nor David, when with sling and stone he confronted the giant; nor Elijah, when the word came to him, Go, show thyself to King Ahab; nor Nehemiah, when he asked, Should such a one as I flee? Though we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, our Master's Word to us is, "Let not your hearts be troubled." Whatever else His servants may be obliged to carry about with them, they do not need to carry a troubled mind. It is not the restless eye and quivering lip that become them, but the child's look of confidence, and smooth, unruffled brow.

Let us mark, further, the ground of this freedom from trouble: "Ye believe in God, believe also in me." Believe in me in like manner as ye believe in God. When the storm rages, you believe that it will soon be calm again, for you believe in a God that rides on the wind, and governs in the storm. Believe that in my government of the Church I have the same power as my Father has in the government of the world. Lean upon me as you lean on the Father, and you will find, as they found of old, "God is our refuge and strength, a very present help in time of trouble."

This being the key-note of the farewell address, its details to a large extent are just an expansion of this thought. Let us glance very briefly at some of the grounds on which the assurance should rest.

1. With reference to Jesus Himself, we are called to believe that He is now with the Father in His house, happy in His love, sharing His power, enjoying that oneness with Him which He had from eternity, and which He manifested so clearly in the work of redemption. He tells us that He abides in His Father's love; that He is in the Father, and the Father in Him; that they that have seen Him have seen the Father also. Partner of almighty strength, Jesus is abundantly able to succour His own. He is one with Him who doeth according to His will in the armies of heaven and among the inhabitants of earth. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

2. Christ calls on His servants to believe in Him as still loving them and interested in them. He is leaving them now only for a little time, to prepare a place for them in His Father's house, and He will come again to receive them to Himself, that where He is there they may also be. Though absent in one sense, He is with them in another. "I will not leave you orphans, I will come unto you." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Did He not leave His peace with them, just in order that their hearts should not be troubled? Did He not speak to them, in order that His joy might remain in them, and that their joy might be full? Was He not giving them the strongest possible proof of His love in laying down His life for them? Had He not lived on confidential terms with them, making known to them all things that He had received of the Father? A relation like that could not be severed by His temporary absence. It was not a temporary, but an abiding relation. "If I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may also be." It was their privilege to cherish the sense of this changeless relation to the Prince of Heaven. The same privilege belongs to all whom He has called to serve Him still. Well may such servants hear him say, "Let not your hearts be troubled."

3. They were to believe on Him as still employing them in His service, fitting them for it, fitting them even for its greatest and most difficult achievements. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." His going to the Father was to bring in a dispensation not of less but of greater power. The ladder between earth and heaven of which He had spoken to Nathanael (John i. 51) was to be a more wonderful medium than ever for the angels of God to ascend and descend. "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Again and

CATHOLIC PRESBYTERIAN, November, 1883.]

again Christ returns to this privilege of ampler scope for prayer under the Gospel, and greater power in it to His people. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Again, towards the end of the discourse, He says, "In that day ye shall ask me nothing [no question]. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Prayer was to occupy a place of greater prominence and importance under the new economy. But it was to be prayer addressed to One who was waiting and watching for the cry of His children, and ready to act as Isaiah describes: "It shall come to pass that before they call I will answer, and while they are yet speaking I will hear." It was evidently a special aim of Christ's to encourage free, confidential fellowship between Him and His apostles by prayer. And those who entered most fully and cordially into this fellowship got from Him the largest amount of power. So it ever has been, so it ever shall be; for it is the rule of the kingdom, "Ask and ye shall receive."

4. But perhaps, of all features of the farewell address, the most prominent is one that has yet to be noticed. Our Lord called on the apostles to believe in Him, because He was to pray the Father, and He would send them another Comforter, even the Spirit of Truth, to abide with them for ever. This was the consideration that turned the scale. Up to this point the considerations urged were powerful undoubtedly, but they could hardly suffice to enable the apostles to feel that the balance of advantage was on the side of Christ leaving them, or to induce them to go to work as if He were personally among them. But the glorious gift of the Spirit was to prove a real compensation for His personal absence. The action of the Spirit was to be two-fold: on the apostles, and on the world. In His action on them He was to teach them all things; He was to bring all things to their remembrance that Christ had said to them; to guide them into all the truth; to show them things to come; to receive of Christ's, and to show it to them. A glorious inward illumination and heavenly quickening was thus to come upon them. In reference to the world, the Spirit was to convince it of sin, and of righteousness, and of judgment. He was thus to prepare the world for receiving the words of the apostles. He was at once to prepare the soil for the seed, and the seed for the soil. He was to save the apostles from the barren task of scattering seed on hard rocks, and to enable them to realise what they got in symbol in the miraculous draught of fishes. We know how this was fulfilled on the day of Pentecost. The figure of the ladder between earth and heaven was verified. For ten days of continuous prayer, the messengers went upward, and when the day of Pentecost was fully come the angels descended, the Spirit Himself came down in a mighty stream of blessing. The power came from heaven that was needed to turn men's

hearts to God. Just as in nature it is the sun that draws up water from the earth to form the clouds of heaven, so in the kingdom of grace it is the Divine Spirit that draws human souls heavenward, by first drawing them to Christ. The gift of the Spirit is like the gift of the sun. It is likely that when our Lord promised the gift of the Spirit as an equivalent for His absence, the apostles would deem it impossible that it should be so. But when they witnessed the triumph of the day of Pentecost they would be of a different mind. The power of heaven was exerted then in the spiritual world far beyond the measure of its exercise even in the personal ministry of Christ. Valleys were exalted and mountains laid low; the crooked became straight, and the rough places plain; the glory of the Lord was revealed, and all flesh saw His salvation.

The lesson thus taught respecting the value of the Holy Spirit, and His boundless power in the spiritual world, is most certainly a lesson for all time. The doctrine of the Holy Spirit, and His place in the process of redemption, is no mere question of theory, but a practical truth of supreme importance. Times when the doctrine of the Spirit has been neglected, or when the Spirit has been regarded as simply an influence from the Father, have always been times of lifeless desolation in the Church. Seasons of spiritual awakening, and of great accessions to the kingdom of God, have as certainly been times when the Church has believed profoundly in the Holy Ghost, sought His presence most earnestly, and watched against all that was fitted to resist, or vex, or quench Him. And just in proportion as the ministers of the Gospel have felt that spiritual power was not in them, have sought to be simply instruments of the Holy Ghost, and have placed themselves at His disposal that through them He might carry on His work in the world,—in the same proportion has spiritual power been given; the devil, the world, and the flesh defeated; and perishing souls brought into the kingdom, and built up in the character and attainments of Christ's people.

III. We have yet to notice the third of the farewell influences which our Lord brought to bear on His apostles—His farewell *prayer*. But here, as in the case of the farewell address, we can but glance at those features of the prayer which bear on the public service of the apostles, and the relation in which they were to stand to Him after His departure.

In this respect, perhaps, the prayer is somewhat of a surprise to us. It hardly appears to recognise the position of the apostles. It does not seem from it that these feeble, ignorant fishermen were about to go forth to conquer the world. We do not find the petitions we might have expected to find on their behalf, for courage, for endurance in the prospect of all they had to suffer, for Divine right to conquer their enemies, for grace to triumph over all the machinations of evil, for the wisdom that turns many to righteousness, or even for the tongue of the

CATHOLIC PRESBYTERIAN, November, 1883.]

learned, that they might be able to speak a word in season to him that was weary.

Yet the Lord knew all their case. He did not care at such a time to launch out into all the details of petition that might be suitable on their behalf. He preferred to ask for them the very essence of blessing, the very elixir of life,—that which, if granted, would spread out in all necessary directions, and abundantly fit them for the highest service.

And that which He thus emphatically asks is, that the Father would keep them in His name, *that they might be one, as He and the Father were* (ver. 11). Unity is the grand object of His petition. And when He extends His prayer beyond the apostles then living, to those who should afterwards believe on Him through their word, it is still "that they may be all one; as Thou, Father, art in me, and I in Thee" (ver. 21). And when He speaks of the consummation of His work, it is still in the same terms, "I in them, and Thou in me, that they may be made perfect in one" (ver. 23). There are other petitions for them, —that they may be kept from the evil in the world, and that they may be sanctified through the truth; but this thrice-repeated prayer for unity is manifestly at the head of all: of all things that Christ besought the Father for His servants on the eve of His leaving them, the greatest and the highest was, that through Christ in them they might be one, and that the unity might be such as to correspond in some measure with the oneness there had been from eternity between the Father and the Son.

It is often supposed that what our Lord prayed for was simply that His followers might be kept from quarrelling among themselves, and that they might not be split up into a multitude of separate organisations. But if we examine the petition with care we shall see that it goes far deeper than this. The essence of the unity sought is oneness with Christ—"I in them." That the apostles, and all who should thereafter believe on Him through their word, might be ever in vital union with Himself, as He was in vital union with the Father; that in this way they may draw out of His fulness, even grace for grace; that the Church might never become a lifeless corpse, separated from the fountain of life, but might ever be an incarnation of Himself, each member living by faith on the Son of God; that thus, in all circumstances, she might have access to the one source of spiritual life, and draw from Him in such manner that His grace might be sufficient for her, and His strength perfected in her weakness—such was the farewell prayer of our Lord. Virtually it was a prayer, that though He was to be absent from them in the flesh, they might have Him with them in the spirit; guiding all their steps, fulfilling all their desires, blessing all their work.

And this spiritual oneness with Christ is ever the supreme condition of a prospering Church. Whoever would be a successful minister must look to this far above any other condition of prosperity. Only thus

[CATHOLIC PRESBYTERIAN, November, 1883.

can he wield spiritual power, and become a dispenser of spiritual blessing. "I in them, and Thou in me, that they may be made perfect in one; and that the world may believe that Thou hast sent me, and that Thou hast loved them as Thou hast loved me."

W. G. BLAIKIE.

[The chapters that have appeared in this year's *Catholic Presbyterian* in connection with our Lord's ministry, form part of a work, just published by James Nisbet & Co., entitled "THE PUBLIC MINISTRY AND PASTORAL METHODS OF OUR LORD." The subjects discussed are—1. Our Lord's Ministry as an Example; 2. Preparation for His Ministry; 3. Inner Spirit of His Ministry; 4. Outer Features of His Ministry; 5. Beginning of His Judæan Ministry; 6. Beginning of His Galilæan Ministry; 7. His Work as a Teacher; 8, 9. Elements of Impression in His Teaching—internal and structural; 10. His Illustrations; 11. Parabolic Discourses; 12. Sermon on Mount; 13. The College of the Twelve; 14. Dealings with the Apostles; 15, 16, 17. Dealings with Different Classes—outside, on the border, and inside the kingdom; 18. His Farewell; 19. His Reappearance.]

Portfolio Leaves.

MR. OMOND ON THE LORD ADVOCATES OF SCOTLAND.

THE custom of sketching history by a series of biographical notices of men who have filled some prominent public office has become not uncommon. Lord Campbell's "Lives of the Lord Chancellors of England," followed by his "Lives of the Chief Justices," and Dr. Hook's "Lives of the Archbishops of Canterbury," are well known instances. We have also in a collateral sphere Miss Strickland's "Lives of the Queens of England," and Miss Green's "Lives of the Princesses." To this class of literature a new contribution has just been made: "The Lord Advocates of Scotland from the Close of the Fifteenth Century to the Passing of the Reform Bill. By George W. T. Omond, Advocate." Does any reader need to be informed who the Lord Advocate of Scotland is? The answer is, the principal officer of the Crown for Scotland, the chief adviser in legislative measures, and the chief framer of public policy. In the days of the troubles in the Church of Scotland, the Lord Advocate was usually a conspicuous and important personage. If Mr. Omond has not added much to our historical knowledge, he has given us an interesting series of portraits, and placed in a new setting transactions of the deepest moment, in which Scottish and other Presbyterians will never cease to feel a lively interest. With much commendation of his book we subjoin a few of his notices:—

SIR THOMAS HOPE, 1626-1646.

The period of Sir Thomas Hope's office embraced the memorable General Assembly of 1638, and he had often a difficult part to play. But he was a godly man, and a friend of the Covenants. The fact of

CATHOLIC PRESBYTERIAN, November, 1883.]

his having been accused (without any reason) of stirring up Jenny Geddes and others to the riot of 1637, shows how his sympathies were understood to lie.

"The chief authors of the Covenant were five men whose positions in life make them representatives of the classes from which the leaders of the Covenanting party came. They were Rothes, Loudoun, and Balmerino, who were peers; Johnston of Warriston, an advocate; and Alexander Henderson, a Presbyterian minister. In the great struggle the peers of Scotland were foremost, for the Covenanters were essentially an aristocratic party. Johnston represented the bar, which always took a leading part in every public question. Henderson was a leader of the Church, and the clergy of Scotland were always men of affairs. More than a century before, Sir Ralph Sadler had said of them, 'They are the men of wit and policy that I see here.' Under such leaders the Covenanters were not members of a democratic or plebeian faction. Throughout the whole movement the influence of the aristocracy was felt. Many of the ministers would have been satisfied with the suppression of the Liturgy. It was the nobles who urged that a struggle should be made against the bishops. They gained their point; and, when the Covenant was signed, the Covenanters were found to be nobles, landed gentry, ministers of the Church, men of every calling, and ladies of high rank, followed with enthusiasm by the great mass of the people throughout the most important districts of the country.

"Hope did not sign the Covenant. There was an understanding that the officers of State, the judges, and certain members of the bar, should not be required to do so. On the 1st of March, while the Covenant was being signed at Edinburgh, the Privy Council was sitting at Stirling. The Lord Advocate was present, and continued to attend during a consultation of five days, at which it was resolved to send the Lord Justice-Clerk, Sir John Hamilton, to London. Hamilton's instructions were to inform Charles that, in the opinion of the Council, the use of the service-book should not be insisted on for the present, and that the grievances of the Covenanters should be fairly considered. Hamilton returned in less than three weeks with a letter directing Traquair, Roxburghe, and Lorne, to consult counsel as to the legality of the Covenant, and, having done so, to come up to Court. The Lord Advocate, Sir Thomas Nicolson, and Sir Lewis Stewart, were consulted, and gave it as their opinion that the Covenant was not unlawful. Traquair, Roxburghe, and Lorne then started for London.

"Sir Thomas Hope's opinion in favour of the legality of the Covenant has been regarded as 'a fact strikingly evincing how much the spirit of faction can bewilder even the most vigorous minds.' But Nicolson and Stewart, both eminent lawyers, were not partisans. Nicolson was soon after spoken of by the Marquis of Hamilton as 'the only man fit to be set up against the King's Advocate.' Stewart was the lawyer whom Traquair, when he quarrelled with Hope, wished to make Lord Advocate, and whom Hamilton afterwards employed to represent the Crown when Hope refused to defend Episcopacy. Whether Hope's legal opinion was right or wrong, his private feelings were warmly on the side of the Covenanters. Writing to the Earl of Morton, a keen royalist, he defends the Covenanters, declaring them to be 'a number of the maist loyall and faythfull subjectis that ever a prince had.'

"When the three Privy Councillors went to London, affairs had reached a crisis. The law was in abeyance; many persons refused to pay their creditors; and assassinations were of frequent occurrence. 'Our country is at the point of breaking loose,' writes Baillie, in April, 1638. Charles sent the Marquis of Hamilton to Scotland, with full instructions to act as Royal Commissioner. He was directed to suspend the use of the Liturgy, but to insist on the renunciation of the Covenant. The Commissioner had no easy task before him. Almost every Privy Councillor was at heart a Covenanter; but the Lord Advocate was, says Burnet, 'one of the greatest troubles the Marquis met with; for he, being

a stranger to the Scottish law (in which the other was skilled as much as ever any was), was often at a great loss, for he durst advise with him in nothing, and often the King's Advocate alleged law at the Council-Board against what he was pressing.' Yet so powerful was Hope that the Marquis did not venture to dismiss him, lest a number of resignations should be the result. All he could do was to complain to the King. In his attempts to induce Hope to say that the Covenanters were acting illegally he entirely failed. Nor would the other leaders of the bar give an opinion in accordance with the King's wishes. 'Sir Lewis Stewart,' says Burnet, 'promised private assistance, but said that if he appeared in public in that matter he was ruined. Sir Thomas Nicolson, who was the only man fit to be set up against the King's Advocate, though he had never all his life before pretended to a nicety in these matters, yet began now to allege scruples of conscience.'

"Hamilton paid a short visit to London; and Charles was, for the first time, made aware of the real strength of the Presbyterian party in Scotland. When the Commissioner returned to Scotland, he carried with him instructions of a much wiser kind than those which he had received on his appointment. The demand that the Covenant should be renounced was abandoned, and a free General Assembly was promised on certain conditions, one of which was that the bishops should have a voice in its deliberations. The King's terms were again refused, and Hamilton went once more to Court. Charles now yielded completely to the Covenanters. He agreed to a free Assembly without any terms. He signed the Confession of Faith of 1580, which formed the first part of the National Covenant, and thus was, to a certain extent, a 'Covenanted King.' Hamilton reached Scotland on the 17th of September, and issued a proclamation calling upon the lieges to sign the King's Covenant. It was at the same time announced that an Assembly would be held at Glasgow in the following November, and a Parliament in May, 1639.

"Hope was now satisfied. He thought that the King had made reasonable concessions, and looked forward to a period of national tranquillity."—Vol. i. pp. 120-123.

"Sir Thomas Hope was not only a great statesman, but a very great lawyer. He had an immense practice at the bar, and in accordance with the custom of his profession, invested his gains in the purchase of land. He died possessed of estates in Fife, Stirlingshire, Midlothian, Haddington, and Berwickshire. Three of his sons were on the bench,—John, Lord Craighill, and Thomas, Lord Kerse, while he was Lord Advocate; and, after his death, James, Lord Hopetoun. There is a vague tradition that when pleading before his sons, Sir Thomas used to remain covered, and that from this circumstance the Lord Advocates acquired the privilege of pleading with their hats on. It is more probable that the Lord Advocate's privilege of wearing his hat in Court originated in the fact that, as an officer of State he sat covered in the Parliament House, and therefore claimed the right to appear covered before the judges in the Tolbooth.

"To lawyers Hope is known as the author of the 'Minor Practicks,' a small treatise on Scottish law, which was in constant use at the beginning of last century. This work he is said to have dictated, while dressing in the morning, to his sons during their term of study for the bar. The 'Major Practicks,' a work which is still in manuscript, is generally supposed to have been written by him. But this is doubtful.

"Hope amused himself with studies of a lighter character. His 'Carmen Sæculare' has already been mentioned. He also wrote a translation into Latin of the Psalms of David and the Song of Solomon. One of Johnston's epigrams is dedicated to him:—

> "'Lyncea mens, lingua est tibi nectare dulcior omni,
> Labe carens pectus, candidiusque nive,
> In vultu Charitas, Spes est in nomine, dotes,
> Quas alii sparsas, tu simul unus habes.'

CATHOLIC PRESBYTERIAN, November, 1883.]

"Opinions will differ as to the public character of Hope. He was an avowed supporter of the Covenant; and yet he seems to have enjoyed the confidence of Charles the First. Traquair at one time, and Hamilton at another, tried to drive him out of office. They both failed. This was partly owing to the fact that the Court party was afraid to quarrel with him. But the real secret of his strength lay in the fact that he never failed to distinguish between the civil and the religious questions which were involved in the struggle between Charles and his Scottish subjects. He defended the civil rights of the Crown whenever he thought they were in danger; but he refused to support, under any pretext, the policy of forcing on the people of Scotland a system of church-government which they detested."—Vol. i. pp. 145-147.

JOHNSTON OF WARRISTON.

"Archibald Johnston, of Warriston, the Covenanter, whose name has been frequently mentioned in the last chapter, became Lord Advocate on the death of Sir Thomas Hope. He was the son of James Johnston, a merchant in Edinburgh, and Elizabeth, second daughter of Sir Thomas Craig of Riccarton, the author of the 'Jus Feudale.' On the 6th of November, 1633, he was called to the bar, and when, five years after, the movement against Episcopacy began, he threw himself heart and soul into the struggle. He assisted in preparing the first draft of the National Covenant; and when in July, 1638, the King's concessions, proclaimed by the Marquis of Hamilton, were rejected, it was he who read the protest against them at the Market Cross of Edinburgh.

"Johnston's sister Rachel was married to Robert Burnet, an advocate; and so intense was Johnston's feeling in support of the Covenant, that Burnet, who was of a different way of thinking, had to leave Scotland until the Restoration. On his return he was appointed a judge, with the title of Lord Crimond. Lord Crimond was the father of Bishop Burnet, who thus describes the character of Johnston: 'Waristoun was my own uncle; he was a man of great application, could seldom sleep above three hours in the twenty-four; he had studied the law carefully, and had a great quickness of thought, with an extraordinary memory. He went into very high notions of lengthened devotions, in which he continued many hours a-day; he would often pray in his family two hours at a time, and had an unexhausted copiousness that way. What thought soever struck his fancy during those effusions, he looked on it as an answer of prayer, and was wholly determined by it. He looked on the Covenant as the setting Christ on His throne, and so was out of measure zealous in it. He had no regard to the raising himself or his family, though he had thirteen children; but Presbytery was to him more than all the world. He had a readiness and vehemence of speaking that made him very considerable in publick assemblies. And he had a fruitful invention; so that he was at all times furnished with expedients.' This picture is probably not overdrawn. It is often said that the Scottish Presbyterians of the seventeenth century were harsh and uncharitable. The truth is, that they looked on life so earnestly and so soberly that sadness and austerity became, in many cases, their habitual frame of mind. Johnston was firmly convinced that the cause of the Covenant was the cause of religion. His Presbyterianism, too, was more uncompromising than that of Hope. Hope's sympathy with the Covenanters was purely religious; Johnston's was both religious and political."—Vol. i. pp. 149-150.

After the Restoration, Johnston had hard lines.

"At the Restoration no man in Scotland was in greater peril. The Bishops hated him, as the foremost of the Covenanters. He had taken office, moreover, under Cromwell. But another circumstance, which had occurred when Charles was in Scotland, was the chief cause of danger. Warriston was a man of austere morals, of deep personal piety, and of a stern sense of duty. In an

unlucky moment his conscience whispered to him that he ought to remonstrate with Charles on account of his debaucheries. His friends, even his private chaplain, tried to prevent him doing so. It was in vain. He spoke to the King about his vicious life. Charles pretended to take what was said in good part; but he never forgot or forgave what Warriston had done. On the 14th of July, 1661, orders were sent to Scotland for the arrest of Warriston, Sir James Stewart, then Provost of Edinburgh, and Sir John Chiesly of Carsewell. Stewart and Chiesly were at once seized. Johnston had a narrow escape. He was riding into Edinburgh, on his return from a visit to the country, when the news met him of the arrest of the Provost and Chiesly. He turned his horse's head, galloped off, and reached a hiding-place. . . . It was known that Warriston had left Scotland; but the Government did not relax its efforts to secure him. After remaining some time at Hamburg, he went to France. A spy was employed to watch Lady Johnston, who was traced to Rouen, where Warriston was discovered. At the moment of his arrest he was kneeling in prayer. He was sent to London, and thence by sea to Edinburgh, where he was confined in the Tolbooth. . . . At his trial there was some pity felt; but not a voice was raised against his execution. The only question was when it should take place. Some, moved by compassion, would have given him a month; others thought a fortnight was enough. The Bishops, it is said, proposed that he should die on the 23rd of July, the day on which, in 1637, the reading of the Service-book had been interrupted in St. Giles'. The House divided, and, by a majority, it was decided that, on that day fortnight, he should be hanged, and his head fixed on one of the city gates. This sentence he received with calm dignity. . . . Johnston's health had failed on the Continent. It was said that he had received a dose of poison at Hamburg. His nerves were shaken and his memory almost gone. But before his death he recovered, and was able to prepare a speech, to be read at the place of execution, in which he lamented having taken office under Cromwell, but denied that he had any share in advising the execution of Charles the First. At two o'clock on the 22nd of July he was taken to the Cross of Edinburgh. The Commissioner was not present. He was at Leith, where a gay company of gentlemen archers were shooting on the Links. But a dense crowd stood round the scaffold. When Warriston was reading his speech, a royalist, who stood on a staircase near, called out, 'Stop him, he's talking treason!' The mob burst into a shout of laughter; but Warriston read his speech to the end. He then prayed fervently, and ascended the ladder. The hangman adjusted the rope, and asked him if he was ready. He said he was, and was dropped, exclaiming, 'Oh, pray, pray; praise, praise!' His last speech was printed, sold in large numbers, and read all over Scotland, although the Privy Council passed an Act against it, and sent officers to search the booksellers' shops, and seize all the copies they could find."—Vol. i. pp. 182-185.

Among the Lord Advocates who followed Warriston was one of a very different stamp, who is intimately associated with the condemnation of the Marquis of Argyll—

SIR JOHN FLETCHER.

"In the reign of terror which now began, the office of Lord Advocate was one of great power. Every one chose a patron. Some sought the Chancellor's favour; others went to the Clerk Register; but it was to the Advocate that most assiduous court was paid. 'Most of all,' we are told, 'Sir John Fletcher, the new Advocate, was courted with vast soumes. He used a sett form of speech, by which he made people understand they behooved to give him money, which was so very common in his house, that when poor gentlemen hade sent their servants to his house with a load of money, which was the ordinary present, his wife would command the bearer to throw it down upon the floor, as if it hade

CATHOLIC PRESBYTERIAN, November, 1883.]

been coals or billets for the fire; but within four years it became more precious in that house, however very much was given among those who had power either to sell favour or pervert justice.' Fletcher took bribes without scruple for the purpose of spending them without thought. He was not grasping for the sake of making money, but in order that he might indulge in every species of luxury and display. He was of a type common at all times, and to all parties, in the political history of Scotland, 'a bold and fierce man, who hated all mild proceedings, and could scarce speak with decency or patience to those of the other side.'

"At the trial of Argyll the Lord Advocate had soon an opportunity of displaying his truculence. No complete or authentic record of this celebrated State trial is now in existence; but enough is known to show how Lord Advocate Fletcher conducted the prosecution. He was extremely anxious to convict Argyll. The story went that he had prepared no less than thirty different indictments before he was satisfied; and at the trial he was, as Baillie complains, 'sometymes uncivilie tart' to his victim. The main charge against Argyll was 'compliance' with Cromwell. Fletcher had himself taken the Engagement during the Commonwealth. When the Marquis was defending himself, he alluded to this fact, and asked what he was to think, 'after a man so eminent in the law as his Majesty's Advocate had taken the Engagement?' At this the Lord Advocate lost his temper, and exclaimed that the Marquis was 'an impudent villain.' Argyll replied that 'he had learned in his affliction to bear reproaches; but if the Parliament saw no cause to condemn him, he was less concerned at the King's Advocate railing.' The prisoner's counsel, one of whom was Mr. George Mackenzie, afterwards 'the Bloody Mackenzie,' asked leave to record the protest usually received from counsel in cases of treason, 'that what should escape them in pleading, either by word or writ, for the life, honour, and estate of their client, might not thereafter be obtruded to them as treasonable;' but the Lord Advocate persuaded the Parliament to refuse this request, and the advocates were informed that they were to plead 'at their hazard.' The crowning iniquity, however, was the mode in which a conviction was obtained. The Crown could not have succeeded on the evidence which had been produced, and against which the accused had an opportunity of defending himself. That evidence had been heard, and Parliament was about to consider the case, when 'one who came post from London knockt most rudly at the parliment door,' and a packet of letters, written by Argyll to Cromwell during the Commonwealth, was handed in. The letters were read to the House, and, as is well known, clearly established the fact of Argyll's compliance with the usurpation. To read the letters was illegal. The Lord Advocate had closed his case; no further evidence should have been allowed: and thus the conviction of Argyll was a gross miscarriage of justice. To reward Fletcher for what he had done, the Estates, on the 12th of July, recommended the King to bestow on his Advocate some special mark of favour."—Vol. i. pp. 172-174.

SIR GEORGE MACKENZIE

is a well-known name in Scottish Church history, as well as his *alias*, "the Bloody Mackenzie." It is singular in this age to read of his doings. "No King's Advocate," he said, "has ever screwed the prerogative higher than I have." His assistants in obtaining convictions were often the boot and thumbscrew.

"The trial for treason of Sir Hugh Campbell of Cesnock was the longest of the State trials which took place between the Restoration and the Revolution. It began, before the High Court of Justiciary, on the 24th of March, 1684. The Lord Advocate appeared for the Crown; and, in order to prejudice the accused, the Privy Council ordered Sir George Lockhart to assist him in the prosecution.

[CATHOLIC PRESBYTERIAN, November, 1883.

For the defence there were nine counsel, among whom were Sir Patrick Hume and Sir John Lauder of Fountainhall. There was a long debate on the relevancy of the indictment, to which the defence raised several objections. The principal objection was, that Cesnock was only accused of speaking treasonable words, an offence which, it was maintained, did not amount to treason. But the judges had searched the decisions of the English Courts for precedents in favour of constructive treason; and this objection was repelled. After much argument on both sides, the Lord Advocate withdrew part of his indictment, and the case was narrowed to one charge. The accused, it was said, had met certain persons, and had asked them whence they were coming; 'and being answered, "From the westland army," desired them to return, for they would not want assistance, adding, he did not like runaways.' On this vague charge the case was sent to trial. The jurors were chosen by the judges, and the Lord Advocate prepared to prove his case. He relied on the evidence of two witnesses named Ingram and Crawfurd. At eleven o'clock at night, when the Court-room was crowded with spectators, Ingram was put in the witness-box. When he held up his hand to take the oath, the prisoner exclaimed, 'Take heed now what you are about to do, and damn not your own soul; for, as I shall answer to God, I never saw you nor spoke to you before.' Ingram was sworn; but, to the surprise of every one, he declared he could not recollect hearing Cesnock say the words charged against him. The Justice-General pressed him. 'My Lord,' he said, 'I am upon my great oath, and I declare I do not remember.' At these words the spectators shouted and clapped their hands. The Lord Advocate flew into a rage 'Cesnock,' he shouted, 'has hired his friends to make this acclamation, in order to confound the King's evidence. I never heard such a Protestant roar, except at the trial of Shaftesbury.' As soon as order was restored, the Justice-General pressed Ingram again and again. One of the jury remonstrated. 'Sir,' said the Justice, 'you are not judges in this case.' 'Yes, my Lord,' cried another juror, 'we are the only competent judges of the evidence, though not of its relevancy.' All the jurymen rose, and said they agreed with those who had spoken. 'I never saw such an uproar in this Court,' exclaimed the Justice, 'nor, I believe, any of my predecessors; and it is not us you contemn, but his Majesty's authority.' Ingram was told to stand down; and the other witness, Crawfurd, was brought in. He also said he knew nothing. There was another scene. But the prosecution was baffled, and the jury returned a verdict of not guilty.

"At a meeting of the Scottish Council, held in London before the prosecution was resolved on, the Lord Advocate had told the King and the Duchess of Portsmouth that there was sufficient evidence to convict Cesnock of treason; and, on the strength of this assurance, the gift of the prisoner's forfeited estate had been promised to one of the King's illegitimate sons. The result of the trial was, therefore, a disappointment to Charles; and, in the hope that some fresh charge might be found against Cesnock, the Lord Advocate sent Cesnock back to prison, where he was confined, along with his son, for nearly two years.

"The trial of Cesnock took place in March, 1684. In July the Earl of Perth became Lord Chancellor, and was succeeded as Justice-General by the Earl of Linlithgow. 'The King, every two years,' said Sir George Mackenzie, 'gives me the trouble of a new Justice-General to breed in the Criminal Court.'

"The hands of the new judge were full. The next great trial was the well-known prosecution of Baillie of Jerviswoode, who was accused, among other offences, of complicity in the Rye-House Plot. In conducting this case, the Lord Advocate had the assistance of both Sir George Lockhart and Sir John Lauder. Sir Patrick Hume and four juniors appeared for the defence. Jerviswoode, who was in feeble health, was carried into Court in his night-dress, more dead than alive. He was unable to stand; and his sister had to remain beside him, with a bottle of some cordial to revive him. He had not long to live, but the Government determined that he should die upon the scaffold. The evidence for

CATHOLIC PRESBYTERIAN, November, 1883.]

the Crown was weak; but the Lord Advocate made a strong speech to the jury, and pressed them to convict the dying man. When Mackenzie sat down, Jerviswoode solemnly declared that he had always been a supporter of monarchical government, and indignantly denied that he had ever engaged in any plot against the King. 'My Lord,' he said, turning to the Advocate, 'I think it very strange that you bring such charges against me. You may remember that you came to me in prison, and told me what was said, but that you did not believe it. How then, my Lord, is it that you lay such a stain upon me, with such violence? Are you now convinced in your conscience that I am more guilty than before? You may remember what passed between us in prison.' Every eye was turned upon the Lord Advocate. 'Jerviswoode,' he replied, 'I own what you say. My thoughts then were as a private man; but what I say here is by special direction of the Privy Council.' He paused, and then quickly added, pointing to the Clerk of Court, 'He knows my orders.' 'Well,' answered Baillie, 'if your Lordship has one conscience for yourself, and another for the Council, I pray God forgive you. I do.' The jurymen were enclosed till the following morning, when they returned a verdict of guilty. Baillie was sentenced to be hanged the same day, his head to be cut off, and fixed above one of the city gates, and his body quartered. 'My Lords,' he said, on hearing the sentence, 'the time is short, the sentence is sharp; but I thank my God, who hath made me as fit to die as ye are to live.' He was executed on Christmas Eve, 1684."—Vol. i. pp. 221-224.

One sees very clearly the two types of men that played their part in these great scenes. Times change, but types abide. The character of public movements is often discovered by the character of the men who aid them or oppose them. Tried by this test, the Covenanting movement in Scotland, with all its faults, comes out well.

Notes of the Day.

THE LATE DR. BEGG OF EDINBURGH.—The death of Dr. Begg, though he had attained the age of three score and fifteen years, was startling in its suddenness, and developed not a little of that pathetic feeling which is so natural when a strong man is felled by one blow of the last enemy. A man of power and weight, evidently fitted to be a king of men, fearless in the expression and defence of his opinions, bold and eloquent in debate, patriotic in aim, kindly in nature, intensely Scottish in temperament, with profound admiration for the old Reformers and Covenanters and intense reverence for all they said and did, Dr. Begg had many remarkable qualities, and his departure will make a great difference on the ecclesiastical life of his country. But for all that, it cannot be said that Dr. Begg had a successful or satisfactory career. *Capax imperii, nisi imperâsset.* In his own Church the main part of his life was associated with the promotion of no great Christian scheme or interest. His great rôle was to prevent his Church from moving on, and to keep her moored to the precise position of some former period, at which he sincerely believed that she

had attained to optimism. Dr. Begg never could get his Church to accept his leadership. Indeed he was hardly in personal sympathy with the earnest, evangelistic spirit which has been one of the outstanding features of the Free Church, and sources of her influence and power. He was more successful outside his Church in promoting schemes of social reform, improving the houses of the people, and otherwise advancing their temporal welfare. Hardly any of his brethren but sympathised with him in his earnest endeavours to promote Protestantism and Sabbath-observance; yet many could not work with him. They thought him too controversial, too secular, and too intolerant of any diversity of view. Cherishing heart and soul the traditions of the Puritans and Covenanters, he did not show personally that noble soul of Puritanism which even yet draws for Richard Baxter and John Owen our highest veneration. Brave, frank, friendly, he sought to be on kindly terms with his opponents, yet he was often most offensive, especially in his magazine literature, not intentionally, but from a certain coarseness of temperament that kept him from understanding the sensibilities of men of more delicate fibre. Fond of writing, and believing much in the power of the press, he wanted that intellectual discipline, that breadth and accuracy of information, and that literary grace which would have made his writings a power over the whole community. The unvarying brightness and cheerfulness with which he discharged his functions as leader of what his friend, Dr. Kennedy, has called a decreasing minority, will secure for his memory the affectionate regard even of those who were most opposed to him; but it will not save him from what is likely to be the permanent verdict on his life—that his remarkable powers found no application proportioned to their own greatness, or worthy of the cause which he so earnestly desired to serve.

DR. SCRIVENER ON THE REVISED TEXT OF THE NEW TESTAMENT.—The articles of Professor Salmond and the Rev. C. Waller that have appeared in *The Catholic Presbyterian* have made its readers familiar with both sides of the controversy regarding the text of the New Testament. The revisers, it will be remembered, following certain critical principles, adopted the text which is the basis of the Revised Version; these critical principles were ably expounded and enforced in the Introduction to Westcott and Hort's Greek Testament, but vehemently assailed in the *Quarterly Review*, in a series of articles now known to be by Dr. Burgon of Chichester. Unhappily, the rancorous spirit which breathed throughout these articles, and the extreme position taken by the writer on the questions at issue, did much to weaken their effect upon the public mind. A great contrast to this, in both respects, is Dr. Scrivener. For thirty years he has been known as a master in the textual criticism of the New Testament, and by his beautiful editions of the *Codex Bezæ* and the *Codex Augiensis*, the exhaustive introductions to which are a feast of themselves, not to speak of his collections

of many cursive MSS. of the New Testament, and particularly of Tischendorf's *Codex Sinaiticus*, he has laid the student of this branch of study under deep obligations. But the work by which he is best known is his Introduction to the Criticism of the New Testament, of which the second edition appeared in 1873, while the Revision Company, of which he was an invaluable member, were at work. As Dr. Scrivener was known to be hostile to the textual principles which gradually became predominant both in the English and the American Companies, the third edition of this work, which Dr. Scrivener was known to be preparing, was anxiously awaited, especially after the appearance of the Revised New Testament in 1881. At length it has appeared. Any analysis of it would be out of place here. Suffice it to say that it is a noble work, as even those who dissent from its principles will readily admit. While in the substance of it, it is little more than a reprint of the second edition, it contains more than a hundred pages of new and valuable matter, gives a much enlarged list of the cursive MSS., brings down the literature of the subject to the present date, and in particular, after a lucid summary of the Westcott and Hort textual principles and an examination of some of their results, pronounces this decided judgment upon them, that it is "a scheme fraught with difficulties too great for even Dr. Hort's ingenuity to overcome."

We have said that in two respects Dr. Scrivener is in refreshing contrast to his learned friend and admirer, Dr. Burgon. In point of temper, his book is perfect. Not only does he do full justice to the learning of those whose views he sets himself to refute, and whatever seems formidable in the views themselves, but whenever he can agree with his opponents, it seems to give him real pleasure to do so; and as to the question itself, he repudiates the extreme position of Dr. Burgon. And we are glad to see that there were those among the revisers who, though as much opposed to the principles upon which some of the most serious changes have been introduced into the Revised Version as Dr. Burgon, not only repudiate his extremes and Canon Cook's, in full accord with Dr. Scrivener, but defend some of the textual changes to which even he takes exception. We refer to a long review by Dr. David Brown, in the newly issued number of *The British and Foreign Evangelical Review*, of Canon Cook's Criticism of the Revised Version. It is only by such thoroughly impartial criticism of that important work that scholars and the general public can be expected to arrive at a satisfactory judgment on the questions at issue. D.

BISHOP WORDSWORTH'S AIM.—Bishop Wordsworth has been good enough to send us a copy of his book, entitled "Outlines of the Christian Ministry," which might have been more fitly entitled "A Plea for Episcopacy, and its restoration in Scotland." The book entirely bears out what we have contended for—that Bishop Wordsworth has no idea of an amalgamation of the Episcopal and Presbyterian Churches

in Scotland in any way that would conserve the principles of each, but has in view nothing different and nothing less than the substitution of Episcopal for Presbyterian government. He sets out by saying that his object is to induce us to think more favourably of bishops than we are wont to do, and he ends by maintaining that he has clearly proved that Episcopacy is Scriptural and apostolical; that it was universal in the Church from the earliest period at which it could have existed down to the Reformation; that it is universal in the East, and nearly so in the West; and that our departures from it have led to numberless and most serious evils. So far well. There need be no doubt what Dr. Wordsworth's aim is; and, however he may have acquired the character of a very liberal and reasonable man, rising above the prejudices of many of his brethren in his kindly attention to Presbyterian Churches and desire for union with them, it is well that it should be distinctly known that for Presbyterians his terms of union are simply —submission and surrender.

We quite agree with him that it is a serious evil to have an Episcopal Church in England and a Presbyterian Church in Scotland. One great object of the visible Church is to promote fellowship among Christians, to diffuse throughout the whole body the gifts and graces of the several members. But there is no such thing as ecclesiastical communion between Episcopalians and Presbyterians. Any Christian fellowship there may be between them exists not in virtue of Church organisation, but in spite of it. Instead of officiating for each other, and edifying one another's flocks through their several gifts and graces, there is a howl throughout the country if a bishop officiates in a Presbyterian church, and no Presbyterian ever officiates in an Episcopalian. Whose fault is this? Certainly, the Episcopalian's. It is the result of that miserable exclusiveness in which the Episcopalian Church wraps herself. The evil was hardly felt in the earlier days of the Church of England; and it would have been greatly modified, perhaps practically unknown, if the spirit of the English Church had continued to be as it was before the days of Laud.

We cannot say that the reasoning of Bishop Wordsworth makes much impression on us. What are we to think of an argument for the threefold ministry derived from the order of nature? When he argues in favour of Episcopacy from the three orders of the Jewish priesthood, Levites, priests, and high priest, ought not his argument to end in favour of a *pontifex maximus*, a pope? When he maintains that Timothy was bishop of Ephesus, does he not think it strange that he should have been told to "do the work of an evangelist"? Was it not a strange way to treat men solemnly ordained as bishops, to say, "As I besought thee to abide still at Ephesus"—"for this cause left I thee in Crete"? And was it not very strange, when Paul met the officers of the Ephesian Church at Miletus, that he made not the faintest reference to any one who had, or who was to have, jurisdiction over the

CATHOLIC PRESBYTERIAN, November, 1883.]

rest? And is it not still more strange to find the whole presbyters of this same Church of Ephesus superseded a few years after by one who is called "the angel" of the Church? Might not the very rapidity of this revolution make any one ask whether in an allegory like the Apocalypse the term "angel" must not be used allegorically, especially seeing that "angel" never became synonymous with "bishop"? We willingly grant that, in the pleasant style of ,Bishop Wordsworth there is no bitterness, and there is none of that offensive tone of superiority which marks so many Episcopalians; but in the face of what has recently been admitted by many of the most learned Episcopalian writers, we can only regard him as a lingering defender of an abandoned position.

ANOTHER SCOTCH EPISCOPAL CHARGE.—The youngest of the Scotch Episcopalian bishops, Rev. J. R. A. Chinnery-Haldane, has just delivered his first charge to the clergy of Argyll and the Isles. It is a remarkable combination of the voice of Jacob and the hands of Esau. It urges the clergy very earnestly—and this is the good part of it—to preach Christ to their people, Christ in all His offices, and to do this fully, freely, constantly. Yet even here, Mr. Haldane cannot steer clear of Romanistic language; for while he bids them preach Christ as the true propitiation, advocate, and example, as their friend and brother, their hope in life and death, they are to preach "Christ in the loving arms of Mary." But besides this, the burden of his charge is that sinners come to Christ in baptism, and renew and maintain their fellowship with Him in the holy Eucharist. The Church and all its ordinances are preached up as the unfailing Divine channels of communication with the Saviour, and the storehouses of His most precious grace. Mr. Haldane has not left us in any doubt as to his belief in prayer for the dead, for at one part of his charge he breaks out into a prayer for his departed predecessor in office, and others, beseeching for them in considerable detail such grace as he deems essential or desirable in their present condition (Pp. 3, 4). There is one theological feature of this charge which we have failed to notice in other charges. Calvinism is distinctly and in so many words denounced as a heresy (P. 9). It is singular and not particularly becoming that this should be done by the grandson or other near relative of James Haldane. We should like to ask Mr. Haldane one question—Are not the thirty-nine articles an exposition, or at least an embodiment, of Calvinism? Who can deny that they plainly teach the doctrine of the Divine decrees, to which Mr. Haldane seems to have peculiar repugnance? Yet here is a youthful bishop virtually denouncing his own standards as heretical! It will not be easy for him to wriggle out of this dilemma, and it will be impossible for him to do so at all without damage to his honesty and straightforwardness.

Yet these are the views which many well-trained in the Word of

God are now more or less actively accepting in preference to the old theology. And this is a bishop of the Church which sound Presbyterians are urged by some among ourselves to try to unite with. And this is what the poor Highlanders of Argyll are getting to comfort them amid all their sorrows, and to teach them better than heretofore how to attain a sure title to the everlasting inheritance!

In the course of his charge, Mr. Haldane gives us a piece of information which is rather startling—telling us that St. Irenæus was "the disciple of St. John," and wrote "in the very morning of the Christian Church, and before the mists either of superstition or of unbelief had obscured the truth." We had always thought that Irenæus belonged to the second half of the second century, and that, as his chief writing was "against heresies," unbelief and error must have abounded in his time. Yet three several times Mr. Haldane quotes from "St. Irenæus" as if he lived a century earlier. As no reference is given, we are unable to verify the passages quoted. If the thrice-repeated "St. Irenæus" is a mistake for some other name, the blunder is highly discreditable in a bishop instructing his clergy on a point of history where the value of the testimony depends wholly on the time when the writer lived.

American Notes.

PROGRESS IN THEOLOGY.—The notable symposium on this topic that appeared in several numbers of *The Catholic Presbyterian*, has led to discussion in a number of ministerial meetings and otherwise. During the summer, the topic was discussed at a meeting held in Saratoga, when a paper was read by the Rev. Dr. Spear of Brooklyn, since printed by request in the New York *Independent*. Going at once to particulars, Dr. Spear dealt with the "Higher Criticism" as one of the specimens of modern progress in theology. Regarding this as a "discovery,"—since it claims that Moses wrote only a small part, if any, of the Pentateuch, and as a "process," or mode of studying the Pentateuch as to its contents,—the doctor characterised the whole movement as merely a "speculation." Many of its supporters are animated simply by a naturalistic impulse, and are at amazing variance among themselves. The whole thing runs counter to both Jewish and Christian tradition—does violence to the *prima facie* impression made by the Bible narrative on any unprejudiced reader's mind, and is plainly contradicted by the New Testament itself, closing his statement with the sentence: "The conflict between the school of higher criticism and Christ and His apostles presents to us the question,—Whether we shall follow this

CATHOLIC PRESBYTERIAN, November, 1883.]

school or follow Christ. The conflict is real and fundamental, and there is no dodging the question that it raises."

Dealing in like manner with the doctrine of inspiration and with that of immortality, he was equally explicit in upholding the old view. Closing with the question of the Atonement, Dr. Spear rejected the moral influence of the atonement as utterly inadequate to the necessities of the parties, as unsatisfying to the human soul, and as defective as an interpretation of Scripture language. The old-fashioned satisfaction theory is the one, he claimed, that alone meets fully all the requirements of the case. All which is surely sound theology.

PRAYER FOR FOREIGN MISSIONS.—Long years ago, it was customary in American churches to have a special prayer-meeting on behalf of foreign missions, on the first Monday of each month. This good practice has lately fallen into disuse, but the Presbyterian Mission Board has lately revived it, in a manner fitted to be specially useful and interesting. A particular mission-field is named for each month, as the country for which special prayer may be offered. The attention of the Church is thus directed to that field at least during a month, and the getting some of the church-members to learn all they can about that field, and then to make a statement or read extracts about it, tends greatly to increase the interest and to develope home talent. There is no reason why this arrangement should not be followed by other churches, since nearly all are working side by side. In place then of dwelling simply on one's own missions, let us seek for blessings on the mission-work in particular countries. The following is the list that appears in *The Missionary Record*:—

January, . . .	General Summary in connection with the Week of Prayer.
February, . .	China and the Chinese in America.
March, . . .	Mexico.
April, . . .	India.
May, . . .	Siam and Laos.
June, . . .	Africa.
July, . . .	North American Indians.
August, . . .	South America.
September, . .	Japan.
October, . . .	Persia.
November, . .	Papal Europe.
December, . .	Syria.

Were each minister to prepare an account of the mission-work of all the churches in each of these fields, there would be new interest in the prayer-meeting.

FAITH-CURES.—The surprise that the Church received some time ago, by the announcement that diseases of various classes were being healed

in answer to prayer and as the result of strong faith, has passed away, and efforts have been made to account for the facts. That very striking phenomena have appeared, is admitted. There have been singular restorations to strength and vigour. It has been noticed, however, that these cures, most of which are only temporary, have been mainly of diseases either of a nervous character, or in connection with which nerve activity is frequently seen. No instance has been recorded of a cure in the purely physical region of the frame. No man has had an amputated leg restored. No man wearing a glass eye has had a natural one bestowed on him. No one-armed man has been blessed with a second arm, and yet, surely, the alleged Divine power is as competent to grant such blessings as those which have as yet been reported. Until the advocates of the faith-cure, as a mode of healing, can point us to cases such as those specified, no great account need be set on their performances. Most, if not all the cases reported, are simply instances in which there has been an interruption to the exercise of the will-power on the part of the sufferer, and so soon as renewed exercise of this power is secured, then we have a case of healing. Many persons, for instance, have been found to stammer, though in possession of all the organs of speech. They have suffered all their days from this distressing affliction. Eminent surgeons have tried, but in vain, to give them relief. At length one appears who claims power with God, affirms in tones of the utmost positiveness that the cure can easily be effected on the exercise of faith. It is seemingly a repetition of the old saying, "According to your faith be it unto you." The pressure brought to bear is resistless, and the stammerer makes an effort such as had been always possible for him, but never before made, and lo! a cure, a miracle if you please. Our confidence in the Divine origin of these cures is not deepened, when we consider how varied are the performers. Those at present most prominent in the movement are ministers more or less connected with evangelical churches. But the Church of Rome has her faith-cures by the thousand, and in almost every land. At her shrines the sick have prayed and been healed, so that Notre Dame de Lourdes threatens to be a serious rival to the "regular" practitioners. But the medicine-man of the North American Indian had his healings long before Protestant ministers took them up, and to-day, by means of genuine, *bona fide* "faith-cures," wields a wonderful power over his tribe. A careful observer and student of Indian "cures" has recently called attention to the fact, that while very singular and astonishing effects have been produced in connection with the incantations of the medicine-man, yet that these have in every case been in connection with some disease pertaining to the nervous system, or to which the nerve system was closely allied, so that a vigorous exercise of will-power was perfectly adequate to account for the healing. Of course, the medicine-man was not always successful, but then that was because Manitou willed it otherwise, and thus the conjuror's credit was protected.

CATHOLIC PRESBYTERIAN, November, 1883.]

Is it not possible that the ultra-confidence expressed by those identified with these faith-cures may be followed by a disastrous reaction in the spiritual history of their present followers, when experience will have shown the baselessness of their claim? Ought not the Christian Church, in view of that very possible future, say something of a positive character on this matter?

CANADIAN ITEMS.—We have in the Dominion an Episcopalian Church which once possessed a connection with that of England, opposing the claim of the representatives of the Church of Scotland in Canada to a share in the clergy reserves; its members defended their position by alleging that the word "Protestant," used in the original grant of George III., could be understood to mean members of the Episcopal Church alone! This modest assertion was rejected by the authorities, and the grant was divided. Since that time this portion of the visible Church has often sought a pre-eminence on the ground of an alleged connection with the crown of England. Its bishops must be called "My Lord Bishops" among themselves, and the slight is unpardonable if outsiders fail to use this language in addressing them. A small wing of the Church is evangelical, but a much larger portion very "Anglican" indeed. Its Provincial Synod has just closed its sittings, and among the items of business was—to local Episcopalians—the important question, "Is the metropolitanship a moveable office, or is it attached to a particular see?" During the discussions there was an immense display of recondite lore, going back to the Council of Nice in defence of the latter opinion, while the plea that letters-patent, issued by the English crown, and constituting the Bishop of Montreal metropolitan, must for all time bind the Church, was freely used. The counter plea, of course, was that the Church being now possessed of self-government, was not bound by those letters, and had power, in the exercise of its own judgment, to disregard their directions. This was viewed by some as terribly disrespectful to the royal authority. Common sense, however, prevailed, and secured the triumph of the principle, that the laws for the government of an independent Church should be made by itself and not by any other party. A more seemly matter on which to spend time was the formation of a Domestic and Foreign Missionary Society for the whole Canadian Church. The Episcopalian Church is very active in the far West in missionary and church-extension work, but hitherto these efforts have been diocesan, not denominational. Henceforth, all this work will be conducted under the auspices and control of a central board or committee. And yet, notwithstanding its independent existence, these good brethren shrink from entering into the great work of Foreign Missions on their own behalf, but have agreed that whatever money is contributed for that purpose shall be sent to the "Mother Church in England." Part of the explanation of this is, that the Church directs the interest of her

people so exclusively to work in Canada, that the contributions for foreign work are infinitesimal in amount.

Another item of a somewhat different nature is, that four out of five Methodist Churches in Canada have this month entered into an organic union, taking as their common name "The Methodist Church." Some questions have been asked as to the meaning of this name. Is it meant that this new organisation claims to be the only Methodist Church on the earth, unchurching all its sister Churches, or, does it simply disown any special connection with Canada, so as to leave the door open for union with Churches outside the boundaries of the Dominion? The only difference between the uniting parties has been in reference to polity and property. One of the Churches possessed the episcopate, which had been discarded by the others, hence a difficulty. This, however, has been happily got over by practically merging the life-long episcopate in a limited superintendency. Ten Conferences (? Synods) were constituted, to meet annually, while the General Conference (? General Assembly) will be quadriennial. The annual Conferences are to consist of an equal number of clerical and lay delegates, the latter having equal standing in the Conference with the clerical members, except in the examination and reception of ministers, and the questions connected with that class of subjects.

The statistics of this United Church will be approximately the following:—

Ministers,	1,634
Congregations,	2,036
Communicants,	168,831
Professors,	101
Students,	5,608
Real Estate of the Churches,	$3,760,000
Endowments,	$438,000

Such a showing exhibits a strong Church, and one whose working must have an important influence on the religious and ecclesiastical future of Canada.

THE LATE DR. HATFIELD.—The Presbyterian Church has just sustained a loss in the removal by death of one who has for many years been the Stated Clerk of her General Assembly, the Rev. Dr. Hatfield. Last May, Dr. Hatfield had been elected Moderator of the Assembly, and presided with wonderful painstaking labour over all the sessions. His address to the delegates from the Southern Church went far to secure the happy results that have since followed. Few men in this country were as familiar with ecclesiastical law and practice as Dr. Hatfield, while, at the same time, he was a hymnologist of no mean order. His removal will cause a singular blank in that court at whose deliberations he has for so long assisted, and whose minutes he has so accurately recorded.

G. D. MATHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH PRESBYTERIAN CHURCHES.

PRESBYTERIAN CONGRESSES.—Religious conferences and congresses are "the order of the day" among Scotch Presbyterians. They commenced with one at Hamilton under the auspices of the Established Church. It opened and closed with sermon—the concluding service being taken by a well known London Low Churchman, the Rev. Sholto Douglas, who was not frightened from a Presbyterian pulpit by all the abuse which has been heaped on the Bishop of Liverpool. The meetings lasted two days. There was some want of freshness perhaps in the subjects. But a good many suggestions were thrown out in regard to woman's work—lay evangelisation, Sabbath schools, &c.—which, though not new, might be useful. There was a brief talk on the subject of the "relation of the Church to those outside." It seemed rather, however, to turn on why the outsiders were so numerous, than how they could best be regained. The opening speaker thought that "strikes" had a great tendency to draw people from the Church; they did not care to go where their masters worshipped, and were supposed to be favoured worshippers. Another speaker thought a great deal of the blame lay on the Church which, during the last forty or fifty years, had allowed itself to be engrossed "with spiritual independence and such trivialities." It was the opinion of a third speaker that the pew-system had been a main source of the evil, the paltry character of their endowments making seat-rents inevitable. For his part he would be glad to see the pews all burned, and chairs set in their place open to all alike. There is not very much help in all this perhaps, but it is of some importance as showing how an influential class of the community is thinking.

And the "Congress" is not confined to the Established Church. As we write two Free Church Congresses are sitting—one in the south at Dumfries, and the other in the east at Dundee. Each has a pretty large bill of fare. Among the subjects, for example, to be discussed at Dumfries are "The Free Church in 1843 and 1883, "Religion and Home Life," "Duty and Privilege of early Church Connection," &c. &c.

CHURCH OF ENGLAND.

CHURCH CONGRESS AT READING.—The English Church Congress held its annual meeting at Reading in the first week of October. It was in great force, and did not seem to miss a section of Evangelicals who were not humble enough to accept the slights which had been put on them, and the rather contemptuous treatment to which, in the Congress, they have sometimes been subjected. Bishop Ryle was not there.

In the introductory services there was a great display of bishops. No less than three of their lordships preached.

PRESIDENT'S ADDRESS.—After the sermons the Congress was opened by the President, Dr. Mackarness, Bishop of Oxford, in a brief address. The two main points in it were, the great increase of Sabbath profanation, and the resolution of the Church or the bishops to oppose the change in the marriage law. Dr. Mackarness' description of the Sunday scenes on the Thames bring vividly to one's memory those palmy days of the High Church, when to oppose or preach against the Book of Sports brought a faithful Puritan fine and imprisonment,—perhaps the loss of an ear or a slit nose.

MARRIAGE QUESTION *v.* ECCLESIASTICAL COURTS.—Of course, the question of "Marriage with a Deceased Wife's Sister" was before the Congress. It was fully dealt with, and the trumpet gave no uncertain sound. Opposition to the utmost was declared, and that, as it seems, without a dissenting voice. Not merely so, it was proclaimed the bounden duty of the clergy to refuse the communion to all who entered into the incestuous union—whether the State approved or not.

FOREIGN MISSIONS AND SABBATH OBSERVANCE.—We have alluded to the partial withdrawal of the Evangelicals from the Congress. But they were present notwithstanding in considerable strength. In several of the sections, indeed, they showed but poorly, but it was hopefully significant that they were to the front, if we may so speak, on Foreign Missions and Sunday observance. 1. In a recent *Guardian* there is a letter from a High Churchman pointing out the singular fact that as soon as a congregation adopts a "decent" or an "ornate" ritual its missionary collections begin to decline. If this be the case, we need not be surprised at some want of High Church interest and attendance when the subject was handled by the Congress. Nothing very fresh was brought out. Sir W. Muir said that it was not so much a question of methods as of men and women thoroughly inspired for the work. We have not seen the discussion in full. But it seems that High Church ideas, so far as they were presented, were at a discount, the "Cowley Fathers" were not in favour, and the sympathies of those present were strongly with Evangelical views and modes of action. 2. In regard to the Sabbath, the president of the Congress had, as we have seen, spoken earnestly and wisely in his introductory address, and, no doubt, that had its effect on both High Churchmen and Broad Churchmen. But some of these had the courage of their convictions. Mr. Headlam pled for a Sunday on which people could worship God in the morning and enjoy themselves in the afternoon. Dr. Walter Phillimore, a representative High Churchman, thought that Sunday was a day of recreation and not of rest, and that the few on that day should labour for the many. Happily these views were not in favour.

CATHOLIC PRESBYTERIAN, November, 1883.]

Canon Hoare, who was the hero of the Derby Congress, was again in the ascendant. He carried all before him as he argued against making the Sabbath a day of pleasure, against the opening of museums and so on. "The holy day," he said, "it is the happy day; the holy day, it is the whole day." The only weakness on the part of the defenders of the Sabbath was their hitting and hinting at Scotch extremeness. The issue, as they have put it, is in fact precisely the Scotch one. With some peculiarities, perhaps, as to abstention from work, the old Scotch people allowed themselves line enough.

ARMY OF FOES.—Much attention has been called to a remark of the Bishop-President in regard to "a great silent army of foes," ready, on opportunity, to rise up against the Church of England. It has been spoken of as a groundless fear. But is it forgotten that the great mass of the English people in towns have lapsed from the Church? And even in the rural districts things are not in every respect hopeful, and not so hopeful as they seem. It is thus an English vicar a week or two ago wrote to a Church paper—we give the substance—"I have been spending some time in country districts of late, and I feel assured, that were the suffrage given at present to the peasantry, there would be such an outcome of hostility to the English Church as would astound many, who, living side by side with Hodge, have no idea of his real opinions." "No doubt of it," responds another letter-writer. "Who can deny that Mr. Arch knows better than any man that the poor country people, if they obtain power—and it may come soon to them—will use it against the English Church?" And the writer goes on to recommend an alliance with the Salvationists who have turned their zeal now upon the villages. Liturgies and Lairds are not so potent as some think.

NONCONFORMISTS.

BAPTIST UNION AT LEICESTER.—While the Church Congress was holding a very successful meeting at Reading, the Baptist Union at Leicester was certainly not less successful, and in its own way not less interesting. Leicester is one of the English towns in which this section of Nonconformists is very strong. It is there numerically next to the Established Church, whose numbers, on the other hand, are far surpassed by the Nonconformists combined. As seems now to be the usual thing, the proceedings commenced with a grand reception of the delegates by the Mayor. The civic dignitary invited the ministers of all the different religious bodies in Leicester—including even Romanists and Unitarians — to meet his guests. No priest appeared; but the Unitarian, Mr. Hopps, not merely appeared but made a very complimentary speech, declaring that from the Baptists he had received the chief blessing of his life. "There is one thing," said Mr. Hopps, "which my friends say I have—religious zeal, which I am sure the Unitarians never gave me." The Anglican clergy failed

to reciprocate the cordial welcome of Leicester dissent two years ago—only two of them deigned to honour the reception with their presence.

MISSIONARY ENTHUSIASM.—The meetings were largely attended, and there was great enthusiasm. After an early sermon on the Tuesday (2nd October) no less than 1500 people sat down to the Missionary breakfast. The Missionary spirit is very strong among the English Baptists. Last year they raised £60,000—a great increase—but that did not meet the expenses. It left a debt of £3000. At the Breakfast the Secretary was able to intimate that a dozen gentlemen had swept the debt away. Not merely so. A few weeks ago the Missionary Committee held a meeting to consider the claims of China. They came to the resolution—a resolution approved by the largest meeting of directors which had assembled for ten years—that it was their duty, as soon as possible, to increase their staff there by fourteen men—though the increase implied a rise of income to seventy-five or eighty thousand a-year. And the movement has been hopefully begun. One gentleman, when he heard of it, offered to pay half the expenses of outfit and voyage, £1000, and his minister made haste to collect another thousand. The thing, it seems, will be done. We may add that the places of the two young missionaries who recently fell on the Congo have been already supplied.

DR. ALLON'S SERMON.—After this memorable breakfast, Dr. Allon preached the missionary sermon—from the text "The field is the world." It had a true evangelistic ring in it. The sermons at the "Church Congress" had what we might call a slightness about them. The most interesting of the three—that by the Bishop of Winchester—could have been easily thrown off by a man of Dr. Harold Brown's large theological and historical knowledge on a brief forenoon. Instead of effort—thoroughness—comprehensiveness—it had some good thoughts. Dr. Allon's discourse was an *effort*—an earnest grappling with a great subject: it was eagerly listened to and made a strong impression.

WALES.

ENGLISH CHURCHES IN THE CALVINISTIC METHODIST OR PRESBYTERIAN CHURCH.

OUR much esteemed brethren of this Church are at present experiencing the pressure of a difficulty, which ought to obtain for them the sympathy and generous consideration of sister Presbyterian Churches.

All know how seasonably this Church came forward, when the Church of England had neglected its duty, to supply Christian ordinances in the native tongue of the Welsh people, and how great a blessing has attended the ministrations of the Welsh preachers in many districts of the Principality.

Now, however, in consequence of the spread of English education

CATHOLIC PRESBYTERIAN, November, 1883.]

and other causes, there are many places where it has become necessary to have service in English as well as in Welsh. It is also evident that as the use of the English language will grow, the necessity of providing more English services will be felt increasingly in the Church. The Church is thus confronted with a peculiar difficulty, which needs to be grappled with from the very beginning, for, if neglected, the necessity for English may, by-and-by, assume gigantic proportions, and the Church may be utterly beaten in her endeavours to cope with the evil.

Already, however, a beginning has been made. Our venerable friend, Dr. Edwards of Bala, with several others, originated a fund a few years ago for helping to supply English-speaking churches in Wales. The churches already aided from this fund are twenty-two in number, all in Welsh districts, and some of them—like Llandudno, Beaumaris, Festiniog, Dolgelly, Barmouth, &c.—in the best known places of resort for summer tourists and seekers after health.

But the Welsh Church has much difficulty in keeping up this fund. Burdened as it is with the support of its ministers, and of its home and foreign missions, it finds the contributions to this fund to be insufficient for such extension of English ordinances as it is desirable to encourage in order to meet the growing want. At the quarterly meeting of the Association or Synod, held at Mold in June of this year, it was resolved to appoint a committee to bring this movement under the notice of their friends in England and elsewhere, and to solicit their aid. It is believed that many friends who have been charmed beyond measure by the beauty of the Welsh scenery, and much interested in the welfare of the people, will feel the claim which presents itself to them to help, as they may be able, this very interesting movement. The treasurer of the committee is John Roberts, Esq., M.P., Bryngwenallt, Abergele, or 50 Fox Street, Liverpool; and the secretary, Rev. L. Ellis, Rhyddlan, Rhyl, North Wales.

Among those who ought to feel a special interest in this movement are English tourists, who, while residing for a time in the beautiful places of resort to which so many go, desire to have the privilege of worshipping with their Presbyterian brethren in the English language. Some of these have already contributed to the fund, and it is believed that many more will do so when the nature and necessities of the movement are explained to them.

No apology is needed for bringing this subject under the notice of the readers of *The Catholic Presbyterian.*

BOHEMIA AND MORAVIA.

OUR letters from Bohemia and Moravia are far longer than our space admits of. We must content ourselves with a brief reference to their contents.

Mr. Dusék writes that the Synod of Bohemia met at Prague from

18th to 20th September, and that the meeting was the shortest and best on record. But the General Synod to be held at Vienna in the last week of October overshadowed the more local one. Of this last, some account will be given in our next number. The spirit of the Bohemian Synod showed a determination to resist the restrictions so continually imposed on their free action by the civil authorities.

The Oberkirchenrath among other things had censured a previous Synod for voting its thanks to Senior Szalatnay for attending the Presbyterian Council at Philadelphia. The Oberkirchenrath claims power to regulate the whole relation of the Reformed Church to foreign Churches. In 1881 it was not without extraordinary trouble that liberty was got to receive the delegates who came to celebrate the centenary of toleration. The Synod on this occasion renewed the expression of its thanks to Senior Szalatnay, and requested the Superintendential Board to appoint delegates to the General Council at Belfast.

Besides vindicating its rights in this and other ways, the Synod dealt with two new subjects—missions and Sunday schools. It is desired to establish missions to the thousands of Bohemians who have left their native country for America or Russia. The Sunday school has made great progress during the last two years. Steps have also been taken towards the establishment of a much-needed theological institution. With regard to public schools, the hardships of the Protestants continue unabated. The public schools towards which they are compelled to contribute are wholly under Roman influence, and the difficulty of maintaining Protestant schools becomes greater and greater. It is intended to make a personal appeal to the Emperor, whose generosity in former times has done much good.

The relations of the Synod to the Gustavus Adolphus Society continue far from pleasant. That Society, it appears, withholds its help from the Reformed Church of Bohemia, until certain conferences have been held between the Reformed and Lutheran Churches, which the Reformed Church considers equivalent to union. This condition the Reformed Church resolutely refuses,—they do not wish to be Germanised and Lutheranised,—and the money is withheld. It appears that the secretary of the Gustavus Adolphus Society has said some very rude and unwarranted things of the Scottish friends of the Reformed Church of Bohemia, which the Bohemians feel very keenly, as reflecting unjustly on their friends in Scotland.

Our Moravian letter from Mr. Cisar dwells also on the momentous character of the General Synod to be held in the last week of October, at which the constitution of the Church, and its relation to the civil power, will be considered, and possibly conclusions come to of the most vital interest. Mr. Cisar does not take the same view as the Bohemians of the effect of a joint conference with the Lutheran Church on the

CATHOLIC PRESBYTERIAN, November, 1883.]

Gustavus Adolphus grant, and thinks it might safely be held. At the general Synod there will be some new and influential members, among them Rev. M. Schack, recently appointed superintendent of the Reformed Church in Austria proper; Rev. Mr. Fleischer, vice-superintendent of Moravia, and Schubert, well known to friends abroad. Mr. Benés, the aged superintendent of Moravia, is too ill to attend the general Synod. His recovery is very eagerly sought by the friends of the Reformed Church in Moravia.

Much attention has been recently turned in Moravia to mission work, and various stations are actively worked. Mr. Cisar is unable at present to give details, his attention being quite absorbed with the necessary arrangements for rebuilding his church at Klobouk. The evangelisation work, however, is prospering at some of the places far beyond expectation. The Sunday schools, too, though quite a new feature, and not multiplying so fast as might be wished, are becoming more and more firmly rooted. Some details will be given on a future occasion.

Open Council.

CHURCH UNION.

To the Editor of "The Catholic Presbyterian."

GLASGOW, 26*th September*, 1883.

DEAR SIR,—Referring to Professor Milligan's recent remarks on this subject, and to his letter in your issue of this month, it seems exceedingly strange that any longing should exist in the heart of any Presbyterian for a union between Scottish Presbyterians and Scottish Episcopalians at a time when the Presbyterians are unable to find a good basis for union among themselves. I think Professor Milligan must ere this be fully satisfied, not only from your pithy remarks, but also from the recent correspondence in the newspapers anent the spirit which appears still to reign in the hearts of Scottish Episcopalians, indicated in their treatment of Bishop Ryle, and otherwise, that such a union is impracticable. If he is not so satisfied, the least he can do is to indicate what means he would adopt to gather together the Presbyterians, and then what concessions he would ask Presbyterians to make to meet the wishes of Episcopacy. I am sure his suggestions would be read with the deepest interest, and they might bear fruit.

This subject, however, of "Church Union" is occupying many minds, and earnest longings are being expressed for deliverance from the bondage of denominationalism, which is becoming so strong in Scotland. Is it impossible for Presbyterians in Scotland to effect a union? If not, why are no substantial efforts made in that direction? Consistency demands it; for we have rejoiced over unions effected in England, Ireland, and America. The cause of Christ demands it; because our divisions are unbecoming, and they cause waste and weakness.

What are the differences? Fortunately there are not many of them, and they all seem to gather around one question — viz., The relation that should exist between the Church and the civil authorities. The wonder is, in view of the Churches having existed so long apart, that doctrinal differences have not crept in. The position of, and differences between, the Free Church and the U.P. Church in their relation to the question of Church establishments are set forth in

distinctive articles, prepared at the time of the negotiations for union, which are as follows—viz.:

The Free Church asserts that "as an act of national homage to Christ, the civil magistrate ought, when necessary and expedient, to afford aid from the national resources to the cause of Christ; provided always, that in doing so, while reserving full control over his own gifts, he abstain from all authoritative interference in the internal government of the Church. But it must always be a question to be judged of according to times and circumstances whether or not such aid ought to be given by the civil magistrate, as well as whether or not it ought to be accepted, and the question must in every instance be decided by each of the two parties judging for itself on its own responsibility."

The U.P. Church, on the other hand, asserts "That it is not competent to the civil magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion, nor is it within his province to provide for the expenses of the ministrations of religion out of the national resources; that Jesus, as sole King and Head of His Church, has enjoined upon His people to provide for maintaining and extending it by freewill offerings; that this being the ordinance of Christ, it excludes State aid for these purposes, and that adherence to it is the true safeguard of the Church's independence."

Regarding the position of the Established Church there is conflict of opinion. There can be no doubt as to its being established and in receipt of a measure of support from national resources. As to the terms of its establishment, however, all are not of one mind. On the one hand, I find Dr. Alison of Newington stating the position of the Church as follows:—Referring to the Headship of Christ over His Church, he said, "That is a doctrine held by the Church of Scotland as firmly and as unqualifiedly as by any Church in the land. We would resist anything which appeared to us a violation of this. We have been accused of having bowed to the civil power, and of being bound to submit to it. We utterly deny it. We contend that the civil power has not only recognised by statute the spiritual independence of the National Church, but has respected that independence. . . . Without hesitation we affirm that the Church of Scotland has a position of secured spiritual independence, of unchallenged freedom to be obedient to Christ alone as its sole Head, not equalled by any Church in Christendom." On the other hand, however, I find, on looking to the action of the Courts of law in pre-Disruption times, and to the Acts passed by Parliament in 1843, 1844, 1863, 1866, 1868, and 1874, what seems to me good ground to believe that the civil power has not left the Church so free to regulate her own affairs as is desirable, if she is to give unqualified obedience to Christ. In this I share the opinions held even by some Established Churchmen, but emphatically expressed by the separate existence of the Free Church and the U.P. Church.

Can these differences and grounds of controversy not be removed? I take the liberty, as a humble member of the Free Church, of submitting through your columns for the consideration of the leaders of our Churches, a suggestion, which appears to me to set forth an equitable basis of union. No arrangement will be satisfactory that does not include—(1) A definition of the relationship that is to exist between the Church and the State regarding all matters; (2) A Re-arrangement of all the endowments and civil rights of all the Churches; and (3) An arrangement for the management of the United Church. What I suggest therefore is:—

1. That the Legislature be asked to pass a Declaratory Act, by which, after referring to the divisions in the Church, to the proposed union, and to the need of a definition of the relation which shall thereafter exist between the Church and the State, Parliament would repeal all acts passed which may be thought to interfere with the liberty of the Church in ecclesiastical matters, and declare and enact that in all time to come the civil authorities shall recognise and respect the exclusive right and privilege of the Church by her several Courts to legislate

CATHOLIC PRESBYTERIAN, November, 1883.]

regarding, to adjudicate upon, and to manage and regulate all matters and circumstances affecting the ecclesiastical interests of the Church, including the settlement of pastors, the allocation of parishes *quoad sacra*, and the constitution and composition of the Church Courts, as also all matters of discipline affecting the *status* of any member or pastor of the Church as such.

2. That the Legislature be asked to pass another Act dealing with the civil interests of the Church in the following manner:—(1) Vesting all the *property* (including endowments, teinds, churches, manses, and glebes) of all the Churches in a central corporation for behoof of the Church, to be under the management of directors appointed annually by the General Assembly. This Board would invest the funds to the best possible advantage, and do all that was necessary to protect the civil interests of the Church; (2) Providing for the redemption of all teinds on specified terms, discharging all unexhausted teinds, either conditionally or unconditionally, and abolishing the right to assess property for building or repairing churches or manses; (3) Providing that the funds in the hands of the corporation be always at the disposal of the General Assembly for the maintenance of ordinances in the land, but subject to all vested liferent and other interests; (4) Providing that any congregation, or even a majority of any congregation in connection with any section of the Church in Scotland, may, with the sanction of the united Church, unite with them, retaining all their emoluments and property (subject always to suitable compensation to minorities), notwithstanding anything in the constitution of that section to the contrary effect; and (5) Making special provision, where necessary, relative to any special endowments or other civil matters; and

3. That the negotiating Churches arrange (1) That the Established Church be the centre around which the others would gather, that they receive all the congregations of the other Churches, with their pastors and office-bearers, and allow them to retain their full *status* in the United Church and in the Church Courts; (2) That each congregation have allocated to it a district for which it will be more immediately responsible, but that the presbytery or other Church Court may at any time arrange for other pastors and evangelists ministering within the bounds; (3) That the United Church may, where it is found necessary and prudent, reduce the number of congregations in any district where too many exist; and (4) That the annual revenue in the hands of the corporation be augmented by voluntary contributions, and divided equally among the congregations of the Church for the maintenance of ordinances.

Of course there are many other matters to arrange, some of which would require careful consideration, but I think I have touched on those of most importance. In all the arrangements the idea should prevail that the Church, throughout the whole land, *is one*, and that it has one Head even Christ.

My suggestion aims at placing the civil rights of the Church in such a position as to render conflict between the Church and the people in the civil Courts almost entirely unnecessary and improbable, and thereby enable the pastor to live at peace with all men, and at securing the unquestioned authority of the Church to govern her own whole ecclesiastical affairs. I am convinced that were the Church so placed she would soon purge herself from anything in her constitution unworthy of her, and then she would not only receive the ready adhesion of all Free Churchmen and United Presbyterians, but also of many presently connected with other denominations, such as Congregationalists, Methodists, and even Evangelical Episcopalians.

Regarding the right of the Church to govern her own affairs, I am strongly of opinion that too great importance cannot be attached to it, and that it should be very clearly defined. Many reasons can be given why the Church should possess this right; but I would respectfully submit the following as worthy of consideration:—(1) If the civil authorities have any power to legislate regarding ecclesiastical affairs, they *must have full power* to do so, they being responsible only to their own consciences for their well-doing; in other words, if the civil authority

have power to direct the Church as to the course it must pursue in selecting its pastors, they have equal power, if so advised, to direct the Church as to the doctrines to be taught, or the forms of Church government that should prevail; and Christ, the Head of the Church, would then act through the civil rulers, and them only. But (2) civil rulers have often tried to govern the Church, they have never been successful, and the Church has always suffered. We have had examples of this in Scotland, in England, and in Ireland; and is it not also painfully manifest in Continental countries, particularly in Germany, at the present time? The civil power cannot control the consciences of men regarding the mode in which they shall worship God. It may make martyrs, real or assumed, but good churchmen or good Christians it will never make. (3) Our civil rulers have no special qualification to fit them for dealing with ecclesiastical affairs. OUR LEGISLATORS are generally selected because of their social position, views on politics, or power in debate. Many of them are decidedly hostile to Presbyterianism, while not a few are thoroughly indifferent to all that pertains to the Christian religion. Their unfitness for dealing with ecclesiastical affairs is manifest every time they deal with them; and at no time has it been more clearly shown than in their recent efforts to legislate regarding our Scottish Theological Chairs. OUR JUDGES, as such, are not better qualified for adjudicating on ecclesiastical matters. Their appointments in no sense depend upon their religious convictions; they are often found to be out of sympathy with Presbyterianism; and we have heard of judges in our land whose practice was not always in accord with Christian principles. On the other hand, OUR ECCLESIASTICAL AUTHORITIES have every qualification necessary to constitute them fit and proper parties to deal with such matters, both as legislators and as adjudicators. Our Church Courts consist of—(1) *Pastors*, trained in theology, in Church history, and in all that pertains to the life and work of the Church; and they are the chosen spiritual teachers and advisers of their respective congregations: and (2) *elders*, chosen by the congregations, and reckoned worthy to bear the vessels of the Lord and to rule in the Church. Both ministers and elders are bound by solemn obligations to strive to promote the well-being of the Church; they are men known and acknowledged to be in fullest sympathy with all that pertains to the work and government of the Church; and they are all subject to the jurisdiction of the Church if they are found unworthy of their position. Our Church Courts are not infallible, yea, they may be as liable to err in their own sphere as our legislators and civil judges are in theirs; but as Church Courts are not suited for purely civil jurisdiction, so—and to a much greater extent—our civil authorities are not competent parties to deal with ecclesiastical affairs.

Our legislators are at present considering the question of local government and how it can best be applied. The question of Church government has been already brought prominently before them, and both our Prime Minister and the present Secretary for War have asked the country to express their wishes on this subject. If, then, we wish the recognition of our Presbyterian Church on a proper basis, let us say so as emphatically as possible, and point our legislators to our rights under the Revolution Settlement and the Act of Union, and also to the coronation oath of our gracious Sovereign; and our legislators, better informed now than they were in 1842, will, I doubt not, at once concede the measure of local government asked for. It is certainly of very great importance to Scotland, and our authorities know it, that we have a strong, active, and thoroughly Evangelical Church in the land to uphold the moral fibre of the people, and to reclaim the lawless and the vicious. Our legislators, however, are meantime powerless to interfere between the rival sections, and can only wait the course of events and take their instructions from the constituencies. These constituencies look for guidance from the leaders of the Churches in the matter. Is that guidance to be conflicting? Would it not be better if all our leaders could speak as one? The cause is one, and are believers not all one in Christ Jesus?

A GLASGOW WRITER.

JAMES NISBET & CO.'S RECENT PUBLICATIONS.

OR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of some superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 16s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

"The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

WOMAN'S SPHERE AND WORK: Considered in the Light of Scripture. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

THE MESSAGE OF CHRISTIANITY; or, A Word to the Busy. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 2s. 6d.

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown 8vo, cloth, 3s. 6d.

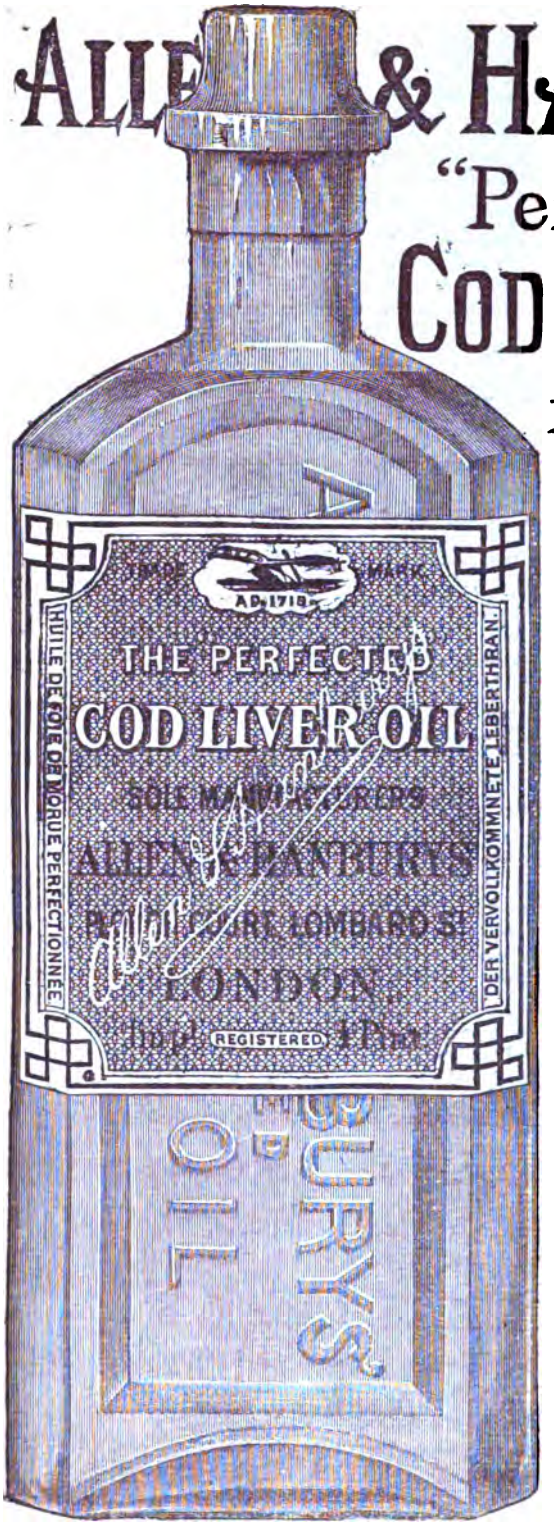
DOES GOD CARE FOR OUR GREAT CITIES? A Word for the Paris Mission. By the Same. 18mo, cloth, 9d.

ISRAEL'S LAW-GIVER: His Narrative True, and His Laws Genuine. By the Rev. A. MOODY STUART, D.D. Crown 8vo, cloth, 2s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

ALLEN & HANBURYS'

"Perfected" COD LIVER OIL



NO AFTER TASTE

This Oil is manufactured from *fresh* and *selected Livers* at Allen and Hanburys' own Factory in Norway. It is prepared by an entirely new and distinct process, which renders it free from all unpleasant qualities, without impairing, in the smallest degree, its invaluable medicinal and nutritive properties. It can be borne and digested by the most delicate, and is the *only oil* which does not "repeat." All who have occasion to take Cod-liver Oil will appreciate this.

MEDICAL OPINIONS.

The *Lancet* writes:—"The Perfected Cod-liver Oil is as nearly tasteless as Cod-liver Oil can be." "Many to whom the taste has hitherto been an obstacle will doubtless be able to take it."

The *British Medical Journal* writes:—"Messrs. ALLEN AND HANBURYS have produced a Cod-liver Oil which is so delicate in flavour as to be free from all the usual nauseous properties of fish oil, and has almost the delicacy of Salad Oil."

The *Medical Press and Circular* writes:—"No nauseous eructations follow after it is swallowed."

The *Medical Times and Gazette* writes:—"We do not hesitate to strongly recommend it to the notice of the profession."

The *London Medical Record* writes:—"A pharmaceutical product which is in its way unrivalled."

The *Practitioner* writes:—"It is a great boon to get such an oil."

"It is so pure and tasteless, that when oil will agree at all this is sure to do so."—"On loss of Weight, Blood-Spitting, and Lung Disease," by HORACE DOBELL, M.D., Consulting (late Senior) Physician to the Royal Hospital for Diseases of the Chest.

NOTICE.—The "Perfected" Cod-liver Oil is sold *only* in Capsuled Bottles as adjointed woodcut, and cannot be genuine if offered in any other form.

Imperial Quarter-pints, 1s. 4d.; Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s. Of Chemists throughout the world.

SPECIAL NOTICE.—**The above and any other of Allen & Hanburys' Preparations, where locally unobtainable, will be sent CARRIAGE PAID on receipt of value in Stamps or P.O.O.**

ALLEN & HANBURYS', PLOUGH COURT, LOMBARD ST., LONDON.

Price List of Special Preparations, Domestic Remedies, Aerated Waters, Fees for Analysis, &c. Post Free on application.

LORIMER AND GILLIES, PRINTERS, ST. ANDREW SQUARE, EDINBURGH.

7.13

THE

CATHOLIC PRESBYTERIAN

PRINCETON

An International Journal—Ecclesiastical and Religious.

EDITED BY PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

NO. LX.—DECEMBER, 1883.

PAGE

1. Latin Hymns of the Celtic Church. By Rev. N. MACNEILL, Leytonstown, London, ... 401
2. A Visit to the Protestant Italian Churches in the Grisons. By Rev. DONALD MILLER, M.A., Genoa, ... 412
3. The Lutherfest in Wittemberg, 1883. By Professor WATTS, D.D., Belfast, ... 424
4. Dr. Williams and his Library. By WILLIAM ANDERSON, D.D., Tooting, London, ... 434
5. Dr. Westcott on the Epistles of St. John. By Rev. JOHN MACPHERSON, M.A., Findhorn, Forres, ... 442
6. Another Scientific Scotchman in Humble Life. By the EDITOR, ... 449
7. Notes of the Day, ... 459
   The late Sir Henry W. Moncreiff—French Aggression—An Obscure Church brought forward—The End of a Quinquennium.
8. American Notes, ... 462
   The Episcopalian Church—Divorces made Easy—Presbyterian Synods—The Luther Commemorations.
9. General Survey, ... 465
   Great Britain; France, by Rev. D. K. Guthrie, Edinburgh, and M. Wheatcroft, Orleans.
10. Open Council, ... 473
    Church Union in Scotland.
11. Practical Work of the Alliance, ... 476
    Bohemian Scheme—Belfast Council.

Title and Index.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET.

NEW YORK: A. D. F. RANDOLPH & CO.

1883.

One Shilling.]

[All Rights Reserved.

JAMES NISBET & CO.'S NEW AND FORTHCOMING PUBLICATIONS.

THE EMPIRE OF THE HITTITES IN THE LIGHT OF THE BIBLE AND INSCRIPTIONS. With copies of the Inscriptions. By WM. WRIGHT, D.D. Demy 8vo, with Illustrations, 7s. 6d.

LECTURES ON THE DECALOGUE. By the Rev. J. MATTHEW. Crown 8vo, cloth, 4s. 6d.

THE ATONEMENT, A CLERICAL SYMPOSIUM. By Various Writers. (Reprinted from the *Homiletic Magazine.*) Crown 8vo, 6s. Among the Contributors are the Bishop of Amycla, Dr. R. F. Littledale, Professor Israel Abrahams, Archdeacon Farrar, Principal Robert Rainy, Crosby Barlow, and the Rev. G. W. Oliver.

THE JEWS. By the Rev. Professor KELLOGG, D.D., Professor in the Western Theological Seminary, Alleghany, Penn., U.S.A. Crown 8vo, cloth, 4s. 6d.

OVER THE HOLY LAND. By the Rev. J. A. WYLIE, LL.D., Author of "The History of Protestantism." Crown 8vo, cloth, 7s. 6d.

THE GOSPEL IN PARIS. By the Rev. D. BERSIER. Crown 8vo, cloth, 7s. 6d.

CHARACTERISTICS OF CHRISTIANITY. By the Rev. Professor STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London. Crown 8vo, 6s.

INFORMATION AND ILLUSTRATIONS FOR PREACHERS AND TEACHERS. By the Rev. G. S. BOWES, Author of "Illustrative Scripture Gatherings." Crown 8vo, cloth, 5s.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By the Rev. FREDERICK HASTINGS. Crown 8vo, 5s.

THE PUBLIC MINISTRY AND PASTORAL METHODS OF OUR LORD. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh; Author of "For the Work of the Ministry." Crown 8vo, cloth, 6s.

EMMANUEL: An Original and Exhaustive Commentary on Creation and Providence alike. By an Octogenarian. Demy 8vo, cloth, 10s. 6d.

GLIMPSES THROUGH THE VEIL; or, Some Natural Analogies and Bible Types. By Rev. JAMES WARING BARDSLEY, M.A., Author of "Illustrative Texts and Texts Illustrated." Crown 8vo, cloth, 5s.

VOICES OF THE GOOD SHEPHERD AND SHADOWS OF THE GREAT ROCK. A Daily Book in the words of Scripture, with an Introduction. By the Rev. J. R. MACDUFF, D.D., Author of "Morning and Night Watches." 16mo, 1s. 6d.

DAILY EVENING REST. By Miss AGNES GIBERNE, Author of "Decima's Promise." 16mo, cloth, 2s. 6d.

"YOUR INNINGS." A Book for Schoolboys. By the Rev. GEORGE EVERARD, M.A., Author of "Day by Day," &c. With Introductory Note by the Archbishop of York. Small crown 8vo, cloth, 1s. 6d.

HIS STEPS. By the Rev, GEORGE EVERARD, M.A. Small crown 8vo, cloth, 1s. 6d.

SONGS OF PEACE. By Mrs. HAYCRAFT, Author of "Waters of Quietness." 16mo, cloth, 1s.

CHRISTIAN ETHICS AND WISE SAYINGS. By a Presbyter of the Church of England. Demy 8vo, cloth, 5s.

GOD WITH US. By ANNA SHIPTON, Author of "The Upper and Nether Springs." Crown 8vo, cloth, 3s. 6d.

ADDRESSES. By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, Author of "Addresses to District Visitors." Crown 8vo, cloth, 3s. 6d.

EARLY IN THE MORNING. Addresses delivered at the Early Celebration of the Holy Communion. By the Rev. GORDON CALTHROP. Crown 8vo, cloth.

BUNYAN'S PILGRIM'S PROGRESS (Red Line Edition). (Miniature Christian Classics.) Crown 32mo, cloth, 1s. Cloth, gilt edges, 1s. 6d.

MY LORD'S MONEY. By the Rev. ERNEST BOYS, Author of "The Sure Foundation." 16mo, cloth, 1s.

IS ALL WELL? By CHRISTIAN REDFORD, Author of "The Kingdom." 16mo, 1s.

ABOUT OURSELVES. By Mrs. HENRY WOOD, Author of "Bessie Wells." Small crown 8vo, cloth, 1s. 6d.

LIGHT FROM THE OLD LAMP; or, Homespun Homilies for the Crowd. By the Rev. J. JACKSON WRAY, Author of "Nestleton Magna." Crown 8vo, 5s.

BOOK OF ANTHEMS. Compiled and arranged for use in Churches and Families. By E. J. HOPKINS, Organist in the Temple Church. Cloth, 5s.

THE SAVIOUR'S CALL. By the Rev. F. WHITFIELD, M.A. Small crown 8vo, cloth, 1s. 6d.

The Catholic Presbyterian Advertiser.
DECEMBER, 1883.

HODDER & STOUGHTON'S LIST.

The FIFTH THOUSAND is now ready of

NATURAL LAW in the SPIRITUAL WORLD. By HENRY DRUMMOND, F.R.S.E., F.G.S. Crown 8vo, 7s. 6d.

"This is one of the most impressive and suggestive books on religion that we have read for a long time. We would most strongly commend his present volume to the attention of all who wish to see religious questions treated with wide knowledge and profound earnestness."—*Spectator.*

THE RELIGIOUS QUESTIONS OF THE DAY.
Price 3s. 6d. each Volume.

DOES GOD ANSWER PRAYER? By Rev. R. MCCHEYNE EDGAR, M.A.

CONTENTS:—The Natural History of Prayer—A Prayerless World—The Reign of Law—Efficacious Prayer a Law of Nature—Proofs from the Bible—The Life of Christ—The Progress of Christianity—The History of Civilisation—The Scientific Spirit.

IS DOGMA A NECESSITY? By Rev. Canon MEYRICK, M.A.

LIFE; IS IT WORTH LIVING? By Rev. J. M. LANG, D.D.

ARE MIRACLES CREDIBLE? By Rev. J. J. LIAS, M.A.

DOES SCIENCE AID FAITH IN REGARD TO CREATION? By the Right Rev. HENRY COTTERILL, D.D., F.R.S.E., Bishop of Edinburgh.

MORAL EDUCATION: An Elementary Manual for the Use of Schools, Colleges, and Families. By PETER PRESCOTT. Dedicated by permission to Mr. Bright. This day, crown 8vo., 2s. 6d., cloth.

This volume commences with a chapter on "Moral Education, the great Want of the Age," and proceeds with lessons on "Honesty," "Kindness," "Patience," "The Golden Rule," &c., enforced by numerous illustrative anecdotes and choice descriptive and poetical extracts.

MEN WORTH REMEMBERING.—This day, 2s. 6d., cloth.

RICHARD BAXTER. By the Very Rev. G. D. BOYLE, M.A., Dean of Salisbury, late Vicar of Kidderminster.

A THIRD EDITION is now ready of

STUDIES ON THE OLD TESTAMENT. By F. GODET, D.D. Translated by the Hon. and Rev. Canon LYTTELTON, M.A. Crown 8vo, 7s. 6d.

This day, a New Edition (the sixth) of

STUDIES ON THE NEW TESTAMENT. By F. GODET, D.D. Edited by the Hon. and Rev. Canon LYTTELTON, M.A. Crown 8vo, 7s. 6d.

"Unquestionably M. GODET is one of the first, if not the very first, of contemporary commentators. We have no hesitation in advising all students of the Scripture to procure and to read with careful attention these luminous essays."—*Literary Churchman.*

THE PARABOLIC TEACHING OF CHRIST. A Systematic and Critical Study of the Parables of our Lord. By A. B. BRUCE, D.D. 8vo, 12s.

"The volume should have a place next Trench on the 'Parables' on the shelves of every student of the New Testament. It is one of the most valuable contributions to the study of the words of Christ."—*Academy.*

COMMENTARIES AND EXPOSITIONS.

A PRACTICAL COMMENTARY ON ST. MATTHEW. By JAMES MORISON, D.D. New and Revised Edition, 8vo, 14s.

"Dr Morison's Commentaries on St. Matthew and St. Mark are simply invaluable. His style is so racy, so graphic, so idiomatic, that one reads him not only with no sense of labour, but with constant surprise and delight."—*Expositor.*

BY THE SAME AUTHOR.

A PRACTICAL COMMENTARY ON ST. MARK. Third Edition, 12s.

A COMMENTARY ON ROMANS. By JOSEPH AGAR BEET. Fourth Edition, Revised, 7s. 6d.

"A remarkable contribution to the sound theology of England and of the Church."—*Dean Vaughan, Master of the Temple.*

A COMMENTARY ON I. and II. CORINTHIANS. Second Edition, 8vo, 10s. 6d.

"Sufficient to entitle him to a foremost place among English Biblical critics."—*Scotsman.*

STUDIES IN THE BOOK OF JONAH: A Defence and an Exposition. By R. A. REDFORD, M.A., LL.B., Author of "The Christian's Plea against Modern Unbelief," &c. Crown 8vo, 5s.

THE EPISTLE TO THE EPHESIANS: Its Doctrines and Ethics. By R. W. DALE, M.A., LL.D., of Birmingham. Crown 8vo, 7s. 6d.

"The terse and vigorous style, rising on occasion into a manly and impressive eloquence, gives lucid expression to thought that is precise, courageous, and original."—*Spectator.*

BY THE SAME AUTHOR.

THE JEWISH TEMPLE AND THE CHRISTIAN CHURCH. A Series of Discourses on the Epistle to the Hebrews. Sixth Edition, 6s.

SPECIALLY ADAPTED FOR MINISTERIAL USE.—Now Ready. Price 2s. cloth, or 3s. roan gilt.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE MECUM FOR 1884.

Containing Pages Ruled for Recording List of Communicants—Sermons Preached—Baptisms, Marriages, and Funerals—Texts for Sermons—Absentees—Enquirers—Removal—Candidates—Workers—Cash and General Accounts—Diary and Memoranda, &c., besides much useful Ecclesiastical Information.

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

NEW AND FORTHCOMING BOOKS.

By the Author of "Daniel Quorm."

CORNISH STORIES. By MARK GUY PEARSE. Crown 8vo. Six full-page Illustrations by C. Tresidder. Cloth, gilt edges, price, 2s. 6d. (Uniform with "Daniel Quorm.")

SIMON JASPER. Eighth Thousand. Fourteen Illustrations. Crown 8vo. Cloth, gilt edges. Price 2s. 6d.

THOUGHTS ON HOLINESS. By MARK GUY PEARSE. Royal 16mo. Red border round each page. Cloth, red edges, price 2s. 6d.

THE GREAT PROBLEM; or, The Church's Relation to Evangelistic Work By the Rev. EDWARD SMITH, Fairfield, Manchester. Crown 8vo. [*Shortly.*

DEVOTIONAL MANUALS.—1. SELF-EMPLOYMENT IN SECRET. 2. THE SOUL'S COMMUNION WITH HER SAVIOUR. Crown 16mo, red border round each page, cloth, gilt-lettered, price 1s. each.

PRECEPTS FOR PREACHERS; In the Pulpit and Out of It. Compiled from many Authors. By the Rev. W. GRIFFITHS. Crown 8vo. [*In the Press.*

A HIGHER CATECHISM OF THEOLOGY. By the Rev. W. BURT POPE, D.D., Theological Tutor, Didsbury. Demy 8vo, price 8s. 6d. Uniform with the "Compendium of Theology."

ON THE DIFFERENCE BETWEEN PHYSICAL AND MORAL Law. By the Rev. W. ARTHUR, M.A. Demy 8vo, 208 pp. Sewed. Price 2s.; cloth, 3s.

DR. PUNSHON'S SERMONS. Second Volume. Being the Third of his Works. Edited by the Rev. W. ARTHUR, M.A. Crown 8vo. Price 5s. [*In the Press.*

CHEAP EDITION OF THE LIFE OF MR. WESLEY.

JOHN WESLEY, HIS LIFE AND HIS WORK. By the Rev. M. LELIEVRE. Paper Covers, 8d.; cloth boards, 1s.

PASSAGES FROM THE DIARY OF AN EARLY METHODIST. By the late RICHARD ROWE. With Preface by THOMAS PERCIVAL BUNTING. Crown 8vo, 300 pp. Price 2s. 6d.

ILLUSTRATIONS OF FULFILLED PROPHECY. By the Rev. J. ROBINSON GREGORY. Crown 8vo. Numerous Engravings. Price 2s.

GO WORK. A Book for Girls. By ANNIE FRANCES PERRAM. Crown 8vo, with Frontispiece. Price 1s. 6d.

PICTURE TRUTHS; a Series of Practical Lessons on the Formation of Character from Bible Emblems and Proverbs. By JOHN TAYLOR. Crown 8vo. 30 Illustrations. Price 1s. 6d.

"Lively, full of illustration. Models for Sunday School Addresses."—*Sunday School Chronicle.*
"A thoughtful and earnest little volume."—*Daily Chronicle.*

VALERIA, the Martyr of the Catacombs. A Tale of Early Christian Life in Rome. By the Rev. W. H. WITHROW, D.D. Crown 8vo, with Illustrations. Price 2s.

"A most attractive book in every way."—*The Witness.*

TINA AND BETH; or, The Night Pilgrims. By A. E. COURTENAY. Crown 8vo, with Frontispiece. Price 2s.

"A delightful story, full of touching incident."—*Warrington Guardian.*

WILFRED HEDLEY; or, How Teetotalism came to Ellesmere. By S. J. FITZGERALD, Author of "Master and Man," "Equally Yoked," &c., &c. Crown 8vo, price 2s.

THE OAKHURST CHRONICLES: A Tale of the Times of Wesley. By ANNIE E. KEELING. Crown 8vo, with Illustrations. Price 2s.

FOR THE LUTHER COMMEMORATION.

MARTIN LUTHER, THE PROPHET OF GERMANY. By the Rev. J. SHAW BANKS. Thirteen Illustrations. Foolscap 8vo, price 2s. **Now offered at Half-price net. Post free for 1s. 3d.**

"Mr. Banks has succeeded in packing a great deal of matter into a small space, and yet has told his story in a very attractive style."—*London Quarterly Review.*

LONDON: T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C., AND 66, PATERNOSTER ROW, E.C.

OLIPHANT, ANDERSON, & FERRIER'S
LIST OF NEW BOOKS & NEW EDITIONS.

Third Edition, cloth extra, with Six Original Illustrations, price 5s.

ALDERSYDE: A Border Story of Seventy Years Ago. By ANNIE S. SWAN.

The Authoress has received the following Autograph Letter from Mr. Gladstone:—"10, Downing Street, Whitehall, April 16, 1883.—Dear Madam, - I have now read the work which you did me the honour to present to me with a very kind inscription; and I feel obliged to add a line to my formal acknowledgment already sent. I think it beautiful as a work of art, and it must be the fault of a reader if he does not profit by the perusal. Miss Nesbit and Margot will, I hope, long hold their places among the truly living sketches of Scottish character.—I remain, your very faithful and obedient.—W. E. GLADSTONE."

New Books by the Author of "Aldersyde." In square 8vo, cloth, price 1s.

MARION FORSYTH; or, Unspotted from the World. By ANNIE S. SWAN.

MISTAKEN. By ANNIE S. SWAN.

New and Revised Edition, crown 8vo, cloth extra, gilt edges, price 5s.

GERTRUDE ELLERSLIE: A Story of Two Years. By Mrs. MELDRUM.

"The grouping is very artistic, and the details disclose an amount of careful observation and discriminating judgment which find expression at once simple and forcible in this most attractive story."—*Daily Review.*

"Ought to find favour with a large circle of readers. It introduces us to a very large circle of characters, some of which are sketched with remarkable vividness. The tale, as such, is extremely entertaining, so that the interest never flags."—*Christian Monthly.*

Just ready, Sixth Thousand, small crown 8vo, cloth gilt, Illustrated, price 2s.

JOCK HALLIDAY, A GRASSMARKET HERO; or, Sketches of Life and Character in an old City Parish. By ROBINA F. HARDY, Author of "Nannette's New Shoes," &c.

"Full of lights and shadows; written with much ability and feeling; a fascinating story of humble life; a very effective story; will assuredly take its place beside 'Rab and his Friends' and Professor Wilson's Tales; a tender spirited story of mission work among the slums; a capitally written sketch; should find a place in every Sunday School or temperance library; never saw a better of its kind; a good and racily told tale; the Christian heart yearning over the fallen and lost will find in it much to enjoy, and much to learn; graphic and wholesome; the story is capitally told."—*Opinions of Scotch, English, and Irish Press.*

New Books by the Author of "Jock Halliday."

In small crown 8vo, cloth extra, gilt edges, price 2s.

TOM TELFER'S SHADOW. By ROBINA F. HARDY.

In small crown 8vo, cloth extra, Illustrated, price 1s.

TROT'S MESSAGE; or, Whom have I in Heaven but Thee? By ROBINA F. HARDY.

In small crown 8vo, cloth, price 2s. 6d.

LAYS O' HAME AN' COUNTRY: being Poems, Songs, and Ballads. By ALEXANDER LOGAN.

Small crown 8vo, cloth extra, plain edges, price 1s. 6d., or in cloth extra gilt, gilt edges, price 2s.

THE PILGRIM'S PROGRESS. By JOHN BUNYAN. With numerous full-page Woodcuts.

Square 8vo, cloth extra, price 2s.

GLEANINGS FROM GOD'S ACRE: being a Collection of Epitaphs. By JOHN POTTER BRISCOE, F.R.H.S., &c., with an Essay on Epitaphs, by S. JOHNSON, LL.D., and a copious Index.

Crown 8vo, cloth extra, price 2s. 6d.

THE MERCHANT EVANGELIST. A Memoir of William M'Gavin, Author of "The Protestant," 1773-1832. By Rev. WILLIAM REID, D.D., Author of "Plymouth Brethrenism Unveiled," &c.

New Year's Stories for the Young. 32 pp., crown 8vo, Illustrated, strong enamelled cover. Price, in single copies, 1½d. each; or in quantities, 1s. per doz., or 8s. 4d. per 100.

TOM'S MEMORABLE CHRISTMAS, by ANNIE S. SWAN, author of "Aldersyde."
KATIE'S CHRISTMAS LESSON, by the same author.

May also be had uniform in style and price.

NANNETTE'S NEW SHOES. By ROBINA F. HARDY. **FERGUS MORTON.** By Dr. MACDUFF.
LITTLE GOLDEN LOCKS. By R. F. HARDY. **THE HIGHLAND ORPHAN BOY.** By Dr. RICHARD HUIE.

Recently published. New Edition of the most complete Hogarth ever published.

HOGARTH'S WORKS. With Life and Anecdotal Descriptions of the Pictures. By JOHN IRELAND and JOHN NICHOLS. The work includes 150 Engravings, reduced in exact facsimile of the Original Plates, Specimens of which have become very scarce. The whole in Three Series. 8vo, cloth gilt, 22s. 6d.

"Will be a great boon to authors and artists as well as to amateurs . . . Very cheap and very complete."—*Standard.*

"For all practical purposes the three handsome volumes comprising this edition are equal to a collection of Hogarthian prints. We are quite sure that any one who adds this work to his library will be amply repaid by the inexhaustible charms of its facsimile prints."—*Birmingham Daily Mail.*

Second Edition, crown 8vo, cloth, price 5s.

THE AGES BEFORE MOSES. A Series of Lectures on the Book of Genesis. By JOHN MONRO GIBSON, D.D., St. John's Wood Presbyterian Church, London.

"Discourses which will live in the memory, and can hardly fail of being useful, especially to young men who care to have the questions which the history in the Book of Genesis presents fairly considered and answered."—*Literary World.*

"A fresh and luminous book, dealing with the great subject in a manner at once interesting and instructive."—*Exegete and Homiletic Monthly.*

EDINBURGH: OLIPHANT, ANDERSON & FERRIER, 24, ST. GILES STREET.

The Religious Tract Society's List.

ILLUSTRATED GIFT BOOKS.

The New Volume of the "Pen and Pencil Series."

SCOTTISH PICTURES, Drawn with Pen and Pencil. By the Rev. S. G. GREEN, D.D. author of "German Pictures," "French Pictures," &c. Profusely illustrated by eminent Artists. Imperial 8vo. 8s. handsomely bound, gilt edges; or in morocco, 25s.

"Perhaps these reminiscences of bonny Scotland will prove amongst the most attractive of the 'Pen and Pencil' Series, and they are certainly not inferior to their predecessors from either a literary or artistic point of view."—*Graphic.*

"The volume will be prized in Scotland as an evidence of what Scotland is, and out of Scotland as affording knowledge of places and of scenery of singular beauty."—*Scotsman.*

HOMES AND HAUNTS OF LUTHER. By Rev. JOHN STOUGHTON, D.D. New and Revised Edition. Profusely Illustrated. Quarto. 8s. handsome cloth, gilt edges.

"We vouch for it that the reading will prove quite as strong a fascination as the glance at the beautiful engravings cannot fail to become to every person who takes it into his hands. We rank this book very high in the literature concerning Luther."—*Christian World.*

THE SPANISH REFORMERS: Their Memories and Dwelling-places. By the Rev. JOHN STOUGHTON, D.D., author of "Footprints of Italian Reformers," &c. With many Illustrations. Quarto. 8s. handsomely bound in bevelled boards, gilt edges.

"Superior to the ordinary run of religious drawing-room books put forth at this season."—*Academy.*

"The method of combining the somewhat dark and painful record of bygone persecution, with the modern aspect of spots associated with these themes, gives a picturesqueness and a freshness to the author's chapters, and renders the volume well suited for popular reading."—*Daily News.*

SEA PICTURES, Drawn with Pen and Pencil. By Dr. MACAULAY, Editor of the "Leisure Hour." Uniform in size and style with "English Pictures," "Those Holy Fields," "The Land of the Pharaohs," &c. With numerous Engravings from Drawings and Paintings by eminent Artists, forming an excellent volume for presentation. 8s handsome cloth gilt, or 25s. morocco.

MR. RUSKIN says of "Sea Pictures": "This beautiful book is the best I have ever seen on the subject."

The Times says: "Opening this tempting volume with the idea of skimming it, we have read it almost from the first page to the last. It has told us much we never knew before, and it has put in a fresh and enjoyable form all with which we had fancied ourselves most familiar."

A CROWN OF FLOWERS: Poems and Pictures collected from the pages of "The Girls' Own Paper." Edited by CHAS. PETERS. Profusely Illustrated. Quarto. 6s. handsome cloth gilt.

"This book cannot fail to be most acceptable as a prize or present to young ladies, who will find it at once a source of pleasure and profit."—*Queen.*

THE LEISURE HOUR VOLUME FOR 1883. Containing 764 pages of Interesting and Useful Articles on subjects of popular interest. Illustrated with numerous Wood Engravings. A most appropriate addition to the Home, School, Parochial, or district library, and a very acceptable presentation volume. 7s. cloth boards; 8s. 6d. gilt edges; 10s. 6d. half calf.

THE SUNDAY AT HOME VOLUME FOR 1883. Containing 824 pages of Interesting Sabbath Reading. With numerous coloured illustrations and superior woodcuts. Forming a most suitable book for Presentation. Price 7s. in cloth boards, 8s. 6d. handsome gilt, or 10s. 6d. half bound in calf.

NEW BOOKS.

FRESH LIGHT FROM THE ANCIENT MONUMENTS. A sketch of the most striking confirmations of the Bible from recent discoveries in Egypt, Assyria, Babylonia, Palestine, and Asia Minor. By A. H. SAYCE, M.A., Deputy Professor of Comparative Philology, Oxford, &c. Forming Vol III. of "By-Paths of Bible Knowledge." Uniform with Volumes I. and II. of the same series, "Cleopatra's Needle," and "Assyrian Life and History." With Facsimiles from Photographs. 3s. cloth.

ST. AUGUSTINE: his Life and Times. By R. WHELER BUSH, M.A. 3s. 6d. cloth.

A sketch of the life, times, and influences of the great theologian, with extracts from his writings.

LUTHER'S TABLE TALK. Choice Selections in Commemoration of the Four Hundredth Anniversay of Luther's Birth. *Companions for a Quiet Hour,* No. 4. 1s. 6d. cloth boards.

A careful selection of the most striking and suggestive passages from the wonderful Table Talk of the Great Reformer.

LUTHER ANECDOTES: Memorable Sayings and Doings of Martin Luther, gathered from his Books, Letters, and History, and illustrating his life and work. By Dr. MACAULAY, Editor of "LEISURE HOUR." With Illustrations. Crown 8vo, 1s. 6d., cloth boards.

"A charming little book, not too big, not dull—the best book of this Luther Festival for general circulation."—*Churchman.*

SHORT CHAPTERS ON BUDDHISM PAST AND PRESENT. By the Right Rev. J. H. TITCOMB, D.D., First Bishop of Rangoon. Crown 8vo. 3s. cloth boards.

A popular and interesting sketch of the life of Gaudama Buddha, and of the leading features of Buddhism.

WATCHWORDS FOR THE CAMPAIGN; or, The Christian Soldier's Manual. Compiled and Illustrated with Original Verse by M. M. POLLARD. Small 16mo. 1s. cloth boards.

Please send your name and address to THE SECRETARIES, 56, PATERNOSTER ROW, *and they will forward either or all of the following useful Catalogues;*

1. **THE SELECTED AND DESCRIPTIVE LIST** of Books for Clergymen, Ministers, Students, Sunday School Teachers, and others.
2. **THE ILLUSTRATED LIST** of Books for Presentation and Prizes, giving Specimens of the Engravings from some of the more recent Publications.
3. **THE SUNDAY SCHOOL CATALOGUE,** containing a List of Cards and Books for Rewards classified according to price, and of useful Books for Teachers.

LONDON: 56, PATERNOSTER ROW.

THE

CATHOLIC PRESBYTERIAN.

No. LX.—DECEMBER, 1883.

LATIN HYMNS OF THE CELTIC CHURCH.

THE following entry among the Irish Charters in the famous Book of Kells illustrates the fate of much of our ancient Celtic literature, especially in Scotland: "Anno Domini m° ui° (*alias* 1007). Soiscela mor coluim cille do dubgait is ind aidci as ind iardom iartarach in daimliacc moir cenannsa," &c. "A.D. 1006 (*alias* 1007)—The great Gospel of Colum-cille was sacrilegiously stolen at night out of the western porticus of the great church of Kells. This was the chief relic of the west of the world on account of the singular cover. This gospel was found in twenty nights and two months, with its gold stolen off, and a sod over it." Thus the "great gospel" of Columba was preserved from destruction by the merest accident. But cupidity has not been the only foe that the Celt's ancient manuscript literature has had to contend with. The ignorance and indifference of many into whose hands it fell have also played their part;—a tailor was seen last century in the Hebrides cutting down Gaelic manuscripts for patterns. More fatal than ignorance has been the active depreciation of a hostile Church operating on the animosity of a rival race. It is only now—a thousand years after the era of the ancient Celtic Church—that scholars and unprejudiced historians have succeeded in showing us a little of it. The "sod over it" has been partly removed; and the "find" has not been altogether uninteresting, although the "gold" has been "stolen off." Zeuss has furnished us with materials for the reconstruction of the ancient Celtic language; Skene and others have given us some account of the early Iro-British Church; but Church history has not fully examined the available existing material that would show us the character of the Christian life and devotion of our early Christian ancestors in these islands. It is proposed in the following article to glance at the Latin hymns of the ancient Celtic Church in order to realise to ourselves a little of the inner life of those early evangelists to whose extraordinary labours and unwearied zeal we are indebted for the conversion of our forefathers from heathenism. In these hymns we have relics of that early religious literature which helped to give Christian comfort to generations of lonely

labourers on isle and mainland. Here we have transmitted to us something of the loving heavenly motives, the Gospel inspiration, by whose persuasive force the strongholds of pagan darkness were pulled down throughout the British islands, as well as in many districts on the Continent.

These devotional compositions were the common property of the whole Celtic Church at home and abroad. It is intended to look at them here as remains of the use and wont which prevailed during the "golden age" of this early Free Church as it existed in Scotland. In doing so, it may deepen our interest in them if we briefly recall the historical setting and political surroundings in which the great work of this Church was accomplished.

In order to reach the heart of this Church, we must pierce through that belt of ecclesiastical and religious darkness which Papal Rome wove round the body of our national life during the four centuries which preceded the Reformation. Beyond those centuries we are enabled at once to grasp that one outstanding fact in our early annals, that from the days of Ninyas, in the beginning of the fifth century, to the accession of the "Sore Saint," King David, in 1124, a Free Church, comparatively evangelical and aggressive, existed in Scotland for a period of 700 years. No definite attempt has been made to show the full national significance of this fact. If we contrast that period of 700 years with the following period of similar length, we find that during the first half of the latter decay and death prevailed; and that, even during the second half, with all the advantages attendant on post-Reformation times, large tracts of our country, once aglow with Gospel life, remained practically heathen until the lost ground began to be reconquered and reclaimed by the modern Free Church of Scotland. In all this there is much to humble, instruct, and encourage us. We learn that the essential power of the Gospel is the same in all ages, and that similar results follow the earnest proclamation of truth in ancient and modern times. The Christian men that in early days made the Gospel a living converting power throughout our whole land, even in every village of the Highlands, and every islet of the Hebrides, could not have been very unlike their countrymen of the present day among whom evangelical truth is preserved and preached.

A glance at the early history of Ireland reveals the fact that a similar course of things took place there. Pope Adrian IV., known to England as Nicholas Breakspere, the only Englishman who ever sat in the chair of St. Peter, issued a bull in 1155, giving the kingdom of Ireland to Henry II. of England. This is a remarkable fact, and deeply suggestive in connection with the reasons assigned for its accomplishment. The Irish had all along been Protestants against Rome and her rule. The Pope, who like all the bishops of that holy ilk, claimed the right to dispose of all Christian lands, finding that the Irish, according to Roman estimate, were "schismatics" and "bad Christians," like their brethren

CATHOLIC PRESBYTERIAN, December, 1883.]

of the same period in Scotland, made a present of the island to Henry in order to make good Catholics of the inhabitants. Here were two Englishmen engaged in perverting, or, rather, completing the perversion of the Free Independent Church of Ireland to Rome. Hence all the tears of Ireland, England's great responsibility, much blood-guiltiness on all sides, the almost utter futility of all attempts to restore to that much-enduring isle the comparatively pure faith of its ancient days. O'Driscol, an honest Roman Catholic writer, describes the change as follows :—"There is something very singular in the ecclesiastical history of Ireland. The Christian Church of that country, as founded by St. Patrick and his predecessors, existed for many ages free and unshackled. 'For above 700 years this Church maintained its independence.' It had no connection with England, and differed upon points of importance with Rome. The work of Henry II. was to reduce the Church of Ireland into obedience to the Roman Pontiff. Accordingly, he procured a Council of the Irish clergy to be held at Cashel in 1172, and the combined influence and intrigues of Henry and the Pope prevailed. This Council put an end to the ancient Church of Ireland, and submitted it to the yoke of Rome. 'That apostacy has been followed by a series of calamities hardly to be equalled in the world.' From the days of St. Patrick to the Council of Cashel was a bright and glorious era for Ireland. From the sitting of this Council to our time the lot of Ireland has been unmixed evil, and all her history a tale of woe."

The influence of Rome on the heart of the Scottish nation began with the marriage of Malcolm with the English Roman Catholic Princess Margaret. This Saxon queen completed the outward perversion of Scotland to Rome. She pretended to reform, but only managed to enthral the native Church, whose clergy she summoned to a Council in 1074. The Gaelic language was the only language the clergy could speak—they had a professional knowledge of Latin—so King Malcolm, her husband, acted as her interpreter. They refused to recognise the absolute supremacy of the great Roman father ; they were unable to speak English ; and the queen set herself piously to rectify these abuses and shortcomings. The Roman Catholic influence of the Norman went on increasing until the Court, as the Celtic Professor at Oxford says, "in the time of David, who began to reign in 1124, after being educated in England in all the ways of the Normans, was filled with his Anglican and Norman vassals. He is, accordingly, regarded as the first wholly feudal king of Scotland, and the growth of feudalism went on at the expense of the power and influence of the Celtic princes, who saw themselves snubbed and crowded out to make room for the king's barons, who had grants made to them of land here and there wherever it was worth having. The outcome was a deep-seated discontent, which every now and then burst into a flame of open revolt on the part of the rightful owners of the soil." The Celtic Church died away with the decay of the power of the Celtic princes. At the same time, the Roman religion

[CATHOLIC PRESBYTERIAN, December, 1883.

was warmly supported in the persons of Englishmen, Flemings, and Normans, who received every encouragement to settle in Scotland. The predominance of the Celtic element seems to have passed away in the eleventh century. "At the time, however, of the War of Independence, Gaelic appears to have still reached down to Stirling and Perth, to the Ochil and Sidlaw Hills, while north of the Tay it had as yet yielded to English or Broad Scotch only a very narrow strip along the coast." The bulk of Bruce's army at Bannockburn was composed of the Ivernian and Celtic descendants of the ancient Free Church of Scotland. The true Christian devotion of the fathers had not altogether disappeared: like the Puritan soldiers of Cromwell these grand old Scots began the grim work of battle for national freedom, with a fervent prayer to the God of battles,—a species of homage which surprised the more Catholic English.

The Latin hymns of this ancient Church will be found in the "Leabhar imuin" (Book of Hymns) and the Bangor Antiphonary, both miscellanies of odes, canticles, blessings, prayers, &c. Altogether the number is upwards of thirty. The "Leabhar imuin" is a MS. of the ninth or tenth century in Trinity College Library, Dublin, of which two-thirds have been printed. The first part, edited by the late Dr. Todd, appeared in 1855, and contained the following four hymns, with extensive annotations from the "Leabhar Breac," &c.:—1. The Hymn of St. Sechnall in praise of Saint Patrick; 2. The Hymn of Saint Ultan in praise of St. Brigid; 3. The Hymn of Cummain Fota in praise of the Apostles; 4. The Hymn of St. Mugint. These are specimens of the terminology of the hymn titles.

The Bangor Antiphonary is a MS. in the Ambrosian Library, Milan. It was written between 680 and 691; and was printed by Muratori in 1713. Some of the pieces in this MS. have a historical as well as a devotional value, such as "The Versicles of the Family of Benchor," and "The Commemoration of our Abbots," in which the names of fifteen abbots of the Bangor (County Down) monastery are given in the same order in which their obits occur in the annals. Dr. Reeves speaks well of its accuracy, considering that the MS. has been some 1200 years absent from Ireland. These are the sources in which this Latin hymnology of the ancient Gaels will be found. They are not very accessible. As already remarked, versions of them will be also found in the "Leabhar Breac"; some of them were printed by Sir James Ware in the appendix to his "Opuscula S. Patricii"; while the Isidore Codex of the "Leabhar imuin," recently brought from Rome to Dublin, has never yet been printed. These MSS., written in a peculiar ornate style, have become known to archæologists under the description, "libri Scottice scripti" (books written in Scotch").

Some of these devotional compositions are as old as the fourth century, such as the "Hymnum dicat," ascribed to Hilary, and the "Mediæ noctis," ascribed to the famous Ambrose of Milan. The

CATHOLIC PRESBYTERIAN, December, 1883.]

"Audite Omnes" was composed by Sechnall, the nephew of Patrick, towards the close of the fifth century, in praise of the Irish apostle. This piece, rather a poem than a hymn, bears to have been written "in Domhnach Sechnaill" (now Dunshaughlin in Meath), by the St. Sechnall, or Secundinus, who was a son of Patrick's sister "by her husband *Restitutus*," of the "Longobards of Leatha." The superscription reminds us of the fact that the *Scots* and the *Goidels* were the same people, whether found in Ireland or parts of Britain. It runs thus: "Incipit Ymnus sancti Patricii episcopi Scotorum" ("The hymn beginning, St. Patrick, Bishop of the Scots"). The following note on it occurs in the "Leabhar Breac": "Tempus autem" ("But the time"); —viz., "when Leogaire, son of Niall, was King of Eirinn. Cause to praise Patrick. Sechnall said to Patrick, 'When shall I make a hymn of praise for thee?' Patrick said, 'I desire not to be so praised during my life. Sechnall answered, 'Non interrogavi utrum faciam, sed quando faciam' ('I did not ask whether I should do it, but when'). Patrick said, 'Si facias venit tempus' ('If you do it, the time has come')—*i.e.*, because Patrick knew that the time of his (Sechnall's) death was at hand." In the third verse we have the old Scottic interpretation of the famous passage in Matthew on which St. Peter's chair is founded:—

"Constans in Dei timore
Et fide immobilis,
Super quem ædificatur
Ut Petrum Ecclesia."

"Constant in the fear of God, and immovable in faith, upon him as upon a Peter is built a Church."

The student of these ancient writings is surprised to find the modern Irish persist in making Patrick a Frenchman. In the "Leabhar Breac," the following note, so decisive of his nationality, occurs in connection with this hymn. "Patraic umorro do bretnaibh h-ercluaide a bunadas." "Now Patrick in his origin was of the Britons of Er-Cluaide," —*i.e.*, of the Strathclyde Britons, among whom his name has found its topographical monument in Kilpatrick.

The ancient Christian Scots had their own popes, to whom they were naturally attached as the fathers of their Church. They called them their *Papæ*. Patrick, Columba, and others were so designated. They had also their own Virgin, Brigid, who comes next in importance to Patrick in Hibernian hagiology. Ultan's hymn in praise of her begins with these words, "Christus in nostra insola que uocatur hibernia;" and towards the end, the "angelic and most holy Brigid," in all her wondrous works of power, is spoken of as "like unto the holy Mary." We have only fragments of this poem. It appears to have been originally composed, like Sechnall's and several others in these MSS., in the A B C Darian style with a stanza for each letter of the alphabet. There is another found in the beginning of an old Celtic copy of the Greek Psalter in praise of Brigid, whose feast day is also

celebrated in another, "Phœbi diem." The feast-day of Patrick has also its celebration hymn, beginning thus: "Lo, the solemn feast-day of Patrick is shining most brightly."

The hymn, "In Te Christe," is one of the three attributed to Columba, and bears in some places the stamp of his majestic spirit. The "Ignis Creator igneus" starts with the conception of the Paschal candle, and proceeds to describe the columns of smoke and flame which guided Israel out of Egypt. A few of the metrical compositions in the Bangor Antiphonary have a more local and historical than a devotional interest, such as the "Good Rule of Bangor," and the commemoration of the abbots of that place, already referred to. The name of Comgall, the head of the monastery, who died in 602, occurs, as also Molaisran, or Molio of the Holy Isle, Arran, who died in 639. There is an evening hymn beginning with "Christe qui Lux es," and a Pentecostal one about the apostles, with the initial words, "Christi, Patris in dextera." There is one hymn, and only one, in the group in praise of the Blessed Virgin Mary, "Cantemus in omni die."

Metrical translations of seven, in whole or in part, of these hymns are given here to indicate the general character of the devotional portions of the group. The one beginning with the words: "Precamur Patrem," has not had any date assigned it, but judging by internal evidence, it appears to belong to the era of Patrick. It contains one hundred and sixty-eight lines; starting with an address to the Lord's Day, it proceeds to give an abstract of the life of Christ. A comparison made between the beginning of the physical and that of the spiritual creation is worked out in a somewhat original fashion. In the following verses the Lord and His Own Day are contrasted as the first-born children of light:

"PRECAMUR PATREM.

"We worship Thee, Almighty King:
To God the Father, praise we bring;
To Jesus, Saviour of the lost;
And to the Blessed Holy Ghost.

"Thou art, O God, our life and might;
The Source of all the worlds of light
Which on the brows of heaven lie,
And make resplendent earth and sky.

"Of old this day was earth's first-born;
It shone from heaven a holy morn:
Even so the Word, Eternal Light,
The Father gave this world of night.

"That day the chaos dark destroyed,
Dispelling night into the void:
So Victor o'er the foe did He
This world from death's fierce fetters free.

CATHOLIC PRESBYTERIAN, December, 1883.]

"Upon the deep thick darkness lay
Before the dawning of that day;
So ignorance the heart enwound
Till Jesus shed His light around."

A remarkable composition, probably belonging to the same period, and intended to be used on the birthdays of the martyrs, has, like a few others, the refrain "Alleluia" introduced after every verse. The term "birthday" does not bear here its ordinary meaning, but birth by temporal death into a higher life. This hymn is regarded as one of the best productions of the Latino-Celtic muse:

"SACRATISSIMI MARTYRES.

"Martyrs of the God Most High,
Who for Christ did bravely die;
Leaders on the heavenly road;
Victors, sing with saints to God,—
Alleluia!

"Christ exalted! Cherubim
Render homage unto Him
On the Father's throne on high,
While the saints with martyrs cry,—
Alleluia!

"Glorious One! The first to bear
Shame upon the Cross, our share;
In Thy triumph blessings came;
Now the martyr saints proclaim,—
Alleluia!

"The Apostles, strong in faith,
Suffered on the Cross to death;
Shielded now, and saved by grace,
Chant within Thy holy place,—
Alleluia!

"Christ! the Helper of the saints,
Heard their weary hearts' complaints;
Now these martyrs praises bring
And rehearse before their King,—
Alleluia!

"Praised, O Lord, Thy power be,
Which obtains the victory;
Crushes Satan by the way,
While the saints with martyrs say,—
Alleluia!

"God's strong hand will be their shield;
With His grace their hearts are steeled
To resist the enemy's ways,
While with saints they ever raise,—
Alleluia.

"Heirs with Christ! Their crowns behold!
Filled with fruit a hundred-fold!
Pains are past; they now rejoice,
Uttering in thankful voice,—
Alleluia.

"Let us humbly pray for grace
Till we see the Father's face,
In Jerusalem on high
Where we raise with saints the cry,—
Alleluia."

Another very ancient hymn is the "Spiritus Divinæ," which is one of the matins used for the Lord's Day :—

"SPIRITUS DIVINÆ.

"O glorious Spirit of the Light Divine ;
Come, favour me;
Thou, God of Truth, on Israel once didst shine ;
Lord, look on me ;
Thou, Saviour, Son, art Light of Light, I know :
Shed forth Thy living lustre on my woe !

"Thy Spirit is one substance with the Son,
Lord, look on me ;
Thou, Christ, the only first-begotten One,
Wilt look on me ;
I have redemption from my sin in Thee :
I seek Thy pardoning aid,—Lord, look on me.

"Born of the Virgin that poor men might live ;
Lord, look on me ;
The rights of sonship Thou alone canst give ;
Lord, look on me ;
Joint-heir with Thee, Creator of all things,
God-Jesus, everlasting King of kings !

"King of the everlasting ages, Light of God,
Illumine me ;
Out of Thy boundless fulness shed abroad
Thy love in me ;
Father, and Son, and Spirit, One in Three,
In power and substance One, Lord, look on me."

The hymn "Sancti Venite" was intended for communion service. Dr. Neale has rendered it into English. A legend relates how Patrick and his nephew Sechnall heard a company of angels once rehearsing it ; and declares, "So that from that time to the present that hymn is chanted in Eirinn when the body of Christ is received" :—

"SANCTI VENITE.

"Take the blessed Bread and Wine,
Emblems of that Life Divine,
That for sin has been outpoured
By our sacrificing Lord :
Blessed Jesus crucified !
Life flows from Thy bleeding side.

"He renews us by His grace :
Let us give to God the praise :
He has died the lost to save,
Risen Victor o'er the grave :
Giver of salvation He ;
Let His cross our burden be.

CATHOLIC PRESBYTERIAN, December, 1883.]

"He, the Father's suffering Son,
Priest and Victim all in one,
Has become the Lamb of God
To remove our guilty load:
Saviour, Giver of all light;
He will lead by day and night.

"With pure minds let us draw near,
And discern the Shepherd here;
For the hungry, bread He brings,
Water from the living springs:
In our hearts He lives enshrined
Lord and Judge of all mankind."

The spirit of Gildas, the Welsh monk, who was born in 520, and who pronounced bitter jeremiads on the princes of his own race and time, is clearly traceable in the next hymn, of whose prologue a translation is given. He is one of the Romish corrupters of the native Church. His "Suffragare" is one of the "Loricæ," breastplates used to protect those who rehearsed them against evil :—

"SUFFRAGARE.

"O Unity in Trinity!
Help, for in Thee I live:
O Trinity in Unity!
My sins forgive:
Exposed, I need Thy help and sympathy,
Like one in peril of the mighty sea!

"Thou wilt preserve me by Thy power
From all my raging foes;
Thy heavenly host in danger's hour
Before me goes;
Cherubic and seraphic ranks in might
Far scattering the forces of my night.

"I see the Patriarchs of eld,
The Prophets bold and strong;
Apostles who the Lord beheld,
The Martyrs' throng;
All faithful witnesses, who hence have gone;
I gaze, and pass afresh to reach the throne.

"O Unity in Trinity!
In mercy grant Thine aid;
O Trinity in Unity!
I seek Thy shade,
Where Christ has made a covenant sure with me:
Oh, fearless, there let me abide with Thee!

There is a hymn by another author of Welsh extraction, St. Mugint, in the "Leabhar imuin," beginning with the words, "Parce dne." The "Altus" of Columba, who arrived in Scotland from Ireland in 563, is a production of considerable length and much merit, in the A B C Darian style. It takes cognisance of the whole sphere of sacred and Scriptural truths, somewhat in the fashion of the compositions of the Saxon Cædmon, and has been regarded as a highly effective "Lorica":—

"ALTUS PROSATOR.

"Great Father of all, the Almighty, we praise,
The One-unbegotten, the Ancient of Days,
Eternally first, and eternally last!
With Thee there remains neither future nor past.

"With Thee, co-eternal in glory and might,
Reigns Christ on the throne in the regions of light,
Thine Only-begotten, the Son of Thy love,
And there, too, the Spirit, the heavenly Dove.

"Bright myriads of angels, a ministrant throng,
Ring praises unceasing, rejoicing in song,
Where crowns are cast down at Immanuel's feet,
And anthems eternal the elders repeat.

"The judgments of heaven shall be scattered abroad
On all who deny that our Saviour is God:
But we shall be raised up with Jesus on high,
To where the new mansions all glorious lie."

There is a Gaelic hymn, attributed to Columba, which illustrates the manner and occasions of using these "Loricæ"—in Gaelic, *lurech*. Its superscription runs thus: "Colum cilli cecinit while passing alone; and it will be a protection to the person who will repeat it going on a journey." The author in the first verse represents himself as lonely on the hillside, and addressing the royal "Sun," "M'oenuran dam is in sliabh," &c. :—

"Alone am I in the mountain,
O Royal Sun of prosperous path;
Nothing is to be feared by me,
Nor if I were *attended by* sixty hundred."

The *rig-grian* = Sun-king, is applied to the Creator.

The third Latin hymn ascribed to Columba, and, beginning with the words "Noli Pater," is also a "Lorica." It is connected with the lighting of fires on St. John's Eve. In some prefatory remarks, its virtues are thus described: "It is sung against every fire and every thunderstorm, and whosoever sings it at bedtime and at rising, it protects him against lightning."

"NOLI PATER.

"Father! restrain Thy thunder,
Thy lightning from our frame,
Lest in our trembling wonder
They smite us with their flame!
Thou Awful One! we fear Thee,
For there is none like Thee;
In Thy dread steps we hear Thee;
And to Thy shelter flee.

To Thee awake loud praises,
One universal song
Thy great creation raises,
Sung by the angel throng:
Our Jesus, King most loving!
The lofty heavens extol:
We see Thee grandly moving
Where flashing lightnings roll.

"O King of kings! Thou reignest
In righteousness and love;
And righteous rule maintainest
From Thy pure throne above.
God's love—a blessed fuel—
Burns in my heart a flame;
Like to a golden jewel
Preserved in silver frame."

Much is made of the elements in this composition. In the Gaelic one already referred to, Columba guards in the last verses against any tendency to Pantheism that might be connected with his expressions. He declares—

CATHOLIC PRESBYTERIAN, December, 1883.]

"I adore not the voice of birds,
Nor the *sreod*, nor a destiny, or the earthly world,
Nor a son, nor chance, nor woman;
My Druid is Christ, the Son of God,—
Christ, the Son of Mary, the Great Abbot,
The Father, the Son, and the Holy Ghost.
My estates are with the King of kings;
My order is at Cenannus and Moen."

Cenannus is now Headfort in Meath, where Columba erected a monastery. *Moen* is now Moon in Kildare.

It is freely acknowledged that the ancient Free Church of the Scots, even in its golden age, held and practised peculiar tenets which in course of time developed undesirable and even unscriptural fruit. On the other hand, it must be allowed that it adhered for a long period to the main doctrines of evangelical Christianity. From the hymns which we have been considering, and from Patrick's "Epistle of Coroticus," and his "Confession," in which we have something of the nature of a creed or a confession of faith, as well as from other sources, we gather a fair representation of the chief dogmas of its faith. It held and taught the chief doctrines of the Trinity, of the incarnation, death, resurrection, and ascension of Christ, and of His coming again at the last day to judge all men; and likewise of the outpouring of the Holy Spirit to make us sons of God, and heirs of immortality. It held, moreover, the Holy Scriptures to be the Word of God, and used them freely and exclusively as the authority by which all statements of doctrine are to be proved and confirmed. At the same time the doctrine of human merit, purgatory, saint-worship, transubstantiation, papal infallibility, and other distinctive tenets of modern Romanism, find no recognition. While, as we are told by St. Bernard, its followers "rejected auricular confession as well as authoritative absolution," and confessed to God alone, believing God alone could forgive sins," they would neither give to the Church of Rome the tenths, nor the first-fruits, which of course rendered them "schismatics and heretics" at Rome. Marriage was regarded as a civil rite, and was performed by the magistracy.

The purity of doctrine and generally healthy influence cultivated and exercised by the ancient Celtic Church, are shown in a remarkable manner in the products of Celtic art, which attained to its highest development in the tenth, eleventh, and twelfth centuries. The remains of this school of ancient sculpture, if collected into one national museum, would form an exhibition of native art such as, according to Mr. Joseph Anderson, the Rhind lecturer, no northern nation can boast of. Respecting these sculptured stones, memorials that are not unworthy of our valiant Christian ancestors, Burton, in an interesting chapter, remarks: "It deserves to be commemorated that in the hundreds of specimens of native sculpture of this class recently brought to light there is no single instance of indecency, while in the scanty remains of Roman art within the same area it would be easy to point out several."

The character of the two races that blended into one through the agency of this Church and outward political pressure is not unfairly represented by Professor Rhys, when he says, touching first on the Gael or ancient Scot: "One of the lessons of this chapter is that the Goidel, where he owned a fairly fertile country, as in the neighbourhood of the Tay, showed that he was not wanting in genius for political organisation; and the history of the kingdom of Scotland, as modelled by Kenneth mac Alpin and his descendants, warns one not to give ear to the spirit of race-weighing and race-damning criticism that jauntily discovers, in what it fancies the character of a nation, the reasons why it has not achieved results not fairly placed within its reach by the accidents either of geography or history." The other ancient race of Albin was neither Celtic nor Aryan in its origin. It has been generally known as Pictish, and constitutes the backbone of the Scottish nation. Mr. Rhys calls it *Ivernian*. The following sentences state a fact and describe a process: "The trouble the non-Celtic Picts were able to give the Romans and the Romanising Brythons has often been dilated upon by historians, who have seldom dwelt on the much more remarkable fact, that a power, with its headquarters in the neighbourhood of the Ness, had been so organised as to make itself obeyed from the Orkneys to the Mull of Cantyre, and from Skye to the mouth of the Tay, so early as the middle of the sixth century. It is important to bear this in mind in connection with the question as to how far the earlier Celtic invaders of this country may have mixed with the ancient inhabitants; since it clearly shows that there was no such a gulf between them as would make it impossible or even difficult for them to amalgamate; and it may readily be supposed that the Goidelic race has been greatly modified in its character by its absorption of this ancient people of the Atlantic seaboard." The Latin hymns considered here are the remains of the devotional literature of these two races, and bind the history and memories of modern Scotsmen to the history and memories of a people among whom the fervid national genius of Scotland was first fashioned.

N. MACNEILL.

A VISIT TO THE PROTESTANT ITALIAN CHURCHES IN THE GRISONS.

IN Dr. M'Crie's account of the Reformation in Italy, there is a chapter almost entirely devoted to the Italian Churches in the Grisons, and the author justifies himself for entering into details on the ground that the history of these Reformed Churches is comparatively little known among us; "for," says he, "while the interesting fortunes of the Vaudois, who took refuge in the Valais and Piedmont, have attracted the attention of ecclesiastical historians to the Cottian or

CATHOLIC PRESBYTERIAN, December, 1883.]

western range of the Alps, the Rhœtian or eastern has been to a great measure overlooked." If these words were true in Dr. M'Crie's day, they are certainly no less true at the present time.

In 1856, when the Waldensian Church had already been toiling eight years in the mission for which she felt that God had preserved her, the Synod deputed two ministers to visit their brethren in the Grisons, and to invite them to join them in the evangelisation of Italy. The deputation was well received, and brought back such warm expressions of fraternal regard, that the highest hopes were entertained that ecclesiastical relations would be formally established between the two Churches, and that they would forthwith co-operate in the Italian Mission-field. But these hopes were disappointed. Possibly the Synod of the Grisons, with which these Italian Churches are connected, did not look with favour on a movement which was not strictly national, and which was, perhaps, too evangelical to please the *liberal* majority. Be that as it may, from that day to this there has been no further intercourse between the two Churches.

Some time later, Signor Gavazzi visited these Italian Churches in the Grisons with a view to induce them to join with the Free Churches scattered throughout Italy, but he was told that if they were to enter into relations with any Church in Italy it would be the Waldensian, to which they had the greatest affinity.

Beyond these unsuccessful attempts to get these Churches in the Grisons to undertake mission-work in Italy, nothing seems to have been done to revive their spiritual life. Could nothing be done for them *now?* Might they not be in a condition *now* to make the establishment of relations between them and the Waldenses easier? These were questions which had long been pressing on me, when more than a year ago I resolved to try to visit the Grisons, inquire particularly into the present condition of the Italian-speaking Protestants, and see what could be done for them. And knowing that these Churches have long experienced great difficulty in getting ministers sufficiently acquainted with the Italian language to make their services acceptable, it occurred to me that possibly some understanding might be come to with the ecclesiastical authorities which would not only enable the Churches to call Waldensian ministers, but also to send any students they might have to the Waldensian Theological College at Florence. I therefore invited Professor Comba to accompany me, which he gladly consented to do, especially as he was desirous to get access to documents and gather information which might be useful to him in carrying out the important work he has begun on the Reformation in Italy.

Shortly before we started, Professor Comba received a letter which led us to feel that the Lord was about to open up our way and enable us to render important service to the churches we wished to visit. The letter was from Brusio, a village in the Grisons, in which there is one of these Protestant Italian churches. It bore the parochial seal,

and intimated that the church being without a pastor, the congregation desired to call a Waldensian, and requested the Professor to help them by giving them the name of a suitable and available man! A happier coincidence could not have occurred. With this excellent introduction to the Churches, which at once opened up the prospect of establishing relations between them and the Waldenses, we set out on our journey on the 30th July, and spent fifteen days in prosecuting our inquiry and endeavouring to further the spiritual interests of the Italian Protestants of the Grisons.

Before entering on the narrative of our journey, it may be well to say a few words about the canton of the Grisons and its Churches.

The country of the ancient Rhœtians and modern Grisons forms the south-east corner of Switzerland, and embraces one-sixth of the entire Swiss territory. The gigantic range of Alps which traverses it, known as the Rhœtian Alps, is crossed by several important passes—Bernardino, Splugen, Julier, and Bernina. From its glaciers the Rhine, the Inn, and other rivers, take their rise. But the canton has become known to many, who otherwise might have had but a vague idea of its geographical position, through the celebrity acquired by one of its most elevated and beautiful districts, the Upper Engadine, a favourite resort of tourists and invalids from both sides of the Atlantic.

The history of the Grisons is full of interest, from the period of the subjugation of Helvetia (the ancient Switzerland), when Christianity and civilisation were first introduced by the Roman legions, down to the beginning of the present century, when Napoleon restored to the Swiss their cantonal system, and the Grisons became part of the confederacy. It was in the end of the 14th and beginning of the 15th centuries that the people, to shake off the oppressive yoke of their ecclesiastical and secular rulers, banded together and formed three leagues—the League of the House of God (*Bund des Gotteshauses*), the Gray League (*Graue Bund*), and the League of the Ten Jurisdictions (*Bund der* 10 *Gerichte*), which were afterwards united in one League or Republic, which took the name of the Gray Leagues (*Graubünden*) or Grisons.

In its social, linguistic, and ecclesiastical aspects, the canton is a strange mosaic. Three distinct races are comprised in its population, and one would require to know four languages to be able to hold intercourse with them,—namely, German, Italian, and the two dialects of the Rhœtian tongue, Romansch, and Ladin.

Two-thirds of the population (about 100,000), belong to the Romansch race, the other third is composed of Germans and Italians, the latter, however, not exceeding 6000 or 7000. In some districts the people are all Protestants, in others all Roman Catholics, and in others again partly of the one faith and partly of the other. The Protestants number about three-fifths of the whole, and among them the variety which I have spoken of as a characteristic feature of the

CATHOLIC PRESBYTERIAN, December, 1883.]

Canton is painfully manifested in the conflicting theological tendencies which the so-called *liberal* spirit of the people,—perhaps I should rather say of the clergy—tolerates within the pale of the Church.

The Church of the Grisons comprises about a hundred parishes, but at the present time there are only seventy-five ministers in active service, and five others without charges. It may be described as an Established Presbyterian Church, but its connection with the State is peculiar, and its Presbyterianism is decidedly defective.

The government is exercised jointly by a *Synod* which meets once a year, and is composed solely of ministers, with the addition of three civil assessors, and by a civil body called the *Great Evangelical Council*, formed of the Protestant members of the Great (political) Council of the Canton. This body appoints three assessors to the Synod, and sanctions the Synod's deliberations. Then there is a *Small Evangelical Council*, or sub-committee, which is the medium of communication between the ecclesiastical and political authorities, has charge of the finances, and enforces ecclesiastical law. There is also an *Ecclesiastical Council*, or executive committee, corresponding to the *Table* of the Waldensian Church, composed of six clerical members, and one layman appointed by the Small Evangelical Council, no member being allowed to remain in office more than three years. This council executes the Synodal decrees, appoints examining Boards, has the superintendence of the Colloquies (or Presbyteries), licenses candidates for the ministry, and manages the general affairs of the Church, in name of the Synod which it represents, and to which it submits annually its report. The *Colloquies* are eight in number, and answer to our Presbyteries, only the lay element is wanting. All ministers within the bounds are members, and their principal duties are to see that Synodal decrees are carried out in the parishes, discuss matters remitted to them by the Ecclesiastical Council, and send up overtures to it to be submitted to the Synod. Each Colloquy sends representatives to the Synod in the proportion required by the regulations, and gives in its annual report to the Ecclesiastical Council. All *ministers* admitted members of Synod are eligible to parishes. At ordination, nothing further is required of them than an undertaking—1st, that they shall preach the Word of God as contained in the Holy Scriptures, especially of the New Testament, in harmony with the fundamental principles of the Reformed Evangelical Church, and according to their light and conscience; and 2nd, that they shall observe the ecclesiastical constitution of the Canton, and all regulations and decrees of the Synod. When a minister has been received by the Synod and called to a parish, he is inducted by the President of the Colloquy (Moderator of the Presbytery) within the bounds of which the charge lies. Each congregation is free to choose its own minister, but the engagement is binding only for a year, and after that may cease on six months' notice from either party. The evils of such a system, which robs the minister of his independence and

gives free scope to party feelings in his congregation, need hardly be pointed out.

Formerly there was a college for the training of ministers at Coire, the capital of the Grisons, but a recent decree of the Grand Council abolished it, and converted its funds into Bursaries of 500 francs each, to enable students of divinity to attend classes in a Swiss or German university. A condition attached to these bursaries is that the beneficiaries serve the National Church for at least ten years. Every minister, whether he may be afterwards called to a German, a Romansch, or an Italian congregation, studies in the German language, and, as a rule the theology he acquires is of the advanced German type. Subscription to the Helvetic Confession was formally abolished some twenty years ago, and since then the utmost doctrinal latitude is allowed. Indeed, even the terms of the present formula of subscription, given above, are for not a few too binding, and a minister who chooses to deny the most fundamental doctrines of the Christian faith, knows that he has no heresy hunters to fear. An orthodox minister of one of the Italian congregations told us that he once happened to preach in the afternoon of the same Sunday on which a *liberal* minister had preached from the same text and to the same congregation, and was afterwards told by some of his hearers that they had listened to the preaching not of two different doctrines, but of two different religions! Another told us that having occasion to preach to a neighbouring congregation, and having heard that their minister had on the previous Sunday explained away the Resurrection of Christ by saying that the Apostles had seen a vision, he felt it his duty to defend the doctrine from the text: "The Lord is risen indeed!" Even in sermons preached before the Synod, the *liberal* tendencies of the clergy come out strongly. It is evident that with the majority scientific culture is the chief requisite for the ministry, and it augurs ill for the future of the Church that this party is known by the name "*Reformer.*" From all we could learn, the "*Orthodox*" party consists of a few of the older ministers who may be counted on one's fingers. And the third, or "*Middle party,*" is evidently made up of those who, in their endeavour to be all things to all men, preach *orthodox* or *advanced* doctrines according to the taste of the congregation to which, for the time being, they have to minister.

It must be said that the ministers are miserably paid. Their stipends average from £40 to £80; a few reach £120. Each parish has its manse, and the parishioners supply their minister with fuel. The stipend is drawn from the lands and funds which, at the time of the Reformation, were assigned by the Government to the Protestants in proportion to the number in each parish who left the Romish Church; and if the stipend has to be increased, or money is required for any special church purpose, it is levied by assessment, which the heads of families, whether rich or poor, agree to pay, and which is then collected by the civil authorities like any other tax. Voluntary giving seems to

be nowhere practised, and in some parishes even the church-door collection has been abolished. In each congregation there is a *Vorstand*, which is a committee of managers rather than a kirk-session or deacon's court. It is composed of from three to nine members, elected for three years, and is presided over, not by the minister, but by one of the lay members. Besides attending to the secular interests of the congregation, it is part of their duty to superintend the religious instruction of the young and their admission to church fellowship. But these duties seem to be left entirely to the minister, and, from what we could gather, admission to the Lord's Table is, to a great extent, a matter of form, as it seldom or never happens that any one is kept back. Membership is not reckoned by the number of communicants. According to the Church's constitution, all permanent residents in the canton professing the Reformed faith are members, and at the age of seventeen they acquire the right of vote.

In general, the congregations are small, seldom exceeding 300 or 400 souls; some of them do not even count 100, and when two of these are within easy distance, they have one minister for both. From all parts of the Grisons there is a constant and considerable emigration. In almost every country of Europe its enterprising people are to be found, making little fortunes as pastry-cooks, confectioners, and coffee-house keepers; but their love for their native land generally brings them back to become small landed proprietors and spend the remainder of their days in ease and frugal enjoyment. This emigration, however, only accounts in part for the smallness of the congregations. The non-church-goers form a lamentably large proportion of those resident within the bounds of the canton. Attendance at Divine service is said to be poorest in the German congregations, somewhat better in the Romansch, and best of all in the Italian. In a town we visited, of about 1000 German Protestants, the minister told us that, even on special occasions, such as Easter Sunday and Christmas Day, the congregation never exceeded 250. In the Italian churches, on the contrary, there are still lingering some good old customs of bygone days, and a strong attachment to at least the forms of religion, and we were assured that attendance on Divine service was in most of the parishes very good.

The main object of our visit to the Grisons was to inquire into the history, constitution, and present condition of these *Italian* churches, and what remains to be said must be confined to them.

From the foregoing statements it will be seen that they form part of the Established Church of the canton, and that their form of government is Presbyterian. Notwithstanding the difference of language, Swiss patriotism burns as strongly in the breasts of these Italian-speaking subjects of the Grisons as in those of their German and Romansch speaking fellow-countrymen; and, though their number be small, their rights and privileges are as thoroughly respected by the Church authorities, civil and ecclesiastical, as those of the other sections of the canton.

[CATHOLIC PRESBYTERIAN, December, 1883.

It was not, of course, with any idea of inducing these Italian churches to separate themselves from their ecclesiastical connection that we visited them, and an event of recent occurrence made it specially important that we should avoid the very appearance of any such design. I refer to the secession of a congregation in Val Bregaglia. This consideration led us to determine that, before going among the Italian churches, we should present ourselves to some of the leading men at Coire, the seat of ecclesiastical authority, explain the object of our visit, and ascertain how they would be likely to view any assistance we might give the congregation at Brusio, which had applied for a Waldensian minister. With a letter of introduction from the Moderator of the Waldensian Church, we crossed the Splugen pass to Thusis (or Tozanna), and had the pleasure of making the acquaintance of Pfarrer Lechner, ex-Decanus of Synod, and a man of considerable influence in the Church generally, and in the Ecclesiastical Council, of which he is presently a member. From him we learned that it would be useless to go to Coire. It was the holiday season; we would not find the ministers; and the libraries in which Professor Comba hoped to consult books and documents bearing on the Reformation in the Grisons were closed. Herr Lechner, however, was able to give us a good deal of the information we wanted, and he assured us that the Ecclesiastical Council would no doubt view with favour anything we could do to supply the parish of Brusio with an Italian minister. Indeed, the difficulty of getting ministers for the Italian congregations had already occupied the attention of the Council in connection with the Bondo seccession case; and the question of the admission of Waldensian ministers or probationers was favourably, though in an informal way, discussed. Of course, a formal resolution of Synod, sanctioned by the Great Evangelical Council, will be necessary before the theological curriculum in the Waldensian College at Florence can be held as equivalent to that of a Swiss or German university; but, as the subjects taught are precisely the same, it is not anticipated that there will be any difficulty in passing such a resolution whenever the election of a Waldensian minister shall bring the matter formally before the Synod.

Herr Lechner's satisfactory assurances made us feel free to prosecute our inquiries among the Italian communities, and do what we could for the congregation at Brusio, without the risk of our action being misunderstood. We, therefore, set out without delay for the two valleys in which the Italian churches are situated, and arrived in Val Poschiavo on Saturday, about midday. There are only two Protestant congregations in this valley—the one at Poschiavo, the principal town; and the other at Brusio, a small village further down the valley. A short distance beyond Brusio the Italian frontier is reached, on the other side of which the long and fertile Valtellina stretches away westward to the head of Lake Como.

We received a cordial welcome from the minister of Poschiavo,

CATHOLIC PRESBYTERIAN, December, 1883.]

Parroco Joh. Michael, a German Swiss. Before entering on his duties in this parish, he had spent four months at Florence studying Italian, and there had heard of Professor Comba. This explained to us how application had been made to *him* for a Waldensian minister for Brusio, for Herr Michael had been appointed by the Colloquy (or Presbytery) to take charge of the congregation during the vacancy, and had suggested that the *Vorstand* should write to the Professor.

It was arranged that we should conduct the morrow's services; but before describing them, it may be interesting to refer briefly to the past history of these two parishes.

The reformed doctrines were introduced first into the *German* districts of the Canton. A year had scarcely elapsed, from the time that Zuingle began to reform the Church at Zurich, when he heard that his doctrines were meeting with a favourable reception in the Grisons. But the German and Swiss preachers, who spread the new doctrines in the northern parts of the canton, could do nothing in the valleys on the south side of the Alps, where the Italian language only was understood. The light of the Reformation came to them from Italy. Many of the Reformers, who were forced to flee from that country, instead of crossing the Alps as others did, took refuge in these southern valleys of the Grisons republic; and in the provinces lying between it and Italy, which were then subject to it—namely, Valtellina and the counties of Chiavenna and Bormio. Here they preached the reformed doctrines, and founded about a score of Protestant churches. But in 1620, the barbarous massacre of Valtellina,—a second St. Bartholomew,—extinguished the greater part of these churches in blood. It is sad to pass through Valtellina and Chiavenna and see the places, —in some instances, the very churches,—in which a pure Gospel was preached by such men as Agostino Mainardi, Geronimo Zanchi, Paolo Gaddio, and Scipione Lentulo. And it is with feelings of intense interest, and profound gratitude to God, that one regards the nine little churches that still survive in the valleys of the Grisons. They are all that remain of the Italian Reformation of the sixteenth century.

Giulio da Milano, a secular priest and doctor of theology, who had escaped from a Venetian prison, was the first to preach the reformed doctrines in Poschiavo. He began his ministrations in 1544; but it was not till 1549 that the church was regularly constituted, through the assistance given to him by Pietro Paolo Vergerio, a man of great learning and eloquence, who had been Bishop of Capo d'Istria, and Nuncio to the German court of Pope Clement VII. and Paul III., and who did more than any other man to introduce the Reformation in these Valleys, as well as in Valtellina and the Upper Engadine.

An inscription, once on the outside of the church at Poschiavo, but recently removed to the inside, commemorates the fact that the church was reformed by Vergerio. A *liberal* minister, unwilling that Roman Catholics should be offended, thought it right not only to

remove this interesting inscription from its original place, but to omit some words which told that the church had been reformed *from human errors and superstitions.* It did not seem to us strange that one so tenderly considerate of the feelings of Roman Catholics should have felt it necessary to obliterate another old inscription from above the pulpit, which read thus:—"Grant, O Lord, that Thy Word and Will may ever be preached here with purity and power"!

The church of Poschiavo was threatened with extinction at the time of the Valtellina massacre; and in 1623, three years later, a band of Roman Catholics, headed by their priests, attacked the Protestants; but notice having been given, all were able to escape to the Engadine, except twenty-six, who were put to death. On their return to Poschiavo, the Protestants increased in number; and in 1627 the reformed worship was publicly resumed.

The church has passed through many trying vicissitudes, but like many other Protestant churches, it has suffered more from its professed friends than from its avowed foes. And it is sad to think that where reformers and martyrs proclaimed and defended the truth, men calling themselves ministers of the Reformed Evangelical Church have even recently endeavoured to undermine the foundations of the Christian faith.

Additional interest attaches to Poschiavo, from the fact that there the first printing press in the Grisons was set up, In 1560, the New Testament, without verses, was published in the Ladin dialect. The books which issued from this press greatly aided the spread of the reformed doctrines, and in 1561 the Pope and the King of Spain formally, but in vain, demanded its suppression. Now, alas! not only are religious books not printed in Poschiavo: we did not find a single shop where they are sold. Before leaving, however, we made arrangements with the minister for the establishment of a depôt.

The order and forms of worship in these churches are very peculiar. The service begins with the singing of a psalm or hymn by a choir of young people. The congregation do not sing, and having no books in their hands, they do not even know the words that are being sung. When a young woman of the choir marries, she ceases to sing in church, and takes her seat among the matrons who sit together, apart from the men. Both in the church at Poschiavo and in that of Brusio the choir is accompanied by an organ, and the singing is very good. When the hymn is sung the minister mounts the pulpit and reads a prayer, the congregation standing. The text is then given out, and after that the people sit down to hear the sermon. A second prayer is read and the benediction pronounced; and when the minister has descended from the pulpit and taken his seat at the foot of the steps, the choir sing another hymn. The service ended, the women rise and go out first; the men stand in their places while the minister passes out, then they follow.

CATHOLIC PRESBYTERIAN, December, 1883.]

In these churches we found that there was much room for improvement in the usual *cultus*. Its worst feature is that the Word of God is never read. A liturgy is at present a necessity owing to the limited knowledge which most of the ministers have of Italian, but it was disappointing to find that it had been written by some one very imperfectly acquainted with the language. The collection of psalms and hymns with music is good. It was compiled in great measure by a minister of Poschiavo, and published by the Colloquy (or Presbytery) of Val Bregaglia, in 1865. The psalms, forty-one in number, are from the metre version of Casimiro, an Italian exile, the last edition of which was printed at Vicosoprano in 1790; and the hymns, gathered from various sources, are thoroughly evangelical. Many of the hymns used by the Waldenses and others in Italy are included in this collection. It would be well if an edition with words only were published and put into the pews, so that the people might at least know what is being sung, and in spirit, if not with the voice, join in the praise. It would be a step in the right direction.

We held a meeting at Brusio on the Monday, and arranged the steps necessary to be taken for the calling of a Waldensian pastor. Our reception was altogether most cordial and satisfactory, and it was with hearts full of gratitude for our success that we set out the following morning for Val Bregaglia.

As we wended our way up the steep slopes of the Bernina pass, we beguiled the time conning over two musty but interesting old tomes which we were allowed to carry away from Brusio for further examination. The one bore the following title:—"The Book of the Ecclesiastical Polity of the Evangelical Church of Brusio, founded in 1592, Cesare Gaffori of Piacenza being minister." The other was a Revised Book of Discipline, dated 1740. It was very interesting to me not only to find so complete and detailed a scheme of church government drawn up by this reformer two years after his arrival in Brusio, but to observe the great resemblance which these documents bear to our Scotch ecclesiastical literature of the same period. It is also important to know, in view of any effort that may be made to remodel the existing polity, and remove customs which have crept in to the detriment of spiritual life, that there was much in the original constitution of these churches which might with great advantage be revived. We find that there were elders (*seniori*), and deacons (*diaconi*); the people were bound to come to the communion four times a-year, unless they could show good reason for abstaining; they were required also to inform the minister or elders in case of sickness—a requirement which it would indeed be well to revive, for at present in some of the parishes the people look on the minister visiting a sick person in the same light as Roman Catholics regard their priest coming to administer the sacrament of extreme unction; those who neglected the religious training of their children, or failed in the discharge of any Christian

duty, were cited before the congregation, censured, and made to promise amendment. Ecclesiastical discipline in these olden times may have been too severe, but it was certainly better than the utter abandonment of all discipline. As these churches at present stand there is ample room for reform, but it is more desirable that they should go back to the spirit and polity of three centuries ago, than that they should be fashioned according to the ideas of the so-called "Reformer" party.

But I must hasten to speak of the parishes in Val Bregaglia. They are six, namely, Casaccia, Vicosoprano, Stampa, Bondo, Soglio, and Castasegna, besides another small parish which, though not in the valley, is, if I mistake not, included in the Bregaglia *colloquio* (or presbytery), namely, Stalla (Bivio).

It may be well here to bring together in one table the whole of these Italian churches, with the membership as given in the official returns of the census of 1880. We were told, however, that the census having been taken in December, when many were absent from their parishes, the numbers are lower than they otherwise would have been :—

Val Poschiavo	Brusio	223 members	
	Poschiavo	655 „	
	Stalla (Bivio)	113 „	
Val Bregaglia	Casaccia	58 „	
	Vicosoprano	260 „	
	Stampa (including *Borgonuovo* and *Coltura*)	308 „	
	Bondo	218 „	(seceded)
	Soglio	336 „	
	Castasegna	213 „	
	Total	2384 members.	

Val Bregaglia differs from Val Poschiavo inasmuch as the whole of the inhabitants are Protestants, save a few "hewers of wood and drawers of water," who are Roman Catholics from Italy. Nearly every one is a landholder. All are industrious, prosperous, frugal, and proudly independent. There is an air of comfort and cleanliness among these Italian Protestants of the Grisons for which one looks in vain south of the Italian frontier. There is a fund for the poor of the valley, but the administrators can find no one to accept relief!

The valley is narrow, and is enclosed by high mountains which in some places rise so precipitously on the south side as to shut out the winter sun. For three months the village of Bondo is without sunshine. A rocky eminence, which is tunnelled for the road to pass through, divides the valley into two parts, upper and lower Bregaglia, and no one who passes down the valley can fail to be struck with the

sudden and complete change of scenery which meets the eye on emerging from the tunnel. The pine gives place to the chestnut and other fruit trees, and a little farther down the whole vegetation is Italian. And, indeed, Italy is not far off, for the mountain torrent which runs hard by Castasegna, the last town of this Protestant valley, is the boundary which here divides Italy from Switzerland.

Bartolomeo Maturo, prior of a Dominican convent at Cremona, was the first to introduce the reformed doctrines into this valley. In 1530 he was received as minister of Vicosoprano, where he remained for eighteen years; and through his instrumentality the whole of upper Bregaglia was reformed. In 1549 Vergerio arrived, and was minister of Vicosoprano for five years. His eloquence and vigour gave a new impulse to the work, and were the means of sweeping Popery from lower Bregaglia; and so tenaciously have the people held to their faith, that to this day the Roman Catholics have failed to get a footing in the valley. This strong attachment to Protestantism is characteristic of the *evangelici* in Val Poschiavo also, where the majority of the population is Roman Catholic. They seldom intermarry, or, if they do, it is on condition that the children be brought up in the Protestant faith. The people of Brusio would fain have sold some of their parish land, to enable them to offer a larger stipend to their minister; but, hearing that Roman Catholics were ready to buy, they resolved not to sell!

We passed four days very profitably in visiting the parishes and conversing with pastors of this valley, including Bondo, the parish that has lately seceded and set up an independent church, having called as minister an Italian ex-priest, Signor Martinelli.

Having only one more Sunday to spend in these valleys, we were very desirous to hear some of the ministers preach; but, constrained to yield to pressing invitations, Professor Comba conducted service in the morning at Casaccia, and in the forenoon at Stampa, while I officiated at Vicosoprano. Knowing that strangers were to preach, the people assembled in larger numbers than usual; and if the churches were not even better filled, it was due to the fact that in summer many of the men are away in the uplands attending to their agricultural occupations. Our audiences were most attentive, and in evident sympathy with *evangelical* preaching. There are no organs in the churches of this valley, and the singing is decidedly inferior to that in Val Poschiavo.

In the afternoon we visited, in company with the two ministers for whom we had preached, the Baronessa de Castelmur, an excellent Christian lady, who is ready to promote every good work. It was through her liberality, and that of her late husband, that the collection of psalms and hymns now in use was published, and supplied to all the churches.

The *moral* condition of the people is said to be exceedingly good. They are sober and industrious. What they need is spiritual quicken-

[CATHOLIC PRESBYTERIAN, December, 1883.

ing. If a judgment may be hazarded regarding the *religious* state of these Italian Protestants, from the necessarily slight acquaintance which so short a sojourn among them gave us, I should say that there is much room for improvement. There is among them a cold orthodoxy, and a strong attachment to Protestantism, arising, perhaps, more from the recollection of what their fathers suffered at the hands of the Papists than from personal convictions; there is also a lingering respect for the Lord's Day, and a general observance of the forms of religion. But vital godliness cannot be said to prevail. If the churches may still be called *living*, there are unhappily but too many indications that "the things that remain are ready to die." Weekly prayer-meetings, family worship, private reading of God's Word, and pastoral visitation are to a lamentable extent neglected. The people take little or no interest in either home or foreign mission-work. Formalism and rationalism, like the lofty mountains that hem in their valleys, seem to have shut out the sunshine of God's favour, and the chill breath of a spiritual winter is passing over them. They need the sympathy and help of God's people, and I feel sure that they will gladly hail any efforts that may be made for the revival of spiritual life among them.

DONALD MILLER.

THE LUTHERFEST IN WITTENBERG, 1883.

THE 12th of September will in future be a day to be remembered in Protestant Germany. On that day the venerable old town of Wittenberg, the scene of Luther's labours and triumphs, put on her gayest attire to inaugurate a three day's commemmoration of the four hundredth anniversary of his birth. From the railway station to the town, and through all the streets, there were erected triumphal arches, and from house to house there hung, in rich profusion, tasteful floral wreaths. In the Market Square, on each side of the monuments to Luther and Melancthon, there stood obelisks decorated with wreaths, and bearing on high pithy sentences and aphorisms from Luther's writings. Turn where one would, he found, on every side, transparencies, flags, and flowers. Every one seems to have done his best to outrival his neighbour in trying to exhibit the old city in her gayest festive garments.

The Fest for which these preparations were made was designed to bring out and emphasize, and recall to the mind of Protestant Germany the true character of the Lutheran Reformation. It was intended to be very different from the Fest celebrated at Erfurt a few weeks before. As described in the papers, that Fest presented in the foreground so much of the exuberant buoyancy of students, and of the peculiarities of

CATHOLIC PRESBYTERIAN, December, 1883.]

German festive displays, that it partook more of a civil and secular, than of a religious character. It recognised the pluck and heroism of Luther, but it was anything but an expression of his spirit and aims as a Reformer of the Church of Christ. The Wittenberg Fest was projected and carried out by men who have drunk in the spirit of Luther, and who have formed a correct estimate of his life-work. This aim of the projectors of the Fest was made very prominent in the programme. In harmony with the spirit in which Luther carried on his reforming work, the devotional element stood out pre-eminent in all the proceedings of the festal days, and the subjects discussed were such as to bring to the front the great truths for which he contended, and which alone can restore to Germany the spiritual life and joy which gladdened her homes under the preaching of Luther and his associates. The Germany of the present day is beginning to feel this; and one of the most pleasing features of the recent Fest was the frequency with which this sentiment found expression in the different addresses. The conviction seemed to be universal that what Germany needs is a restoration of the old Gospel given back to her by Luther, proclaimed with Luther's enthusiasm, in the language of every-day life.

"GOTTES WORT BLEIBET IN EVIGKEIT,"—the Word of God abideth for ever—was one of the most prominent of all the mottoes wherewith the churches, and homes, and monuments, and public buildings of Wittenberg were decorated on those festal days. It formed the central device of the richest festoon, and reigned supreme over all other legends, whether in street or market-place, or on municipal building or church edifice. Such was the dominant motto of the Fest, and it was the most befitting that could have been selected for the occasion. It was Luther's watchword, and it sounded the key-note of the great commemoration of his life and labours which has kindled once more the old Reformation enthusiasm of the German Fatherland, from the Kaiser on the throne to the humblest subject of the empire. This motto expressed the fundamental truth on which Luther took his stand against Pope and Kaiser, and the recent celebration proves that his confidence was not misplaced. It is nearly 400 years since Luther nailed his ninety-five theses on the door of the Schloss-Kirche in Wittenberg, in which he attacked the leading errors of the Papacy; and there, on the morning of the 13th of September 1883, before that same church door, on which those same theses are now given in relief, in bronze, stood an assembly of thousands, gathered from all parts of Germany, and from Scotland and Ireland, to make record of their thanks for the blessing which, through the grace of God, the great German Reformer has been instrumental in bestowing upon the Church of Christ. That gathering, representative of the heart of Germany, and of the sympathy entertained for her by the Presbyterians of Scotland and Ireland, was a grand illustration of the truth of the motto—"The Word of God abideth for ever." Those theses, on which thousands gazed that morning, origin-

ally traced on paper by the unfaltering hand of a monk, stood there imperishable in bronze, and the truths they embodied, more fully developed in the after-life of their author, have, as the enthusiasm of that vast representative assembly proved, been written and engraven, not simply on stone, or with pen and ink, but on the fleshy tables of the German heart, by the same Spirit who transformed the monk of Erfurt into the hero of Worms and the spiritual emancipator of an enthralled and benighted Church. Stronger than the Roman pontiff's bull of excommunication, stronger than the mandate of the Roman emperor, the Divine Word, counterworking and thwarting and bringing to naught the counsel of the Romish hierarchy, has endured through these four centuries, and still holds its place in the hearts of both people and ministers, despite the assaults of the temporal power in days gone by, and despite the recent insidious aggressions of a faithless rationalistic criticism.

One cannot fail to be struck with the contrast which, in the course of four centuries, has been wrought by the providence and grace of God. At the beginning of the pregnant cycle which dates its initial movement from 1517, we see a poor monk matched against the mightiest of earth's empires, who was inspired and urged on by one who claimed to hold the keys of heaven and earth. To-day the name of that monk is as fresh and fragrant as it was 400 years ago, while the name of pope and emperor have passed into an oblivion from which no festal demonstration is ever likely to call them forth. The name of Luther is the foremost, dearest name in Germany, and among the most cherished names of Protestant Christendom, while the names Leo the Tenth and Charles the Fifth awake no chord of sympathy in Spain, or Italy, or Germany, or anywhere else. "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

Nor is the change simply a change in the estimate entertained of the great actors in the drama of the sixteenth century. The change brought about has been effected through the operation of principles which gave character to the two systems then arrayed in conflict. It is a change in the relative positions of Popery and Protestantism effected, under God, through their respective principles and agencies. When Luther arose, all the principalities and powers of Western Europe lay prostrate at the feet of the supreme Pontiff. The sword unsheathed against the reforming monk was placed by Leo in the hand of an emperor who represented the civil power of the greatest empire then in existence, while the only earthly powers enlisted on the side of Luther were the two Saxon princes, and the Landgrave of Hesse. To-day that sword is no longer wielded by a popish emperor, or subject to the mandate of a pope. The Lamb has broken the second seal over Austria and France, and the red horse of war has reversed the relationship of the temporal power to the See of Rome. To-day the sword once wielded by Charles the Fifth, in the interests of the papacy, rests peacefully, yet potentially, in the hands of Germany's Protestant Kaiser,

CATHOLIC PRESBYTERIAN, December, 1883.]

who not only sways the imperial sceptre, but lives in the hearts of the German people.

Such is the change that God has wrought within these last four centuries; and the recent Lutherfest has made it patent to the eyes of Christendom. It might have been thought by some that an emperor ruling over a domain which embraces not only Roman Catholic subjects, but Roman Catholic potentates, might have found an apology for declining the invitation of the committee in charge of the arrangements, to take part in the proceedings by honouring the Fest with his presence. This course, however, he has not adopted. In harmony with the spirit and usage of his royal lineage, the Emperor William received the invitation most cordially, and while he was not able to attend in person, he gave order to His Imperial and Royal Highness his son, the Crown Prince of Prussia and Germany, to represent him on the occasion, and sent through him a letter of apology which contains sentiments worthy of rehearsal in the ears of Protestant Christendom.

"I feel," he says, "as an Evangelical Christian, and as the chief custodian of the government of the Church, a lively interest in every celebration of the kind by which the Evangelical Creed may find renewed vigorous expression. I also highly appreciate the rich blessings, for our dear Evangelical Church, which may come forth from the fact that her members everywhere have been reminded of the rich inheritance, and the illustrious benefits, which God, the Lord, has, through the Reformation, conferred upon us. At Wittenberg especially, the chief theatre of Luther's mighty and divinely-blessed labours, I would not be unrepresented at such a Fest, and this all the more, as it extends beyond the measure of a merely local celebration. I, therefore, hereby impose upon your Imperial and Royal Highness, my beloved, the duty of representing me at the festal service referred to. I beseech God, the Lord, that the approaching Lutherfest may contribute to the awakening and deepening of Evangelical piety, the furtherance of good morals, and the confirmation of peace in our Church."

This noble letter was duly presented in the course of the fest proceedings, and read aloud by his Highness in the Luther Hall. The reader, it is unnecessary to say, is the heir to the throne of Germany, and his whole mien and action at the Fest were such as to prove that Germany's future emperor is likely to be as leal-hearted in his attachment to Protestantism as his father. His first act on reaching Wittenberg, after attending divine service, was to visit the old Schloss-Kirche, where the remains of Luther repose, and to lay a laurel-wreath upon his tomb. This he did with much emotion, and this action may be regarded as a public avowal of his faith in the truths for which Luther contended, and looks like a formal identification of himself with the Evangelical movement which has given birth to the Wittenberg Commemoration. The whole spirit of his address, in the Luther Hall, justifies this expectation. Standing in presence of cherished memorials of Luther and his reforming associates in Church and State, the Prince said:—

"In these rooms there have been brought together, in a very judicious manner, memorials of every description of the days of the Reformation, and to their

[CATHOLIC PRESBYTERIAN, December, 1883.

increase and completion I wish a successful progress; for our people cannot be reminded often enough, nor vividly enough of the great blessings which they owe to the man whose name is borne by this hall. Who does not here, and to-day, reflect upon what, in more than one department of our German national life, the spirit and labours of Martin Luther have procured for us? May this fest, dedicated to his memory, be to us a holy admonition to hold those great blessings won for us by the Reformation in the same spirit in which they were wrested from the foe (sie einst errungen worden sind). Especially may it confirm us in the determination to stand up at all times for our Evangelical creed, and with it for liberty of conscience and toleration. And may we always continue mindful of this, that the strength and essence of Protestantism rest not in the mere letter or rigid form, but upon the living, humble striving after the knowledge of Christian truth.

"In this sense I greet the present and following days of the Lutherfest, with the heartfelt wish that they may contribute to strengthen our Protestant consciousness, to protect our German Evangelical Church against discord, and to place her peace upon a firm and enduring foundation."

Passing from the tone and spirit with which these high personages viewed this commemoration of Luther's work, let us see how the occasion was regarded by the Lutheran ministry. This was revealed at the very outset in the opening address, which was delivered by the Nestor of the Lutheran Church, Dr. Schmieder, the first director of the Wittenberg Theological Seminary. This venerable minister, who is almost ninety years of age, spoke with a depth of feeling that touched the hearts of all. The German papers describe his utterances as (ein Hauch der Ewigkeit) a breath of eternity. After an earnest prayer that the heavenly Father would come in grace and deign to bless the celebration, making it well-pleasing in His sight, Dr. Schmieder, standing beside the tombs of the two princes who protected Luther, spoke as follows:—

"How holy is this place; this is no other than the House of God and the gate of heaven. Here, 400 years ago, many pious souls have sought peace from on high. From this place the light of the Gospel has gone forth into all lands after that the Word of God had become living through Doctor Martin Luther. In this month 400 years ago, Martin Luther was not yet born, but God had already chosen him to bring forth, in full clearness, the light of the Gospel. Amid conflicts and severe struggles he was trained for this work, that he might be comforted throughout his whole life by the Word of Jesus Christ. Thus should the man be judged of up to the hour when he began the work of the Reformation by a simple act. The doors of this Church still speak out what Luther in that olden time wrote—those ninety-five THESES, from which went forth a fire, by which all that was built in falsehood was consumed—a fire which does not yet cease to burn. It burns in our hearts also, or, at least, it should burn there. For thirty years long did Luther, amid great conflicts and labours, continue to prosecute the preaching of the Gospel; and then he laid down his weary head, and, placing his soul in the hand of God, died as a child. His body was brought hither from Eisleben. There rest his bones where formerly the pulpit stood, and await the great Day of the Resurrection of the Righteous. We here walk over graves. Philipp Melanchthon rests here; and here rest both the Prince-brothers, who bowed before Luther's prophet-spirit, and through him were awaked to faith. At their graves the Spirit speaks to us by the Word. Martin Luther is dead; but, nevertheless, he lives, not only for ever before God, but also among men. Spiritually, he is already risen again. There was a time when men wished to know nothing of Luther; but the present time is very different. He lives still, and testifies still. Could he stand here in the body, what would he say to us?

CATHOLIC PRESBYTERIAN, December, 1883.]

Will ye only celebrate a fest? For that I thank you not. Boast not, but put off the old man, which is a work for your whole life. Fight the good fight of faith, and put on the new man, who is created after the image of God. He of us who does not take this with him from this Fest, that he will devote himself anew to his God and Saviour, will certainly carry away with him judgment. So living must the faith of our fathers be in us as though they were this day fighting in our midst. For the purpose of returning thanks to God for the glorious benefits of the Gospel, fests are now everywhere preparing; but the future belongs in reality only to those who have become alive in Christ as Luther was. If we are such a people, then may we joyfully sing as the Church did at the beginning. O God, bless this service and this festal year. Forgive us all our sins and help us, that we may walk in the light of Thy countenance, as Luther who has gone before us. Remember your teachers, who have spoken unto you the Word of God. Whose end consider and follow after their faith. Thereto help us, O God, through Jesus Christ. Amen."

Such was what may be called the Fest inaugural address, and the Amen wherewith the venerable speaker closed was echoed back by the whole assembly, and in the spirit by which that address was pervaded the Fest programme was carried out in all its details.

After a brief interval we proceeded to the Schreibner-Halle, where arrangements had been made for the public formal reception of the Fest guests, by the Fest-and-local Committee. The hall is situated in the suburbs of the city, and is surrounded by handsome grounds. These grounds were extensively illuminated in honour of the occasion. The hall, which would accommodate eight or nine hundred, was filled to its utmost capacity by an audience of the German elite in Church and State. Dr. Mœller, General Superintendent of the Province of Saxony, and Dr. Schild, Mayor of Wittenberg, delivered addresses of welcome, and called upon the Scotch and Irish deputies to reply. In his reply, the convener of the Irish deputation called to their remembrance some incidents in the early history of Christianity in Germany and other parts of Continental Europe. These references elicited expressions of approbation from the audience which showed that the Germans are not ignorant of the standing of Ireland as a seat of learning in the seventh century, nor unmindful of the historical fact that it was by Irish missionaries the Gospel was first carried into the Fatherland. The names of Columbanus, and his disciple Gallus, whose name is still borne by a town and canton in Switzerland, and of Kilian, or Killen, who suffered martyrdom in Würtzburg, are still cherished names in Germany. In his reply, Dr. Mœller said:—"These greetings from the Scotch and Irish Evangelical Churches are peculiarly gratifying to us inasmuch as they come from regions of hot strife and great evangelical faithfulness." *

* The Irish Deputation appointed by the General Assembly in June last, were the Rev. Dr. Watts (Belfast), the Rev. Dr. William Fleming Stevenson (Dublin), Rev. Robert Black (Dundalk), Rev. William Clarke (Bangor), Rev. David A. Taylor, M.A. (Comber), and the Rev. James L. Bigger, M.A., B.D. (Lisburn). Of these, Dr. Watts and Messrs. Taylor and Bigger alone were able to be present at the celebration. The Free Church of Scotland was represented by Professor Salmond and Rev. J. Stalker.

[CATHOLIC PRESBYTERIAN, December, 1883.

One very remarkable incident in the proceedings was the public procession from the Schloss-Kirche to the Stadt-Kirche, and from the Stadt-Kirche to the Luther-Halle. On the morning of the 13th of September, in conformity with announcements made by the Mayor the previous evening, all the members of the Fest Assembly, together with the relatives of Luther and the Irish and Scotch deputies, assembled in the square before the Schloss-Kirche, where the procession was arranged. The Lutheran clergy appeared in their gowns, and banns, and caps, which seem to have undergone no change since the days of Luther—a costume differing but little, if at all, from what we find in the attire in which painters have arrayed Calvin and Knox. The Scotch and Irish deputies wore their distinctive collegiate costume, and the Burgomasters, of whom there was a very large representation from the towns of the empire, wore their civic robes and official chains. In that procession the relatives of Luther, of whom there were sixteen, were placed in front, and next to them the Irish deputation, the Scotch deputies taking rank immediately after their Irish brethren. Then came the Lutheran clergy and civic authorities. As the procession wound its way through the decorated streets of Wittenberg on that beautiful September morning, the enthusiasm of the citizens was raised to its highest pitch. One could see that the heart of Germany was moved, and that Luther still retains his hold upon it.

The vast Stadt-Kirche was soon filled to its utmost capacity throughout its aisles and galleries, as well as its pews. In a few minutes after the appointed hour the Crown Prince, as the representative of the Emperor his father, entered the church, accompanied by his cousin, Prince Albrecht and a staff of officers. The Prince took up his place with the solemnity befitting the occasion, and paid marked attention throughout a lengthened service. After the congregation was dismissed the procession was reformed in the same order, with one exception. On reaching the Luther Hall, we were separated from the line of march and taken into Luther's House, where, after the Crown Prince had received and replied to an address, as already mentioned, we were introduced to His Imperial and Royal Highness. His bearing toward us was truly cordial and gracious. He shook us warmly by the hand; inquired about our localities; said he had been in Belfast many years ago; told us the Queen was better—able to walk a little; spoke of the church in which Luther's remains rest; and expressed himself as dissatisfied with it, as Luther was worthy of a better building. Bidding us a kindly adieu, he proceeded to inspect all the memorials of Luther and his times gathered in the different rooms of that old building, and did so in a manner that proved he took an interest in every thing connected with the memory of Germany's great Reformer. On leaving the house he was greeted with the most enthusiastic cheers by the crowds that awaited his exit.

These facts are mentioned to give some idea of the German mode of

CATHOLIC PRESBYTERIAN, December, 1883.]

conducting their fests, and of their appreciation of the action of our General Assembly in sending a deputation to take part in the celebration; and further, to show how thoroughly the Emperor and Crown Prince sympathise with the present movement to revive and preserve the great truths for which Luther and his brethren so earnestly and so successfully contended nearly four hundred years ago. While we do not endorse, (except under very great qualifications of sphere and circumstance) the doctrine that the Emperor is (oberster Inhaber) the chief custodian of the government of the Church, we do approve, with all our heart, the action of both Kaiser and Prince in laying aside all considerations of State policy and identifying themselves with the Protestantism of the German nation. After all, their action may be found to be the wisest, even on the score of political expediency. As already stated, the history of Western Europe proves that no government can, with impunity, espouse the cause of the Papacy, or treat with indifference the Gospel of Christ, and prosper. The history of the nations which took sides for or against the Reformation, has lessons not only for Germany, and Spain, and France, and Austria, and Italy, but for Great Britain as well. The voices of these centuries cry out as with the sound of a trumpet, "No countenance to Rome, and no compact or alliance with her." Statesmen would do well, in their capacity as statesmen, to hearken to this voice, for the doom of that nation which legislates in the interests of Rome is written so clearly in the history of the past four centuries that he who runneth may read. Recent explorations in the ruins of Babylon and Nineveh bring to light the causes which wrought their overthrow. Deeds of cruelty, robbery, and oppression, for which the patronage of their false gods was claimed, brought down upon them the vengeance of Jehovah; and just as clearly are the causes of the judgments wherewith the papal governments of Europe have been visited portrayed in the history of the post-Reformation period. "In her has been found the blood of prophets, and of saints, and of all that were slain upon the earth," Rev. xviii. 24. Cruelties perpetrated, in some instances on a scale of provincial or even national magnitude, and culminating in wholesale massacre—cruelties inspired and patronised by Rome—have been visited with the fearful penalties of judicial blindness and national humiliation. Like causes are as sure to produce like effects in the sphere of the moral and spiritual, as in the domain of the physical. The Governor of the nations has not one set of principles for the guidance of His administration in France, and Spain, and Italy, and Austria, and another for the regulation of His dealings with Great Britain and Ireland. He will not approve in these lands what He has so emphatically condemned in those. It is not the rulers and merchants of France, and Spain, and Italy, and Austria alone, who shall be affected by the overthrow of the mystic Babylon, but the kings and the merchants of the earth who have been bewitched by her sorceries, and lived delicately with her. It is the revealed purpose of God to make her desolate, and He will do this by judgments

inflicted upon those nations which cherish her institutions, and enable her through her various agencies to hold in spiritual bondage the souls of men.

The Reformation effected by Luther not only disenthralled the souls of the German people from the spiritual bondage in which they were held by the Romish priesthood, but wrought also the emancipation of the German nation from civil subjection to the Romish See; and one of the many encouraging features of the recent celebration is the manifested determination of the people, together with the Emperor and Crown Prince, to hold and maintain the principles for which their Reforming forefathers in Church and State so valiantly contended. While the Protestantism of Germany is so thoroughly aroused. let us hope that the Protestantism of Great Britain and Ireland will not remain an unconcerned and apathetic spectator.

The recent celebration, however, was not conducted on the lines of a mere political demonstration. The subjects embraced in the programme and discussed during the fest-days will show that the objects aimed at were the revival of the Reformation spirit, and the awakening of the Church to a deeper interest in missions at home and abroad. They were such as follow :—"Luther's personality as it was rooted in justifying faith;" "Luther as a Reformer;" "Luther's position in regard to the Divine Ordinances in the State and family;" "Home-mission based upon the universal priesthood of believers as the bearers of the home-mission in the Church of the Reformation;" "The diaconate a daughter of the evangelical preaching of free grace, and no imitation of the Roman Catholic institution;" "The evangelical work of the Gustavus-Adolphus Institution, conducted in the spirit of Luther;" "The evangelical German-speaking Churches in foreign lands;" "Foreign mission —the Reformation and missions to the heathen." Such were the subjects; and they were discussed in a spirit and with a power befitting such themes. They were treated by some of the ablest of Germany's professors and ministers in addresses which secured the marked attention of those vast assemblies which crowded the aisles, and pews, and galleries of the capacious Stadt-Kirche. These addresses were prefaced by a short prayer for Divine guidance and blessing; and the proceedings of each sederunt were opened and closed with devotional exercises, which bore testimony to the fervent piety of the Lutheran clergy.

In looking over these subjects, it will be observed that Luther's personal character and power as a Reformer are traced back to his justification by faith, and that the priesthood of the entire body of believers is recognised and set forth as the basis of mission work. These are two exceedingly important truths. Luther's efficiency as an ambassador of Christ is not ascribed to the fact that he was a man in orders, and invested with authority by the hands of man. On the contrary, the key to his character as a man, and his success as a Reformer, is found in the fact that his soul was enlightened to apprehend the glorious

spiritual emancipating utterance of the Divine Word, "The just shall live by faith." In like manner, the right and duty of all believers to bear the tidings of salvation to others is recognised and traced to its Scriptural root in the universal priesthood of all who are in Christ. A Church which takes this ground regarding ministers and people, must be regarded as standing at the farthest remove from Romish and Anglican sacerdotalism. The impression thus produced in regard to the attitude of the Lutheran Church toward Ritualism is in harmony with the open avowal made to me by one of the general superintendents respecting the Episcopal theory of government by bishops. He discarded the theory as utterly destitute of foundation in either Scripture or history.

I refer to this matter at present, however, because of the bearing of right views on the subject of the priesthood of believers upon the efficiency of the Churches, as the ordained agency for the extension of the kingdom of Christ at home and abroad. It is only by awakening the members of our Church to a conscious realisation of their standing as members of a priesthood, of which Christ is the great High Priest, that we shall be able to bring into action the vast resources treasured up in the persons and properties of our membership, and render them available for the evangelisation of the masses at home, and of those who sit in darkness in the wide domain of heathendom.

The Fest closed with an open-air meeting in the Market Square, beside the monument erected to Luther and Melanchthon. The vast square was well filled with a most enthusiastic throng, which made no secret of their zeal or of their sympathy with the proceedings. The speakers selected for the occasion possessed great popular gifts. The first speaker was Dr. Schild, the mayor of Wittenberg, and he was followed by one of the superintendents and two Court-preachers. The speeches were delivered from the steps of the Town-Hall, and were well adapted to recall the memories of Reformation struggles and achievements. As speaker after speaker recounted the deeds of Luther and his associates, and dwelt upon the duties incumbent upon those who inherited the fruit of their labours, there came from the vast assemblage a very hearty response. It was peculiarly pleasing to observe with what readiness the whole audience could, without a book, unite with the choir in singing the hymns with which the exercises were varied. The hymn which, on almost all occasions, was rendered with the greatest fervour was Luther's grand version of the 46th Psalm, beginning with "Ein feste Burg ist unser Gott." With this psalm, as versified by Luther, a congregation, in Luther's day, silenced a priest who attacked the Reformer's doctrines. With one voice they sang out the words of this magnificent hymn, to the utter confusion of Luther's adversary, who immediately withdrew from the place; and it is the psalm of psalms in Protestant Germany to this day.

Thus closed the Lutherfest of 1883 in Wittenberg; and one cannot

look back on the proceedings of those three memorable days without feeling that the doctrines for which Luther contended, against the Romish hierarchy, and against the power of the Roman empire, have still a strong hold upon the heart of Germany. The fervent piety and zeal for the furtherance of the Gospel at home and abroad, and the brotherly kindness manifested towards our own Presbyterian Churches of Scotland and Ireland, warrant large expectations for the theological and religious future of the German Fatherland. This Luther-year, as it is lovingly called, is likely to mark an era in the history of the Lutheran Church. The Rationalistic and Pantheistic speculations which have inflicted such injury upon her spiritual life seem to have produced a recoil whieh is proving fatal to both. The advocates of the destructive criticism, who would reduce the Bible to a lifeless skeleton, are losing their hold upon the German mind. Professors who continue to inculcate its principles lecture now to empty benches. It is said that Wellhausen, has a class of only seven or eight students; and that the materialistic Haeckel, whom the scientific Materialists of Great Britain delight to honour, cannot attract to his atheistic prelections more than fifty. This change is very gratifying; and the hearty evangelism which has given birth to this great Luther jubilee seems to herald the dawn of a brighter day. That these expectations may be fully realised throughout the bounds of that great Protestant empire, should be the heartfelt prayer of all lovers of our common Protestant Christianity.

ROBERT WATTS.

DR. WILLIAMS AND HIS LIBRARY.

PRESBYTERIANS in all ages and in all lands have been the patrons of learning. They have four universities in Scotland, and thirty-three in America. Hitherto the Presbyterian Church in Ireland has had academic degrees conferred upon her ministers by foreign universities—foreign in the sense of being outside themselves; but the colleges of Belfast and Londonderry have recently been constituted the Royal University, and degrees are now within the reach of the alumni of both colleges. In England our students may obtain degrees in arts at the ancient Universities of Oxford and Cambridge, as well as at the modern Universities of London, Durham, and Victoria; and during the current year the college of the Presbyterian Church of England has been associated with other theological colleges in England and Wales, having it for their object to develop theological science, and to obtain a charter from Government authorising the Senatus Academicus to confer degrees in theology.

CATHOLIC PRESBYTERIAN, December, 1883.]

But it has been said, "The true university in these days is a collection of books. He that can write a true book to persuade England, is not he the Bishop and Archbishop, the Primate of England and of all England?" In the library of Dr. Williams we may hold intercourse with the wisest and best of mankind. Debarred from courts and palaces, we may here mingle in the fellowship of Cartwright, Travers, Baxter, Howe, Manton, Bates, Annesley, Oldfield, Calamy, Henry, and a host of kindred *Dei Minores* less known to partial fame.

In this article, our plan is, first, to sketch Dr. Williams's personal history, and refer to the men and events of his period, in so far as he had any direct or important concern in them; then to amplify some notes, taken in his library, on subjects of present-day importance to English Presbyterians; and, finally, indicate the qualities which combined to form his character and conduct as a man.

I.

Daniel Williams, D.D., the founder of the library which bears his name, was born at Wrexham, Denbighshire, in 1644. The "Memoirs of the Life and Eminent Conduct" of Dr. Williams was written by Defoe, and a brief biographical account was drawn up by the Rev. Thomas Morgan on the centenary of his decease; but from neither of these can we learn anything concerning his genealogy, or the sphere in which he moved during his childhood. It is evident that he laboured under some disadvantages with respect to education; but the inherent vigour of his mind, aided by untiring industry, enabled him to overcome these. At an early age he determined to devote himself to the work of the ministry among the Presbyterians, and was one of the first young men who had the courage to undertake that office, after witnessing the privation and persecution of the clergymen ejected from their homes and livings on "Black Bartholomew's Day."

In 1663 he was regularly admitted a preacher, and for several years officiated in various parts of England, exposed to difficulty and hazard. At Weston, in Shropshire, he received from the Countess of Meath an unexpected appointment to be her chaplain in Ireland; and, in 1667, he became pastor of a highly-respectable Presbyterian congregation in Wood Street, Dublin. Here he laboured for nearly twenty years, esteemed by his flock, by his brethren in the ministry, and by Protestants in general. In Dublin he married his first wife, who, according to Dr. Calamy, was distinguished for wisdom, and piety, and wealth. At last, like many other active members in the Protestant cause, he excited the rage and malice of the Roman Catholics; and as he could not live in safety any longer in Ireland, he returned to England.

In 1687, he took up his residence in London. Here some of his Dublin congregation and many poor Irish Protestants, who had been obliged to flee from the bloody hands of their popish enemies, found

him to be a friend, a minister, and an unfailing source of supply. Well might a worthy citizen of Dublin say: "He seemed to be sent to England by special direction of Providence as the harbinger or commissary-general of heaven, to provide for the miserable multitude of those sufferers who were to follow." William III., a true judge of men, consulted Dr. Williams frequently about Irish affairs; the Queen also had interviews with him during his majesty's absence; and great attention was paid at court to his representations on behalf of several refugees from Ireland, who were capable of rendering service to the Government. On a subsequent visit to Ireland, Dr. Williams received many grateful acknowledgments for his conduct.

Towards the end of 1688, the year of the Revolution, he accepted the pastoral charge of one of the largest Presbyterian congregations in London—Hand Alley, Bishopgate Street. This was the close of the heroic period of English Presbyterianism. The Revolution brought them relief, and the Toleration Act placed their congregations under the protection of the State. There were now nearly forty congregations in London, and within a quarter of a century from this date there were eight hundred congregations bearing the name of Presbyterian in different counties of England, and the entire body constituted at least two thirds of the Nonconformists. On coming to London, Dr. Williams became acquainted with the celebrated Richard Baxter, by whom he was highly esteemed; and on the death of that eminent man, he was chosen Merchants' Lecturer at Pinner's Hall. In 1691, the Presbyterians and Independents agreed to merge their differences, and to form what was called "The Happy Union." It was a union of co-operation rather than of incorporation, for it was disturbed before a year had passed, by the irregularities of the Independents, and soon after dissolved by the Antinomian controversy, in which Dr. Williams was the champion of orthodoxy. In 1692, he published his "Gospel Truth Stated and Vindicated." It was violently attacked by several writers, whose arguments he ably answered in his "Defence of Gospel Truth," published in 1693. The Independents took the side of Dr. Tobias Crisp, whose opinions could be supported only by those who had accepted rank Antinomianism. The battle waxed so hot that Dr. Williams, accompanied by Dr. William Bates, John Howe, and Vincent Alsop, retired from the Merchants' Lecture at Pinner's Hall, and founded another lecture at Salter's Hall. Unable to confute the writings of Dr. Williams, and disappointed in their attack upon his orthodoxy, his unscrupulous adversaries attempted to darken his happy home, shake the confidence of his friends, and embitter the strife of his enemies, by raising malicious reports about his character. Dr. Williams appealed to the general body of London ministers, who, after a searching investigation extended over eight weeks, unanimously pronounced him "entirely clear and innocent of all that was laid to his charge." During this severe trial his congregation stood firm, and at the end of seven

years Dr. Williams closed the strife by preaching his famous sermon, "Peace with Truth; or, an End to Discord."

In 1701, Dr. Williams married his second wife, a lady of excellent character and considerable fortune. In 1702, Dr. Williams presented the address of the "Three Denominations" to Queen Anne upon the throne; and the Presbyterian, Independent, and Baptist ministers then appeared in union at Court for the first time. In 1706, when the legislative union of England and Scotland was under discussion in the Houses of Parliament, Dr. Williams used all his influence for the promotion of this great event, feeling assured that the two countries would work well together for the promotion of British interests. In 1709, the Universities of Edinburgh and Glasgow sent him the diploma of a Doctor in Divinity; and his personal friends, Joshua Oldfield and Edmund Calamy, received honorary degrees at the same time. Defoe informs us that Dr. Williams highly esteemed the ministers of the Church of Scotland; "but he thought it savoured of extraordinary vanity that the English Presbyterians should accept a nominal distinction, which the ministers of the Church of Scotland declined for themselves, and did so lest it should break in upon that parity which they so severely maintained."

Dr. Williams signed and sealed his last will and testament in 1711, to which he added a codicil in 1712. The purposes to which he devoted his large estate were various, but all calculated to promote the glory of God and the good of mankind. After providing for his wife, and leaving a number of legacies to relations and friends, he directed that the principal part of his fortune should be appropriated to the establishment of a public library in London, bursaries in the University of Glasgow, and divinity scholarships in such schools of theology as may be selected or approved. Dr. Williams not only bequeathed his own numerous and valuable books to the library, but, for the same purpose, purchased the entire collection of rare and curious works belonging to the eminent Presbyterian minister, Dr. William Bates. Many bequests were afterwards received, but that of Dr. William Harris, minister of the Presbyterian Congregation, Crouched Friars, was the largest. He contributed 1959 volumes. The Glasgow bursaries are restricted to natives of South Britain, and preference is given to the sons of *poor* Presbyterian ministers. The divinity scholarships are open to such students as shall have taken the degree of M.A. in one of the Scottish, or of B.A. in one of the English universities, or in the University of Dublin.

The twenty-three trustees to whom Dr. Williams bequeathed his property, estimated at £50,000, included most of the leading Presbyterian ministers then residing in London.

In 1714, Dr. Williams, at the head of the "Three Denominations," comprising about one hundred ministers, presented the address to George I. upon the throne. The royal house of Hanover consigned

Oxford to the Tower, banished Bolingbroke to France, and dissipated the fears of the friends of civil and religious liberty. The principles for which he had contended all his life were at last secured; and like old Simeon he was now ready to sing his *Nunc Dimittis.* His health visibly declined, his strength became gradually impaired, and an asthmatic attack proved fatal to him, on the 26th of January, 1716. He was buried in Bunhill Fields. His funeral sermon was preached by his co-pastor, Dr. John Evans, from 2 Cor. v. 9, "Wherefore we labour, that, whether present or absent, we may be accepted of Him." Upon his tombstone there is a very long Latin inscription.

II.

In 1729, "a fit edifice, not pompous, nor too large," was opened in Redcross Street, as Dr. Williams's Library. In 1863, it was removed temporarily to Queen Square, in consequence of the site being required for the Metropolitan Railway. This reminds us of an old prediction which has been literally fulfilled :—

"A Scot our king? The limping State
That day must need a crutch.
What next? In time a Scot will prate
As Primate of our Church.

"When such shall be, why, then you'll see
That day it will be found,
The saxon down, through London town,
Shall burrow under ground."

The present capacious library in Grafton Street was opened in 1873. The rooms contain about 30,000 separate works, of which probably 10,000 are pamphlets ; and the walls are adorned with the portraits of "those giants of mighty bone and bold emprise," who laid the foundations of the Presbyterian Church of England. Nearly ten years ago, the Committee on Law and Historical Documents reported to the Synod the desirableness of preparing a consecutive history of the Church during three distinct periods—viz., "1st, Previous to the ejection of Nonconformist ministers in 1662 ; 2nd, From that period to the revival of Synodical action in the Presbyterian Church of England in 1836 ; and 3rd, From the revival of the Synod of that Church to the present time." The information sought might be found in the manuscripts, folios, works of reference, and other books deposited in this valuable library.

The importance of enlightening the public on the position and history of English Presbyterianism can hardly be overestimated. It is exposed to a vast amount of misconception, and strange statements are often made in unexpected quarters. At the risk of being chargeable with invidiousness, we shall particularise and mention names. In a small book entitled, "Why are we Dissenters?" the Rev. Eustace R. Conder, D.D., says : "The Presbyterian congregations in England connected with

CATHOLIC PRESBYTERIAN, December, 1883.]

the Free Church of Scotland have recently adopted the name of the English Presbyterian Church; and branches of other Scottish Churches possess a considerable membership in England." The Presbyterian Church of England is an independent, self-governing Church, subject in no degree and in no respect to any jurisdiction beyond its own pale. Moreover, no Scotch Church can exercise any power, authority, or control, over any Presbyterian congregation in England. The powers of Scotch Presbyterianism are confined to Scotland. Presbyterianism was the recognised outcome of the Reformation, and was accepted by three-fourths of the Protestant world. It is certainly as much English as Scotch. That venerable symbol of the Reformed faith, the Westminster Confession, was compiled by English divines, and the open Bible surrounded by palm leaves, which forms part of the emblem of the Presbyterian Church of England, was adopted from a seal used by those eminent men.

We were more than surprised to find the Rev. John Stoughton, D.D., in his "History of Religion in England under Queen Anne and the Georges," identifying Drs. Richard Price and Joseph Priestly with English Presbyterians, and speaking of them as the representatives of Orthodox ministers. They were simply the leaders of the Unitarian body, which comprised the heretical ministers of the Three Denominations, and a few clergymen who seceded from the Church of England. In 1837, at a meeting of the Three Denominations, it was unanimously affirmed that there was no connection whatever between Presbyterianism and Unitarianism. When a witness in the Lady Hewley charity case, Dr. John Pye Smith described the Presbyterian polity, and stated that the Unitarians did not follow it in any respect. Some Unitarians in England call themselves Presbyterians, to entitle them to hold property left by Presbyterians; but they do not believe in presbyteries, nor in courts of review, nor in one distinctive feature of Presbyterianism, and might therefore as truthfully call themselves Episcopalians. Fifty years ago the Rev. John Grundy, a leading Unitarian minister, wrote: "The term Presbyterianism is now commonly used; but, I confess, some difficulty appears to me to attend the use of it, because it has either no definite meaning as to our opinions or discipline, or, if it have any meaning, it signifies something which we are not." The Unitarians are Independents. Dr. Williams believed in the Divine right of Presbytery, and the original trustees appointed by his will were all orthodox Presbyterians, and six of them had written in defence of the Trinity. For many years Dr. Williams's trustees have been Unitarians, and at the celebration of the centenary of his death, they informed the public that with their light the founder of the Library would have been a Unitarian. We submit that Dr. Williams lived and died an Orthodox English Presbyterian, and if he could he would dismiss the Unitarians and appoint Presbyterians. He stated in express terms his intentions respecting his property, when he declared "that the profits were to be employed

for the glory of God, and the promotion of pure, unmixed Christianity." Unitarians boast that they differ from Presbyterians more than Protestants do from Roman Catholics.

The circumstances of the times we live in invest the following extracts with more than ordinary importance. In 1818, the Rev. James Robertson, a well-known Independent minister, wrote: "I could give a list of places now before me, the title-deeds of which specify that the property, which they are intended to secure, shall be for the use of the *Presbyterians*. These places are now in the hands of Independents." In 1849, Joshua Wilson, Esq., in justification, as it would seem, of this appropriation of old Presbyterian churches, wrote: "The modern Congregational Dissenters are the true, proper, and legitimate representatives of the English Presbyterians." The statement of Mr. Robertson is true; but the allegation of Mr. Wilson is ridiculous. Every stage in the history of English Nonconformity marks a distinguishing difference between the Presbyterians and the Independents. In a letter from the Secretaries of the Congregational Union to the Voluntary Church Society, Glasgow, we find the following passage:—"Descended from those illustrious and holy men who, during the English Commonwealth, renounced ecclesiastical establishments, our Churches have inherited and acted upon their principles." We submit that the Independents, in the time of the Commonwealth, formed a body distinct from, and opposed to, the Presbyterians who then formed the National Established Church. From the period of the Revolution to the present time, the Presbyterian, Independent, and Baptist ministers have been accustomed to unite, on suitable occasions, in presenting an address to the Throne. If these ministers did not represent three distinct Denominations, then six kings of England and two queens, have been deceived. In 1765, we find the Presbyterians, Independents, and Baptists in the Court of Chancery, fully recognising their distinctive differences. An article in the *Congregational Magazine* for 1835, page 295, ends thus:—"While our body boasts of their principles as rigid Congregationalists, let them look with a most jealous eye upon every approach, however apparently trivial, to Presbyterianism." Surely these historical facts are sufficient to prevent every intelligent man from repeating the absurd assertion: "In England, Presbyterianism and Independency are interchangeable terms."

III.

We can only attempt a brief sketch of Dr. Williams's most prominent characteristics. His natural endowments both of mind and manner were considerable, and though not a profound scholar, his attainments in all those branches of knowledge which are usually studied at our schools and universities, were respectable. From the numerous tributes paid to his memory, it would be easy to select many

CATHOLIC PRESBYTERIAN, December, 1883.]

proofs of the high esteem in which he was held on account of his intellectual, social, moral, and religious qualities. But were we to begin to select, we should not know where to end.

Dr. Williams possessed strong and symmetrical mental faculties, which he carefully cultured, His power of analysis was great. He could penetrate into the deeper recesses of truth, note differences and trace resemblances with an acuteness of perception which few could equal. Possessed of good business talents and considerable administrative ability, he could form and execute great designs. He was a warm-hearted, social man; fond of society, and particularly attached to the land of his birth. His sense of ill-requited kindness was keen, but he could forgive most cordially. Benevolence was the governing principle of his life. Although he had an ample fortune, he insisted upon the punctual payment of his salary, and observed great frugality in his expenditure, that he might clothe the naked, feed the hungry, cheer the dying, and comfort the bereaved. At the close of a long life, spent in preaching Christ, and doing good unto all men as he had opportunity, he bequeathed his property to pious trustees of tried and proven orthodoxy for the diffusion of secular knowledge and the propagation of the Gospel of Christ. English Presbyterians especially owe him a debt of gratitude for his courageous defence of evangelical and Trinitarian theology, even at the sacrifice of cherished friendships. Sir Charles Wolseley declared that his knowledge of the interests of Europe, and the state of the nation, greatly surprised him, and that he talked like a privy councillor. But he never turned his pulpit into a hustings. "There," writes Defoe, "he was grave, serious, affectionate, and weighty, and applied himself to the proper business of a pulpit—viz., speaking to the souls of his hearers, and preaching Christ." The atonement of our Lord Jesus Christ was the grand centre, around which his heart was entwined.

The artist has preserved to us the stature, features, and dress of Dr. Williams. An admirable likeness may be seen in his library, surrounded by original paintings of representative Presbyterians of the sixteenth and seventeenth centuries. The whole figure bespeaks a sound and healthy body. He seems to have been about the medium height; his head large, and well developed in the superior and anterior regions. He was sixty-six years of age before sickness made any visible impression upon his constitution. During a ministry of forty-six years, he was not obliged to omit preaching, in consequence of illness, for more than five Lord's days.

WILLIAM ANDERSON.

[CATHOLIC PRESBYTERIAN, December, 1883.

WESTCOTT ON THE EPISTLES OF ST. JOHN.*

ALL readers of Canon Westcott's earlier works watch with eagerness for any new treatise from his pen. He has proved himself to be so precisely the sort of writer that the student needs, at once graphic in style and accurate in details; lucid in the arrangement of his materials, and judicious in choosing what he shall say and what he shall leave unsaid. A commentary from his hands on gospel or epistle would naturally awaken peculiar interest at the present time as coming immediately after the publication of the result of so many years' labour on the Greek text of the New Testament. Besides this, the treatise which has now appeared on the Epistles of St. John comes with special fitness from one who has already commented on the fourth gospel, and who has shown in his earlier works a genuine sympathy with the Johannine type of thought. It may be difficult to say exactly why, yet it has often occurred to the present writer, on reading the treatises on the Canon and Gospel Introduction, and more particularly the Gospel of the Resurrection, that of all English scholars presently known by their writings, Westcott seemed marked out as the one who might fill a place, not hitherto filled, and not easy to fill, as expositor of the thoughts and writings of St. John. Much, indeed, has been done for the Gospel in recent years, especially by Godet and Luthardt, and by Westcott himself, in his admirable commentary published last year, but for the epistles comparatively little. Of the kind of commentary offered us here by Westcott on the Epistles of John, we had previously none. Leaving out of sight German commentaries, some of which, such as those of Ebrard and Haupt, were excellent in particular departments, we have only one English work of any scientific pretensions, and that one unfortunately but little known, the exposition of the distinguished Greek grammarian, Jelf. In this really excellent work, we have grammatical notes that seem to give exactly what is desired in that way, and expository notes which concisely and suggestively express the textual meaning; but as a posthumous work it appears in a defective form, and we have neither introduction nor excursuses. In Westcott's work, as it seems to us, we have a happy blending of exact grammatical and textual criticism with full expository investigation, and elucidation of the theological and practical significance of the contents.

The work before us is no hastily conceived and rapidly produced performance. We have in it the well-matured views of a laborious scholar, who has kept this particular task steadily before him, as he

* Epistles of St. John: the Greek Text, with Notes and Essays, by Brooke Foss Westcott, D.D., D.C.L., Regius Professor of Divinity, and Fellow of King's College Cambridge. London: Macmillan & Co. 1883.

CATHOLIC PRESBYTERIAN, December, 1883.]

has informed us in his preface, during more than thirty years; and while much other work has meanwhile been done by our author, all that was of a kind that was more or less directly contributing to the literary and theological equipment of the ideal commentator on the writings of John.

As might be expected from one who has been so long engaged on the study of the Greek text of the New Testament, questions regarding the text are made very prominent in the introduction and notes offered us in this treatise. The first eleven pages are occupied with a clear and careful representation of the various readings as they appear in the most important Greek manuscripts. Dr. Westcott finds that the text of the epistles has not been exposed to so many disturbing influences as the gospels. One special cause of variation in the Gospel texts lay in the presence of parallel sections and the desire of transcribers to harmonise by addition or omission. In the case of the epistles this source of danger did not exist. What variations are found in the more important manuscripts are generally of very slight significance, and, on the whole, may be regarded as leaving the writer's meaning practically unaffected. In the choice of a reading Dr. Westcott shows preference to that in the oldest manuscripts; finding the readings of such manuscripts generally supported by the earlier versions, and also discovering in them usually that special colouring which commends them as original over against the reading in later texts. The ancient reading often explains how the recent reading originated; whereas if we assumed the reading in later manuscripts to be original, it would generally be impossible to account for the introduction of that which appears in the earlier. These are well-tried and widely accepted axioms of textual criticism, which are here well stated, and supported by suitable illustrations and convincing proofs.

A special interest belongs to this epistle because of the light reflected by it upon the condition of the Church at the time when it was written. It affords us a glimpse into the internal affairs and condition of the Churches at the close of the apostolic age, which contributes a living substance to the meagre framework presented in methodical histories. Paul had foretold in the closing days of his ministry coming convulsions in State and society. These had now fallen, and had left lasting impressions on the constitution and life of the Christian communities. With the destruction of Jerusalem, probably the special danger attending Judaistic teaching, which had been so much felt in the time of Paul, was no longer particularly formidable. But other more persistent and equally ruinous systems of error had now sprung up within the Christian Church itself. There was indeed much less hostility of an active physical kind manifested on the part of the world, but the moral and spiritual danger of seduction by worldly ways and manners was greatly enhanced. It is not now the world as an outward power ostensibly against the Church that has to be feared, but it is the

world in the Church, as a corrupting leaven introducing secretly the elements of decay. Inner troubles, probably in regard to organisation and social conduct, as well as in regard to matters of abstract doctrine, just as much as movements for consolidation and inner development, found scope, during this period of seeming deliverance from persecution and peril. Just such a condition is that reflected in this epistle. The apostle does not write in the spirit of an eagerly aggressive missionary like Paul. The Christian community was only being formed in the days and by the hands of Paul; but now, in the time when John writes, that community is consolidated, and its existence and significance are recognised. The Christian principle had to assert itself in the one case by getting for itself a name and local position; in the other case it had to impress itself upon the world by having a true representation given to it in the now existing communion. John, therefore, has to address himself to the internal state and constitution of the Christian Church in order to ensure the effective discharge of its mission at once in the community of its own members and toward those who are without. Try the spirits; keep yourselves pure; retain the light, and walk in the light;—such maxims summarise the apostle's purpose in his writing. The Church now exists. Its presence must be felt. The best and surest way of extending itself is by means of its members adorning in their lives and conversations the doctrine they profess. The general interest centres in the person and work of Christ. The Christian thought of this age was actively employed upon Christological questions; and now, within the pale of the Church, or at least among those who were in sympathy with Christian tendencies, contrasted errors made their appearance. In the age of John we find already three well-marked varieties of heresy in regard to the doctrine of the person of our Lord. The Ebionites represent him as a mere man; the Doketists represent his human form as a mere appearance; and the Cerinthians hold with the Ebionites, that he was born and died a mere man, but distinguish themselves by maintaining that between His baptism and His passion, Christ or the Divine element was in union with Him. That all these forms of error, each of them often modified in special directions by different upholders, were more or less prevalent in this age, is beyond dispute. Considerable difference of opinion, however, exists between commentators as to the question whether one or more of these heresies are referred to by the apostle. Westcott, in harmony with some of the best of previous expositors, thinks that we have no trace in this epistle of any polemic against the Ebionites. "The false teaching with which he deals is Doketic, and specifically Cerinthian." It ought, of course, to be observed that John's polemic is not primary but secondary in his work. He aims directly at the upholding of the faith which supplies spiritual nutriment for the maintenance of the true Christian life; and in so far as the attainment of his chief end of his writing requires it, contrary errors in doctrine that

CATHOLIC PRESBYTERIAN, December, 1883.]

tend to the impoverishing of the Christian life are denounced and refuted. It is necessary to keep the writer's special object in view in order to understand aright how and against whom the recurring polemic is directed. This specific object of the epistle is clearly stated by Dr. Westcott, by means of a reference to two passages in the work itself —i. 3 and v. 13, compared with xx. 31 of the Gospel. "Life eternal is in Christ Jesus, and is realised in all its extent in union with Him; it is death to be apart from Him." It is John's object to maintain this thesis, and to confute and insist upon the rejection of all teaching inconsistent therewith. Keeping this in view, the relation of the polemical to the positive or constructive purpose of the epistle, we shall find that often a statement of the truth as given there sounds like an answer given to a heretical misstatement which is unrecorded. Throughout, the strong ethical interest of the writer is made prominent. True doctrine is all important, but doctrine and life are inseparable. He does not speak of faith and of works, but of love, which, as a higher category, embraces and reconciles both.

Before passing from the admirable Introduction, in which all preliminary questions relating to the epistle are completely, though concisely, treated, we would call attention to a striking appeal which Dr. Westcott makes on behalf of the epistle as having special claims upon the attention of the Church in these later times. Many of the members of the Church in that age had grown up under Christian influences. They were born in the Church, and so had been surrounded by Christian habits of thought just as we ourselves have been from infancy. "The spiritual circumstances of those to whom it was first sent were like our own. The words need no accommodation to make them bear directly upon ourselves." Besides this, the very errors prevalent in that age are reproduced in our own. There is a striving after realistic reproduction of the actual details of our Lord's life which tends to Ebionitic error; a contrary idealistic tendency, spiritualising its conceptions by minimising the importance of local and temporal associations, which tends to Doketism; and an unsatisfactory blending of these tendencies in our popular treatises on Christ's Person and Life, which, unconsciously on the part of their authors, has a distinct resemblance to the old Cerinthian heresy. The warning with which Dr. Westcott closes his remarks on this parallel of the state of Christian society in John's days with our own, may well be taken to heart at the present time. "The separation of Jesus, the Son of Man, from Christ, the Son of God, is constantly made to the destruction of the One, indivisible Person of our Lord and Saviour. We have indeed no power to follow such relations of Scripture into supposed consequences, but our strength is to hold with absolute firmness the apostolic words as St. John has delivered them to us." The history of Christological developments, both in Germany and in England, illustrates the greatness of the danger of endeavouring to consider and treat the one aspect of the Saviour's

Person apart from the other. In correction of this dangerous tendency, the appreciative study of John's method of doctrinal and polemical statement, where neither side of the problem is ever lost sight of, should in our own time serve an important end.

In reference to the style and quality of the expository notes we have not space to speak in detail. The general plan is similar to that followed by Dr. Lightfoot, in his commentaries on Paul's Epistles, and by Dr. Davidson in his Commentary on the Epistle to the Hebrews. While the words of the text are discussed grammatically and exegetically in order, certain important points, doctrinal and textual, are reserved for separate treatment in detached and extended notes. In these larger notes we have the main doctrinal positions of John more or less elaborately treated, so that the author has some right to point to them as affording an introduction to the study of the doctrine of St. John. There are interesting little treatises on the Divine Fatherhood, sin, the world, the nature of man, &c., upon any of which we might profitably linger. The discusssion regarding the genuineness of chap. v. 7, is treated with great completeness—the entire history of the question being given in a closely arranged summary, and the conclusion stated in a most convincing manner. We would rather single out, at this point, for illustration of Westcott's powers as an expositor of the doctrinal statements of the apostle, his notes on the virtue of Christ's blood, Propitiation, and Eternal Life. After pointing out the Old Testament idea of blood as being the seat of life, and when shed, representing still the life though separated from the bodily organism, he applies this idea directly to the New Testament representation of Christ's blood. In sacrifice there is the shedding of the blood of the victim—the work of the offerer; and the sprinkling of the blood—the work of the priest. Christ was at once offered, and offered himself. "The blood of Christ is, as shed, the Life of Christ given for men, and, as offered, the Life of Christ now given to men, the Life which is the spring of their life." "The Blood always includes the thought of the life preserved and active beyond death." Thus he guards against the error of regarding the death of Christ as coextensive with the whole conception of Christ's blood. The note on Propitiation (ἱλασμός) traces the use of the term and cognate words throughout the New Testament, and in the Septuagint version of the Old, and finds that the biblical idea conveyed by the word is not only different from, but contrasted with that to be found in classical literature. Pagan writers think of the gods being propitiated, and patristic writers adopted this thought; but Westcott regards it as foreign to the biblical writings. "Such phrases as 'propitiating God,' and God 'being reconciled' are foreign to the language of the New Testament. Man is reconciled (2 Cor. v. 18, ff.; Rom. v. 10 f.). There is a propitiation in the matter of the sin or of the sinner." Propitiation applied to the sinner neutralises the sin, and corresponds in one aspect to Paul's phrase "in Christ." "The believer being united with Christ,

CATHOLIC PRESBYTERIAN, December, 1883.]

enjoys the quickening, purifying, action of Christ's blood, of the virtue of his Life and Death, of his Life made available for man through Death." In the note under the text, chap. ii. 2, the important remark is made that Christ is not called a Propitiator as He is called a Saviour, but our Propitiation, because a Propitiator might use means of propitiation outside of himself, but Christ is our Propitiation, as He is our life, our righteousness, sanctification, redemption. He not only makes, but is, our Propitiation. On this particular passage the exposition of Jelf is much more satisfactory than that of Westcott. In an admirable extended note Jelf traces the classical usage of the term, where it means "appeasing the wrath of heaven;" next investigates the Old Testament use, and of the six instances finds that four support the meaning "offering for sin," and two signify "the mercy or forgiveness of the person appeased;" and concluding that only the idea of an offering for sin suits the New Testament application, he maintains that this, and not any fancy of modern expositors, must alone be admitted. "From these considerations it is clear that the only sense which can be reasonably given to ἱλασμός, as applied to Christ, is that our Saviour did, by a proper act of propitiation, avert from us the guilt or consequences of sin by appeasing the wrath of God." Throughout this note Jelf is much more satisfactory than Westcott, not simply because his conclusion is more in accordance with Calvinistic doctrine, but specially because he works out in a more convincing manner the Johannine conception, and shows the harmony that exists between his use of the word ἱλασμός and that which undoubtedly is its root meaning. He states a fair rule of interpretation when he says that it is no small argument against systems varying from the orthodox, that the old lexicons and authorities will not serve their turn, and that it is a more probable way of arriving at the meaning which the Holy Spirit meant such words to convey, if we accept the well-established meaning of a word from its etymology, common use, or natural or religious idioms. "If there is but one meaning, then this must be taken in spite of all endeavours to assign to it some new one;" but if several, we must choose by rejecting whatever is etymologically or grammatically untenable, or from the context, other scriptures, or ancient authority, is unsuitable, and adapting what, being a well-established meaning of the word, is supported as suitable in that particular place, by the context, other passages of Scripture and the Primitive Church doctrine. A comparison throughout of Jelf's and Westcott's notes on doctrinal passages will, we are inclined to think, result in favour of the former. Jelf's style, too, though wanting the literary polish of Dr. Westcott's, is peculiarly suitable for expository notes—a remarkable clearness of expression, and a faculty of terse, concise statement, enable the reader at once on opening his book to discover his view of any particular passage. It may perhaps be regarded as a defect in the notes of Westcott that the style is often loose, the statements sometimes rather vague, and not unfrequently

commonplace remarks are indulged in that hinder the ready grasping of the commentator's views.

Besides the careful and compact introduction, the regular series of notes under the text, and the numerous valuable detached notes on doctrinal and textual questions to which we have now made such reference as our space permits, there is a considerable part of the volume occupied with dissertations on topics the right understanding of which will prove helpful to the interpretation of the epistles. There are three such dissertations appended:—(1) The Two Empires: the Church and the World; (2) The Gospel of Creation; and (3) The Relation of Christianity to Art. The first and third naturally supplement one another, and taken together form a treatise on a theme that is manifestly suitable to a commentary on an epistle in which the contrast of the believing fellowship and the world is made so prominent. Among some of the earliest apologists there appeared a tendency to commend Christianity to the favourable consideration of the Roman emperor and governors on the ground that the interests of Christianity and the empire were identical—that the Christian religion would prove a handmaid to the Roman State. Yet this assumption was false: for Christianity proclaimed a kingdom; and it was to be seen as time advanced by which governing power, that of the State or that of the Church, society would be regenerated. Both kingdoms claimed universality, and this, of course, both could not enjoy. They were based respectively on the antagonistic principles of positive law and faith—one resting on force, the other on conviction. They were contrasted in their history. "The history of the Roman empire," Westcott finely says, "is from the first the history of a decline and fall, checked by many noble efforts and many wise counsels, but still inevitable. The history of the Christian empire is from the first the history of a victorious progress, stayed and saddened by frequent faithlessness and self-seeking, but still certain and assured though never completed." Christianity in the world was, therefore, necessarily subject to persecution. It made claim to universality; it laid down its principles in an absolute way that admitted of no compromise; it was aggressive and could not tolerate but must assail all other faiths: and it was spiritual, and so necessarily opposed to the materialistic tendencies of the State that led ultimately to emperor-worship.

Art, as it was represented in New Testament times, was clearly of the world, and from it, as tainted and secularised, there must be on the part of the Church a thorough severance. Only gradually was there a resurrection of art and the consecration of it to Christian ends; as corruption advanced, art lent itself to further Christianity through paintings and images for churches; and by the time of Augustine many were known to worship these artistic representations. Though thus subject to abuse, the ministry of the beautiful is to be claimed for God. "Christian art is the interpretation of beauty in life under the

CATHOLIC PRESBYTERIAN, December, 1883.]

light of the Incarnation." Here, however, in Christian times, art has met a twofold opposition from Judaistic iconoclasm and the revival of the sensual nature-worship. Realistic art in treatment of scriptural subjects is fraught with special peril. The conclusion reached is that Christian art is a necessary expression of the Christian faith—early antagonism to art was occasioned by its alliance with idolatry and the world; when found capable of severance from the hostile world the antagonism ceased. We may add that where art productions in the church tend to the introduction of the worldly temper and spirit, the old hostility ought to be reawakened.

We have said nothing of the second and third epistles of John. These are treated in a careful and thorough manner. The introduction discusses the question of their canonicity, shows how easily confusion might have arisen over the designation Presbyter, notes the various readings from the most important manuscripts, and calls attention to the interesting glimpse afforded into the life of the early Church by means of the three well-marked personalities of the third epistle—Gaius, Diotrephes, and Demetrius. The notes on these epistles, like those on the first, afford just that critical and exegetical help which the earnest student desires.

In conclusion, we quote, and heartily re-echo, the author's prayer, that his book "may encourage some students to linger with more devout patience, with more frank questionings than before, over words of St. John."

JOHN MACPHERSON.

ANOTHER SCIENTIFIC SCOTCHMAN IN HUMBLE LIFE.

DURING the last decennium of the eighteenth century, there came into the world, almost at the same time, two very remarkable men, born in the same district of Scotland, bearing the same name and surname, sprung from the same humble class of society, alike in the originality and independence of their minds, in their love of knowledge and struggles to obtain it, in their ecclesiastical sympathies and spirit, as well as in the oddness of their character, the queerness of their ways, and the fact that during most of their lives the world counted them "daft," and only awoke when they were dead or dying to the fact of their genius. Their lives and photographs have been published, and even in their faces there is a likeness. They bore the name of John Duncan. The younger of the two, who was born at Aberdeen, in 1796, and was the son of a poor shoemaker, is now well known to us from the "Life" by Principal Brown, and the "Reminiscences" of Dr.

Moody Stuart, having been some time missionary to the Jews at Pesth, and for the last thirty years of his life Professor of Oriental Languages in the Free Church College, Edinburgh. The "Colloquia Peripatetica," which Professor Knight so lovingly collected and published, shows how much he had of the gifts of Coleridge,—great learning, united to habits of original, philosophic thought on religious subjects,—often expressed in conversation with all the vividness and sparkle of genius, while underneath all and around all was a strong, earnest, Christian faith—the faith of one to whom Christ was in the very centre of all things, and who could view no subject of thought or way of life apart from Him. A small circle of intimate friends admired, and almost worshipped this Duncan in his life-time; but people generally thought him a crack-brain enthusiast, and it was not till after his death that his true character began to be generally appreciated, when men like Mr. Gladstone saw and acknowledged the profound independence and interesting workings of his mind.

Our other John Duncan, whose life has just been published,* was born at Stonehaven, a few miles south of Aberdeen, in 1794, about eighteen months earlier than his namesake. Had he ever come to use a coat of arms, the bar-sinister must have crossed it, for his father and mother were not man and wife. Both mother and son had to bear the penalty in the extreme poverty and hard struggle of his early years; and though the mother did her best in the circumstances, and was both kind, sober, and industrious, she never gave him any schooling. In social life, the lad never rose above the rank of a handloom-weaver, and till he was upwards of eighty years of age, hardly emerged out of the extreme poverty in which he began the world. But the thirst for knowledge was intense, and not only for knowledge generally, but for scientia,—science in its more restricted sense; and in particular his passion for botany, cultivated with intense ardour for some sixty years, raised him to an eminence in that department which, in the end, was cordially acknowledged. Yet nearly all his life he lived unknown to fame and unappreciated by all but the merest fraction of his acquaintances. Strange in dress, in manner, and in habits, he too had the reputation of being "daft," and when work failed him, and the burden of years became heavy, there were none to save his independent spirit from the humiliating necessity of begging for the pauper's dole. At length he attracted the notice of his present biographer, Mr. Jolly, one of Her Majesty's Inspectors of Schools, who published an account of him in *Good Words*, and aroused a very wide interest in him. It was felt to be a shame that so remarkable a man should be left to drag out his advanced years in utter poverty, and a subscription which was set on foot, and to which the Queen gave a contribution, provided comfortably for him during the last years of his life, till he quietly

* The "Life of John Duncan, Scotch Weaver and Botanist," &c. By William Jolly, F.R.S.E., F.G.S. London, 1883.

CATHOLIC PRESBYTERIAN, December, 1883.]

ended his days, in his 87th year, on 9th August, 1881. As in the case of Hugh Miller, who was eight years his junior, John Duncan was full of reverence for the Scottish Reformers and Covenanters, and took a lively part in the great ecclesiastical conflict that rent the Church of Scotland, in 1843. Personally he was of devout, humble spirit, and quiet, serious life; a man who found pleasure both in the book of Revelation and in the book of Nature. We cannot say, however, that his religion was of an active type, nor do we find any evidence of his having exerted himself to promote the spiritual welfare of his fellow-men. Here he falls very far below the standard of his namesake.

His very earliest years had to be spent in helping his mother, which he did by gathering rushes from the burn, the pith of these being used for wicks in the little oil-lamps that were then in universal use. At ten he had to go out as herd boy. Sometimes a stern mistress would not allow him to dry his clothes at the fire when, after a day of hard rain, he came in at night soaked to the skin; and in the morning he would have to wring his stockings, put on his wet clothes, and go back to his comfortless exposure. When a little older, he became an apprentice to a weaver; but here, too, the lines were very hard. His master, albeit the clerk in the Episcopal chapel, was the tyrant and bully of the place, and many a hard word and hard blow were levelled at his unfortunate apprentice. But sometimes he met with greater kindness. And when well on in youth,—indeed, about sixteen years of age,—through the kindness of some of his female acquaintances, he learned to read! After many more years had elapsed, he added to this the acquirement of writing! Beyond his own science of botany, he never acquired much store of learning; but he did his best to acquire some knowledge of Latin in order to understand the nomenclature of botany, and to that he added a little Greek, desiring to know the New Testament in the original. We think it must have been a godly woman with whom he came into contact when an apprentice that first led him to serious thought. But in the neighbourhood of Stonehaven, he found a venerable and most impressive teacher of Church history. The teacher was none the-less impressive from being reduced to a state of ruin. Dunnottar Castle, that to this day rests on the grand sea-cliffs to the south of Stonehaven like an imperial diadem, was famous in the history of the Covenanters, and the story of their efforts and their sufferings never ceased to thrill the soul of Duncan, who valued, in due proportion, their noble struggles for independence, and their fearless testimony for Bible truth. A special object of interest "was the 'Whig's Vault' on the edge of the cliff, where the Covenanters were immured, with its crevices in the wall to wedge their hands in, and the still more terrible hole below, in which the crowded wretches took turns in breathing opposite a crack at the base of the wall! Nothing coloured his whole existence more than the inspiring story of the struggle for Scottish religious freedom, which entered deep into his inner heart in

after life, and infused his piety with the uncompromising fire of the old Covenanters." His early open-air life as a herd boy seems to have favoured the development of his love of plants—"flures," as they are called in the native Doric of the district, and as Duncan himself called them to the end. Even in his infantile days, when he was gathering rushes at the burn side, nature began to draw his heart, "and ever afterwards the common rushes carried to him the peculiar charm of earliest happy association and wild-wood wandering, with dear memories of assisting his poverty-stricken parent."

The life of John Duncan was that of a weaver who worked occasionally in public factories, but usually in a place of his own, getting orders from customers, to whom he carried his web when he had completed it. It was a back-going business, and the longer he pursued it the less he got for his labour. Sometimes he found it desirable to vary his work by "taking a harvest," and even by working as a common labourer. In his domestic life, Duncan was not happy. From the very first a great want of congeniality showed itself in his wife, and ere long the unhappy woman fell into ways which brought about a separation. Duncan does not seem to have been positively to blame, yet probably he wanted the tact and genial influence which might have averted the painful consummation. After a good many wanderings, he settled in a district of Aberdeenshire called the Vale of Alford, and the last thirty years of his life were spent at a place called Droughsburn.

Curiously enough, the book that first attracted him to the *study* of plants was the same that, twenty years later, set David Livingstone's mind in motion in the same direction—"Culpepper's Herbal." Culpepper was an Englishman, born in 1616, who died 1654, so that his book was an old one. There were then, however, few scientific treatises on botany, and none in a popular form.

"Culpepper was the great authority, and his illustrated 'British Herbal' was in common use. By getting a loan of Culpepper from some of the local herbalists of the village (Drumlithie), John was able during his apprenticeship to make a beginning of the study of plants, which he learnt to discover and name with the help of the plates that accompanied the work. . . . He traversed the cliffs and pleasant neighbourhood of Stonehaven with enlightened eyes in search of the plants which he was now able to distinguish and name with the help of the great Culpepper. These he concocted into the various wonderful preparations therein detailed, which were to charm away all disease frail flesh is heir to, and he began to acquire some local fame as an herbalist. Such a man, however, could not rest satisfied with the mere memories of the borrowed volume he had seen at Drumlithie. He must have his own text-book; and after months of extra work—for wages were very low—he became at last the proud possessor of a copy of his own, which cost one pound—an immense sum to a lad so poor, just out of his apprenticeship, and having his mother to assist."

Medical use was the first object to which he sought to turn his knowledge of plants. Here are some of his ideas. "Sneezewort" was good for toothache; elecampane (a rare plant) for cough; the leaf of the greater plantain was useful for stopping bleeding; of knotted fig-

CATHOLIC PRESBYTERIAN, December, 1883.]

root he made an ointment for the throat; tansy was a cure for gout; spurge gave a juice for removing warts; the blue-bell increased women's milk; a polypody fern furnished an ointment for burns; lichens a liniment for chapped lips; various decoctions of parsley, horehound, hyssop, sedge, and camomile were useful for consumption; dysentery was treated with camomile flowers; for jaundice his prescription was—two raw eggs with a little cold water in the morning, and one egg about twelve o'clock, another about seven in the evening. He had also some economic uses for plants. The gum of the gean was used as a substitute for gum arabic; common speedwell furnished a kind of tea, once used in the country; "from the fine-leaved heath he brewed a kind of ale, said to have been used by our Pictish forefathers, and hence called Pict's ale, the secret of which, it seems, we have now lost." Of some other plants the juices were useful for dyeing, and there were plants little known that at a pinch could sustain life, like the lousy earthnut; and he told a very old story of a party of Scots besieged by Danes on a bog, in order that they might be starved into surrender, who sustained themselves on the sweet knotted root of this plant till the Danes, thinking they lived by magic, went off. The hints applicable to these plants he had got from Culpepper and other old writers, but he had verified their prescriptions, doubtless on his own person chiefly, and on those who came to him for advice.

Duncan's introduction to scientific botany was due to his becoming acquainted with Charles Black, gardener at Whitehouse, who knew botany, and possessed some books upon it. The friendship that sprang up between Duncan and Black,—though Duncan, who was above forty on their introduction to each other, was much the senior,—was quite romantic, and might almost be classed with the celebrated friendships of Greek story. The system of Linnæus spread itself before Duncan with great beauty, and he had an extraordinary veneration for the Swedish naturalist. Becoming a scientific botanist, his acquaintance with plants was greatly extended, and his expeditions in search of them became much more earnest and keen. It was not easy for a man whose labours at the hand-loom, extended over long hours, brought him with difficulty a few shillings a-week, to find time for his botanical hunts. But the hours of the night and early morning were not grudged for the purpose. In finding new and rare plants he was very successful, though long hours of labour might be spent for a single specimen, and risks incurred of no common kind. Having visited the Loch of Drum in search of the white lily, he found the plants in full and tempting flower, but beyond reach of arm or stick. Without hesitation he stripped himself of what he called "his breeks," and waded into the loch, which had a loose muddy bottom. He had just grasped the prize, when he sank irretrievably in the mud, every step increasing his danger. "He would undoubtedly have perished, had not his involuntary cries attracted the attention of a gentleman who was

[CATHOLIC PRESBYTERIAN, December, 1883.

fishing from a boat at some distance. Pulling with all his might, he was just in time to save the too venturous and ardent botanist from a watery grave, and bring him soaking, but grateful, to the banks." One would have thought that the lilies would have perished in the life struggle; but no—they were safe in his hand.

Before his death, when he had become too frail to attend to his herbarium, it was presented to the University of Aberdeen. It had suffered a good deal of delapidation before that time, but even then, out of 1428 species that form the flora of Scotland and England, it contained 1131 specimens, and had once included many more. After careful selection, it was formed into four parts :—(1.) a general collection of 500 species; (2.) the flora of the Vale of Alford, amounting to 150 species; (3.) the grasses of the district—fifty specimens; (4.) the cryptogamous plants, mostly mosses and lichens—fifty specimens. In receiving the collection, the Professor of Botany expressed a high opinion of its value. It is now preserved in Marischal College, and forms a remarkable monument of botanical study and rare scientific enthusiasm in humble life.

Our readers will naturally ask what manner of life was led by this poor man whose scientific genius showed him to be worthy to be classed among the best botanists of the country. The answer to this question reveals one of the most remarkable things about him, and while redounding infinitely to his credit, is little honourable to his unappreciative neighbours and countrymen. Here is the picture of his abode at Auchleven, where he spent ten years :—

"He lodged with a weaver . . . in a tumble-down thatched cottage, now entirely removed. He slept above a thatched stable at the mill, in a loft reached by a ladder directly from the highway. This apartment was merely the triangle formed by the sloping roof, seven feet in length, with sufficient height to stand up in at the centre. It was lighted only by an opening three feet by two and a-half in the small door that gave entrance to it. This hole for light was without glass, being closed by means of a sliding piece of wood; so that when it was shut, the place was in darkness, and when it was open, the wind had free entrance, even in the wildest winter day. John's bed was at one side of the space, under the sloping thatch, his chest containing his clothes and books being at the other, with a narrow space between. From his studious habits, which soon became the talk of the village, this close miserable home obtained the name of 'the philosopher's hall,' or 'philosopher's den,' or more curtly, 'the philosopher,' which it retained for many years after he had left it. Here John slept during the ten or more years which he lived at Auchleven, contented and happy; here he kept his books and instruments, and wrote his letters and papers on the lid of his chest; here he used to sit for hours reading, and thinking, and studying; and to this chilly hole, without a fire, and always in the dark in winter—for a candle would have been dangerous,—he retired nightly to rest. To make it more tolerable in cold frosty nights, he used to carry a bottle filled with hot water, supplied by a kindly neighbour. While lying there, he could distinctly hear the breathing and stamping of the horses, and the lowing of the cows, in the dark stable and byre below, the fumes of which ascended through the crevices between the deals of the thin partition that separated him from these fellow-creatures. Talk of Diogenes' tub! That was airiness, health, and comfort compared to Duncan's philosopher's hall."

CATHOLIC PRESBYTERIAN, December, 1883.]

Of his appearance and general habits take the following picture :—

"John's appearance and habits, even at that age, under forty years, were sufficiently striking, and certain to draw popular comment. He wore a blue dress-coat and vest of his own manufacture and country make, with very high neck and clear brass buttons, corduroy trousers, and white-spotted napkin round his throat; a tall satin hat, well set on the back of his head; a big blue umbrella, which was an old-fashioned 'Sairy Gamp,' under his arm; a staff in his hand, and great boots with iron toes, full of big tackets, on his feet; while his trousers were generally rolled up half-way to his knees, to keep them clean, 'for fear o' bladdin' them.' His *tout ensemble* and stooping gait gave him the general look of quaint country Paul Pry—prying, however, not into other people's affairs, like that well-known worthy, but into matters his compeers knew nothing of, and cared less for. From thinking of other things within, or conning over some of the technicalities of the studies he pursued, he generally had an absorbed look, which at times became an almost vacant stare; so that by many, if not by most, he was considered 'odd.' Some said that he 'looked like a fule,' and others did accuse him, in their charity, of being 'silly.'

"He was extremely cleanly in his disposition, dress, and habits, brushing his clothes with fastidious care, and never putting down his hat, even in the finest room he entered, without wiping off any dust that might lie there, with his handkerchief. His tastes were singularly abstemious, and his food of the simplest—his bed, board, washing, and dress, not costing him, then, more than four shillings a-week. Yet no one accused him of being mean, and he was reckoned 'liberal within his ability;' and it should be remembered that his wife and family, even after his daughters were married, were a constant drain upon his slender resources. Could simplicity and thrift go farther than this?"

Respecting his clothes we have a statement that seems to throw into the shade the children of Israel in the wilderness, for their clothes lasted but forty years—Duncan's fifty.

"Nothing illustrates the remarkable solicitude he bestowed on all he possessed so well as the one fact that he wore the same suits of clothes, already described, all which were of his own weaving, for at least fifty years, and that they were presentable even to the last, though much worn and out of date. He had two suits with which he went out of doors, 'a better and a worse,' in addition to his working dress; and during this long period, he never had any other till after the subscription raised for him in his eighty-seventh year. Besides two time-worn, tall dress hats—which were of the real old beaver, with long hairy pile—he had two round, blue, flat 'Tam o' Shanter' bonnets, with great tassels on the top, which he wore in going about the house and on less formal occasions.

It is no wonder that when he paid a visit to Aberdeen he was the strangest looking creature in the town, and on one occasion found it desirable to borrow a friend's surtout.

For the most part Duncan was unappreciated by his neighbours. They thought him crazed, but could not but respect his high moral and religious character, and his unobtrusive bearing. Sometimes the lads would make fun of him, and especially of his mad craze about the "flures," but Duncan was far from blunt, and would sometimes turn the tables cleverly upon their ignorance. He could show them how "knowledge is power."

"While collecting plants one evening on the braes above Tough, John was met by a number of farm servants, who thought they would get some fun out of the

weaver about the 'weyds' he was carrying in his hat and in his hand. He showed them, amongst other things, a sprig of juniper. They said they knew this plant quite well, and that it grew 'etnach* berries.' But one lad 'kent a buss, a great big buss, an' na leevin ever saw a single berry on't;' and all the others knew the same bush well. John at once saw a chance of both amusement and rebuke, if it should turn out to be a female plant. He asked if there was only one bush, and was told that there were none for miles around but itself; at least they had never seen any. After learning that this bush, which had thus become famous in the neighbourhood, was not far off, he asked them to lead him to the place, as he wished to see it. So off the whole party marched to the spot.

"They soon found the juniper, a solitary female plant, as he expected, in full bloom; and there and then he resolved to read them a lesson and 'prove his ability as a man and a botanist, who knew something of nature and nature's laws,' as James Black remarks. John said, 'Nae doobt, ye think yersel's clever chiels, but cu'd ony o' ye mak' that buss bear fruit?' 'Na, faith, na, John,' they all exclaimed, 'we canna dee that; nor cu'd ye, 'less ye hae mair airt than yer ain, man.' John asserted that he could and would; and then, stretching out his hands over the bush, he muttered several words in the manner of a magician, which his astrological lore had made him familiar with, and ended by declaiming —'Thou shalt bear berries for once!' The young men were more than amused, they were astonished at the little man's whole style in a vein so serious and unexpected, but they drowned their surprise in laughter. John arranged with them, however, that at a certain time at the beginning of winter, of which he would apprise them, they should all reassemble there, to witness the fulfilment of what he had said. There they parted as the sun set, and, though trying to think it a good joke, the young bucolic critics felt their merriment somewhat restrained, as if 'coming events cast their shadows before.'

"Next day, having to visit Insch beyond Auchleven in connection with his work, John went to a locality he knew, crowded with juniper, where he selected a large branch from a male plant on which the pollen was ripe and unusually abundant. This he carried all the way by the winding footpath over 'the back o' the hill,' across the bridge of Don, and home to Netherton, with the pollen safely preserved—no easy task on those breezy heights, over so long a distance. Next day was bright and sunny, and he bore his tender burden to the solitary bush on the hill. When the sun was in all his glory, shedding, refulgent, the necessary light, heat, and electrical influences—for, as John remarked, 'the plants are creatures o' licht, and all their little transactions are done in open day, having no evil to hide'—he shook the pollen-laden branch above the open flowers below, sprinkling them skilfully with the all-potent dust. When he visited the spot alone some time after, he saw the complete success of his bold experiment, in the formation of a host of baby berries.

"In due course, when the fruit had reached maturity, he summoned his tormentors, who had forgotten all about their encounter with the botanist, to witness the result. Their surprise may be better imagined than described. As they stood speechless and astounded at the sight—for, as John said, 'they were na up till't, and, fat was waur, they wi'dna be instruckit,'—John concluded the drama by solemnly declaring that the bush never would bear another berry; and sure enough it never did. The story got wind in the district, raising John in general estimation as a botanist, if not as a magician, with powers that were 'no canny,' and doing much to silence future aggressors."

We have said that Duncan was a strong ecclesiastic, and that his early sympathy for the Covenanters, and admiration for them, disposed him to the popular side in all Church controversies. The following

* This is the name of the juniper in various parts of the country, and is a bit of Gaelic—*etin* being the Gaelic name of the plant.

CATHOLIC PRESBYTERIAN, December, 1883.]

extract is long, but it gives a vivid picture of a famous time of conflict, and is in the main fair, though the author at one point forgets that he is a historian, and has a fling like a partisan :—

"With such sympathies and such opposition to all State interference in religious affairs, it would not have been difficult to predict what side John would take in the long and fiery disputes that culminated in the Disruption of '43. He became a strenuous anti-patronage, anti-Erastian advocate, a keen sympathiser with the dissentients, and an ardent adherent of the party that formed the Free Church of Scotland.

"The history of the remarkable struggle that issued in the ecclesiastical revolution of 1843, in which four hundred and seventy-four ministers of the Established Church separated from her communion in one day, need here be referred to only as far as John Duncan and his friends were concerned in it, for it has been often written from all points of view. It was a period of intense religious and social excitement; as John, speaking of it forty years after, said, 'Oh, it *was* a terrible time!' In the Vale of Alford, John lived near some of the scenes which are now historic in connection with it. At Netherton, he followed its movements with the deepest interest, visiting the places where forced intrusions occurred, and keeping himself conversant with its abundant and fleeting literature—his collection of pamphlets and books then issued on the subject being unusually large, especially for a poor man.

"Along with his friend Charles Hunter, the shoemaker, a strong non-intrusionist like himself, he walked through deep snow all the way to Marnoch in Strathbogie, in the severe winter of 1841, when the suspended seven of that famous presbytery inducted Mr. Edwards, on the 21st of January, at the point of the bayonet. He long preserved a copy of the supplement to the *Aberdeen Banner*, which contained an extended account of the case, and which he often used to read to others, to show the untenableness of the position of the intrusionists. He also went north to the famous induction at Culsalmond, where the minister was settled with the aid of policemen and other guardians of the peace.

"The controversies in the weaver's and shoemaker's shops at Netherton now became hotter than ever, and the contests between the opposing parties, especially between the weaver and the eloquent tailor, Sandy Cameron, the representatives of the contending factions, more vehement than before. John's advocacy of non-intrusion principles, even at Whitehouse, was so earnest and continuous that Charles Black, who belonged to the moderate party, had great difficulty in withstanding his persistency, from pure sympathy, in spite of his convictions. At first he tried to reply to John's arguments, but in vain. Then he resorted to banter to win him to silence, by quoting some of the doggerel rhymes born of the excitements of the day, such as :—

"'Free Kirkers neither curse nor ban;
But cheat and lee wi' ony man,'"

—a skittish allusion to the sanctity claimed by the dissenters. But banter on such important subjects was a grievance with John, and at last they had to agree, for the sake of peace and friendship, to let theology become a moot subject between them.

"Aberdeenshire was one of the strongholds of the Establishment, and the Vale of Alford was as conservative as any part of the country. As John used to say, 'they were terrible bun' up to the Establishment.' The keenness of feeling between the adherents of the two parties in the district was so great that, for a long time, as he remarked, 'they had enouch ado to speak to each other;' and this was the case all over the country for many years. In the whole presbytery of Alford, not a single clergyman left the Church except one, the Rev. Harry Nicol, then a schoolmaster, and now Free Church minister at Lumsden, in

[CATHOLIC PRESBYTERIAN, December, 1882.

Auchindore. In the parish of Tough, the popularity of the clergyman, the late Mr. Gillan of Alford, was such that very few seceded, and of these only one elder, Moses Copland, the farmer of Boghead. The opposition of the Aberdeenshire proprietors was so great that, in most places, they would not grant sites for the new Free churches, and even, in many cases, threatened eviction to seceding tenants. It was the same in the Vale, and the Free Church congregation of Tough and Keig long worshipped in the barns of Boghead and of Tillykeerie, where Charles Hunter's father lived, on the slopes south of Netherton. Meetings were held in various parts of the district by the friends of the Free Church, which were addressed by several of their most popular orators. Amongst others came Dr. Guthrie, who held a large gathering at the inn of Muggart Haugh, on the Leochel, which John attended, as he did all others far and near; for he would walk any distance to see and hear a popular speaker on the side he had espoused.

"To organise the new seceders round Tough, there arrived, in the Disruption year, a worthy man, the Rev. William P. Smith, who has been rendered famous through his remarkable son, W. Robertson Smith, recently expelled from a professorship in the Church his father then entered. The prospects of the Free Church in the Vale of Alford were long very dark. For a considerable time Mr. Smith was obliged to preach to his people in the barns above Tough, till Sir Andrew Leith Hay allowed them a site at Brindy, above the church of Keig, where they erected a wooden house in which they worshipped for some time. At last, the late Lord Forbes granted them the present beautiful site between Whitehouse and the Bridge of Don, where the existing church and manse, tasteful, picturesque, and comfortable, were erected amidst surrounding trees, with Cairn William and Benachie behind, and there Mr. Smith was ordained in 1845.

"Religious activity amongst the small band of seceders was very great, and unwonted life and zeal were infused into all Church work and worship, in both preachers and people. John Duncan was one of the most earnest labourers in the cause. Prayer meetings were held at many places before and after the Disruption. In these he took his part along with other laymen, in reading and expounding Scripture—very creditably, as one of his hearers tells, backward though he was in public appearances. His first attempt at public prayer at Tillykeerie was not very successful, however earnest; his attitude, words, and utterance, in this unwonted exercise, being such as to render the suppression of risible emotion on the part of his auditors extremely difficult.

"John's churchism was not mere combative fervour or theological dogmatism. It was based on conviction, and was truly religious. When I asked him why he seceded when Charles Black and others whose opinion he valued remained in the Church, he replied, 'Because I thought it was richt, and because the best ministers gaed awa wi't.' He was of opinion that many more would have followed, 'had they no feared for the laird, frae whom they had their grund.' Like all over-enthusiastic men, his fault was, at that time at least, that he would hardly allow that his opponents might have as deep convictions as himself, and think themselves in the right as much as he did. But when the heat of that controversy died out, the strength of which we can scarcely now realise, John became broader and more tolerant, as have even the bitterest of both parties. He thought that in the Old Church 'they were na sae weel tellt it;' that is, what was held to be evangelical doctrine was less firmly and unhesitatingly preached there than in the Free; and so far he was no doubt right.

"The Moderatism of Aberdeenshire at that time was cold and worldly, and was wanting in the earnestness and reality that should be the soul of all vital religion, which certainly then characterised the new body more than the old, and by which the Free Church has done itself and the Establishment great good. Though this good has not been by any means unmixed, the Disruption of '43 was a great event, for which both parties should be thankful, and of which Scotland has reason to be proud.

CATHOLIC PRESBYTERIAN, December, 1883.]

"Duncan's attendance at church was marked by the greatest regularity, and as one that knew him well says, 'that day was a bad one when he was not to be seen walking to church, clean and tidy, dressed in a suit of his own weaving. His errand at church,' he declares, 'was not to see and be seen, but to worship, and to hear the sermon, of which, with his excellent memory, he brought a large part home with him. His religion was real and no hypocrisy, and I can see him now,' he continues, 'holding his well-worn pocket Bible very near his eyes, as he sat reverently in his accustomed seat in church.'"

It was in September, 1877, when Duncan was in his eighty-third year, that Mr. Jolly became personally acquainted with him, after having heard much of him from Duncan's bosom friend, Charles Black. The visit to him at Droughsburn was a happy event in Duncan's life. It led to the papers in *Good Words*, to the public subscription that so lightened his last years, and to the very interesting Memoir now before us. It certainly is remarkable that so full an account should be written of one who left neither letters nor diary, whose life was the quietest possible, and who was simply one of the poorest of the poor. Mr. Jolly's insight into Duncan's character is at once ready and profound. The loving and appreciating care with which he has gathered all that could be gathered about him resembles Duncan's own zeal and eagerness to gather every species of plant, great or small, which could be found over the whole country-side. We confess we think the volume is too large, and that there is rather too much use made of the *couleur de rose*. But we highly appreciate the effort of Mr. Jolly to do justice to one whose earthly lot was so obscure, whose position in the world's eyes was so despicable; but whose gifts of mind and soul entitled him to a higher place by far than that of many whom the world delights to honour.

W. G. BLAIKIE.

Notes of the Day.

THE LATE SIR HENRY W. MONCREIFF.—Another of our leading Scottish ecclesiastics has been gathered to his fathers, at the age of seventy-four. Less marked than Dr. Begg for popular gifts and eloquence, but one who filled with singular efficiency and honour an important place of his own, Sir Henry Moncreiff was the representative of an old Scottish family that has given to the Presbyterian Church a succession of excellent and godly ministers, in a line hardly broken since the time of the Revolution. His great forte was church law and church order, and his book on the "Procedure of the Free Church of Scotland" indicates the character of his mind. It is not usually men of earnest evangelical character that have excelled in that department; the remarkable thing about Sir Henry was that while his mind grasped all that related to law and order, he was in thorough sympathy with whatever tended to the spiritual welfare of the Church, and the progress of

the Gospel at home and abroad. The congregation to which he ministered was not of the wealthier order; yet no pastor was ever more assiduous and earnest in his pastoral work. Had he chosen to enter the Church of England, his prospects of promotion were excellent; but he preferred the humble rôle first of a minister of the Established Church of Scotland, and thereafter, when his sense of duty called him, of the Free Church. His latest public service was his volume of the "Chalmers' Lectures," devoted to the exposition and defence of Free Church principles. Sir Henry, to a very unusual extent, enjoyed the confidence and esteem not only of his own Church, but of the whole community; and his life of humble, earnest devotion to the work of Christ, was a beautiful testimony to the reality and power of Christian faith and love.

FRENCH AGGRESSION.—The writer well remembers the sadness of heart with which, on the 24th July, 1870, when the s.s. *Batavia* from New York reached Queenstown harbour, and the question was shouted from deck, "Is it war or peace between France and Germany?" the answer came back, "War has been declared." During the whole voyage all had been hoping to hear that the strife had been settled. Bitterly in their hearts did they denounce the Emperor of the French, to whose unprincipled ambition they ascribed the kindling of the terrible conflagration, sure to be followed by such disastrous results. It was with hardly less sinking of heart that the other day we read M. Ferry's speech in the Chamber, justifying the aggressive attitude which France has taken up toward China. It was very humiliating to find that attitude justified on the ground that France must have a share of foreign trade as well as her neighbours, and, like a prudent paterfamilias, must look out for openings for her sons. One's mind was carried back to the filibustering expedition of the tribe of Dan, when they fell on the inoffensive people of Laish for reasons very nearly the same. We know well that thousands of excellent people in France repudiate these sentiments, and feel ashamed that a great nation should avow them, and much more that it should act upon them. There are many doubts in our day as to the ways in which the rulers of a Christian nation may best show their loyalty to Christ in the administration of national affairs; but we can conceive nothing more pleasing to Him than the maintenance of justice between nation and nation, and the stern refusal of the stronger to do any wrong to the weaker, although their interests might be promoted by an invasion. In Madagascar, in Africa, and elsewhere, the same false policy has been followed by France; a policy which, if persevered in, can only land her in fresh trouble, and convulse the Republic as much as it convulsed the Empire.

AN OBSCURE CHURCH BROUGHT FORWARD.—We hope that all our readers will peruse with interest the paper in this number by Mr. Donald

CATHOLIC PRESBYTERIAN, December, 1883.]

Miller, of Genoa, on the Italian Protestant Churches of the Grisons. Disinterring buried cities and palaces is all very well, but it is nothing like disinterring and bringing into the fellowship of the other Churches little Christian communities that have lain hid for centuries under the shadow of distant mountains. We do not suppose that these eight or ten congregations are in a poorer or less lively condition than the fourteen or fifteen Waldensian congregations as Canon Gilly found them more than fifty years ago. The Protestant congregations in the Rhætian Alps are as worthy of our friendly interest as those in the Cottian. We rejoice greatly in the expedition of Messrs. Miller and Comba, and we hope that in due time a great revival of life and activity will take place among these Grisons Churches. The searching out of such congregations and bringing them into the circle of Christian interest and sympathy is one of the objects which we have always thought that our Presbyterian Alliance ought to prosecute. There are many fragments of once living Churches scattered over the Continent of Europe, unknown to the rest of the Christian world, never visited by the stranger, and not one whit the better for all their well-to-do relations,—we mean the more prosperous Reformed Churches throughout the world. The scattered embers of once flourishing Churches, ruined and dispersed by persecution, have good claims on us. If the Presbyterian Alliance could have the means of employing a qualified agent to find out and correspond with such fragmentary Churches, and sending deputations to them now and then, great good would be done, and new centres of life would be established in the heart of great spiritual deserts.

THE END OF A QUINQUENNIUM.—This number of *The Catholic Presbyterian* completes its fifth year and its tenth volume. It might afford a good opportunity of inquiring whether much real progress has been made during that time in bringing together the various sections of the Presbyterian Church. Our very decided conviction is that some progress has been made. The Churches know each other better, love each other more, and are more prepared for united work. In presence of the vast forces of popery, unbelief, materialism, and worldliness at home, and of the systems of error reigning in heathen countries, they have a more vivid sense of the evil of internal division, and the need of uniting and bending all their energies for the maintenance and extension of the Christian cause. But there is a great and possibly fatal drawback to the success of a General Presbyterian Alliance. Denominationalism is very strong. The more active men in every Church give their greatest energies (and not unnaturally) to their own Church. If they are to do good elsewhere—in heathendom, or at home, or among the Jews—they like to do it through their own Church. They like to keep up their own journals, their own meetings, their own machinery of every kind. They are more at home among their own Church comrades,

and with them they can work more comfortably together. Undoubtedly there is much force in all this. But it places a catholic movement or a catholic journal like ours at a great disadvantage. The meetings at Edinburgh and Philadelphia did something to promote a catholic movement, but still too little. Most people are not disposed to take trouble in such a cause, far less to make drafts on their purse. One man, and one only we know of who threw his soul and his purse too into a collateral movement in such a way as really to establish it—the late Mr. Henderson of Park, the founder of the Evangelical Alliance. Unhappily, no other such man has arisen in any of our Churches with so catholic a heart, or so vivid an apprehension of the benefit of fellowship and association in the cause of Christ.

American Notes.

THE EPISCOPALIAN CHURCH.—Ninety-eight years ago, the Episcopal Church in the United States was represented by sixteen ministers and twenty-six laymen, who met at Philadelphia, to prepare a constitution for their Church. They had with them Dr. Seabury of Connecticut, who had crossed to England to seek from the English Archbishops Episcopal ordination. This had been emphatically, and on political grounds, refused. Dr. Seabury had then applied to the non-juring Episcopals of Scotland, by whom in 1784, and according to the Scottish form, the Doctor was ordained to the Episcopate. Since that period, the Church has held a series of triennial conventions, serving to it as our General Assemblies do to the Presbyterian Churches, and Christian work has been carried forward along Episcopalian lines. The present number of communicants is about 400,000, with 3572 ministers, and about 66 bishops. During the thirty-third convention just closed, among other notable subjects considered, was the changing of the Church's name from "Protestant Episcopal" to "The Holy Catholic Church," or to "The American Church." Both proposals were voted down. It is said, however, that nineteen as against twenty of the bishops favoured this latter suggestion, though a change in either direction would not have said much for the Protestantism or the Christian brotherliness of the convention. Another matter was connected with the prayer-book. In place of talking, as we foolish Presbyterians do so often, of a "Revision of the Confession," our Episcopalian brethren have spoken of an "Enrichment of the Prayer-book" (you see the difference), and thus disarmed opposition and secured an unprejudiced consideration of their proposals. I am not qualified to express an opinion on such a matter, and so simply report that certain proposed "Enrichments," though under consideration for

the last twelve or fifteen years, have at length been "Received," and are now sent to the several dioceses for examination so that the whole subject may be finally adjudicated on, at the next convention, three years hence.

DIVORCES MADE EASY.—One of the "questions of the day" among people of all Churches, and of no Church is—"How shall divorces be diminished?" In the United States, marriage is a civil contract, and as such, is governed by the State laws affecting contracts, over which Federal law has no control. In North Carolina, a divorce cannot be obtained by a wife from an unfaithful husband, unless the latter be *living* in adultery. In Indiana and Maine, on the other hand, the courts have power to grant divorce for any cause these may deem "reasonable and proper." Between these extremes there are as many laws as there are States. Equally conflicting are the laws concerning the re-marriage of divorced persons. Until lately, it was supposed that a law like that of New York forbidding the re-marriage of divorced persons would be respected all over the Union. It has now, however, been established that this is not so. If a man be divorced in New York, his re-marriage within the State will be illegal. Let him, however, leave the court, and cross by the ferry over to New Jersey. There the law is different. New Jersey knows nothing of what is done by New York, and is not bound in any way to respect its decisions, each State being sovereign within its own boundaries. The divorced man or woman can therefore be legally married in five minutes after landing, and almost before the ink on the divorce decree is dry, the re-married party can appear in New York, occupying a relation that, being lawful in New Jersey, is valid everywhere. The result of this is, that within the last three years, divorces have become more numerous than formerly in New York, and during the present year will probably amount to about four hundred. In the New England States it has been ascertained that one out of every ten marriages is followed by a divorce. In San Francisco, one out of every six. Such a state of matters is appalling. As a legal measure an agitation is arising in favour of a common law on the subject for all the States. Such a step would go far to check certain present evils, but the only effectual hindrance will be a higher popular conception of the sacredness of the marriage union and of the family bond. Possibly the boarding-house life, common in the United States, has something to do with it; but the difficulties of effecting any considerable change in that direction seem to be insuperable. In the meantime, Christian people must seek out and watch against what may be helpful to these dissolutions of marriage. In this connection, I may mention that the late Roman Catholic Provincial Council held in New York city, and representing almost the whole strength of the Romish Church on this continent, has followed its sessions by a pastoral letter, in which the old positions of that Church against divorces are set forth with the

utmost explicitness. Separations for good cause are, of course, sometimes granted by that Church, but divorce never, unless it can be shown that the marriage was illegal, or because involving some violation of the Canon law. Hence the Church of Rome insists on the proclamation of banns on three successive Sundays in the chapel, while the failure of a person knowing of anything against the marriage to report it, will involve him in mortal sin. In its rigid sustaining of the marriage union, the Romish Church may go further than Scripture seems to warrant, but her error is, at least, on virtue's side.

PRESBYTERIAN SYNODS.—A couple of years ago, the Presbyterian Church (North) enacted that its various Synods should be conterminous with their respective States. This, of course, greatly reduced the number of Synods but increased their size. At present the Synod of New York consists of more than eight hundred ministers; that of Pennsylvania consists of about a thousand. To call a body consisting of one thousand ministers and as many elders a "Synod," is rather perplexing to most minds. The unwieldiness of such large bodies has forced on these courts themselves the necessity of considering whether they should continue to be as hitherto, general bodies composed of all the members of the constituent Presbyteries, or should become delegated, that is, representative bodies. During the Fall meetings of the Synods this has been, in most cases, the only "burning question" before them, and those whose size is so colossal have determined with the utmost unanimity to become delegated. This opens a new phase in American ecclesiastical politics. Either the Synods will now go out altogether, or else they will become active bodies, practically Provincial Assemblies, and in so far draw to themselves something of the prestige and power now enjoyed by the General Assembly. If this be the result, then a movement already getting somewhat popular for a reducing of the size of the Assembly will probably lead to the holding of its sessions triennially rather than annually, with what ultimate results it is not easy to forecast.

THE LUTHER COMMEMORATIONS.—The Reformed Churches on this American Continent have taken a deep interest in the various "Lutherfests" that have lately been held in Germany. In almost every city, meetings have been, or yet will be, held to call public attention to the services rendered by Luther to the Christian Church, and by an almost unanimous agreement, sermons and addresses specially concerning Luther and his work will be delivered on 11th November. Our Committee of the Presbyterian Alliance on Continental Work sent a telegram to Wittenberg during the sessions of its great "Fest," uniting in honouring Germany's greatest son. Now, without being much open to the charge of hero worship, one may ask, Would it not be eminently becoming that notice should also be taken by our Churches of

CATHOLIC PRESBYTERIAN, December, 1883.]

the fact that the Fourth Centenary of Zwingle's birthday is at hand? 1st January, 1484, saw a man child born in the obscure town of Wildhaus, that afterwards, as Ulrich Zwingle, was to become known as a more radical opponent of some of the principles of Romanism, than even the highly-honoured Luther himself. Those aspects of Divine truth, and those forms of Scripture doctrine with which specially the Swiss Reformers are identified seem to-day to be more widely accepted than the peculiarities of the Lutheran system. Shall we not be ungrateful to the memories of the men in whose footsteps we profess to follow if we ignore or overlook the claim of such to the "everlasting remembrance" of the Christian Church?

G. D. MATTHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH CHURCHES.

FREE CHURCH CONGRESS AT GLASGOW.—The various Church conferences to which, in last number, we referred have been held, and apparently with fair success. The last of them, at Glasgow, was on a considerable scale and, at least in the evenings, was well attended.

The first chairman was Dr. M'Kendrick, Professor of Physiology in the University of Glasgow, one of the ablest and most rising of our younger men of science. In opening the Congress he gave an interesting address. He said there was no doubt an apparent want of agreement on some questions between theological and scientific thinkers, and he pled for tolerance on either side. He knew scientific men who held the great body of Christian truth, but who had their difficulties as to "one or other of certain questions." They were quite willing to come into the Church and lend a helping hand—and he thought they should not be pressed too much with subscription. On the other hand, he did not think it belonged to men of science to bring forward views based on their "present knowledge," which strike at the root of religion. He thought that theology and science were not parallel but converging lines, and he believed that they would meet, though where he could not say. It seemed to him it was more remarkable that there were so many points of agreement between science and theology than that they should find many points of difference. They might rest assured that in the future, perhaps long after our day, the reconciling light would come.

Among the more theoretical questions discussed were the "Catholic Church," the "Rationale of the Free Church," and the "Scepticism of the educated classes." But the life and interest of the Congress were in the practical subjects which were brought before it, such as "Church Members and Church-going," "Outside Organisations," "Church Extension," "Sunday and Week Day-schools," "Public Worship."

PRESBYTERIANISM IN THE COLONIES.—Canon Anson, who has returned from America, thus writes to the *Guardian*:—In Assiniboia, an area of 450 miles by 200, the *only services regularly held are those of the Methodists and Presbyterians.* . . . These bodies seem somehow to be able to find men to lead their services; and they are almost everywhere on the ground before the Church. Church-people are getting disheartened, and are often alienated. . . . I could not but feel deep shame and sorrow for 'the Church.'" The Canon, in another letter, is almost more complimentary to Presbyterians. Our Canadian brethren have, it is clear, done nobly, and have great claims on our sympathy and aid.

CHURCH OF ENGLAND.

RELIGIOUS AND SOCIAL CONDITION OF THE ENGLISH COMMON PEOPLE.—In an interesting report presented to the Chichester Conference, among the causes given for the "partial failure to reach the people," we find the following:—

"The general relation of the observance of the Sunday, the increase of Sunday work and Sunday travelling, amusements, Sunday working in garden allotments, Sunday newspapers . . . the growth of sceptical opinions. . . . (*not a little from*) *the independent spirit which has taken the place in country parishes, of that respectful feeling which brought the labourers to church out of regard for their employers.*"

This is sadly suggestive and illustrative of the Bishop of Oxford's army of silent foes. But a still darker picture is drawn by the Rev. Dr. Jessopp, in an article in the last number of the *Nineteenth Century*, entitled, "Clouds over Arcady:"—

"The rustics," he says, "are not happy; they are sullen, discontented, averse to labour; they are on the alert for any grievance; they are ready for any form of rowdyism; they have no love, but quite the reverse, for those who are only anxious to serve them; they have lost all belief in kindliness or disinterested motives; they disdain to submit to such restraints as religion has a tendency to impose. There has been and there is a constant drain of the best men from the villages to the towns. Physically and morally, a steady deterioration in the quality of our Arcadian swains has been, and is, going on. All this is undeniable. It is deplorable, it is menacing. Is it irremediable?"

Probably this is exaggerated. But it is so much in the line of other statements that we must suppose there is too much reality in it. We do not believe that things are anything like so bad in rural Scotland. That

CATHOLIC PRESBYTERIAN, December, 1883.]

the spirit of "independence"—the democratic spirit, as it is called—prevails there to a certain extent we have no doubt. The writer spent some half-a-century in the country, and in every election since the Reform Bill, the Liberal candidate was in favour in the villages. But that sullen discontent, that eagerness for grievances, that utter dislike of the restraints of religion, he never saw. On these rough election days, when what was in came out, he was most struck with the extreme interest the people seemed to have in the higher classes, and the large knowledge they possessed concerning them, and especially, perhaps, concerning their shortcomings, though at the same time there was both justice and generosity,—no manifestation of indiscriminate dislike.

CHURCHMEN AND THE LUTHER COMMEMORATION SERVICES.—The Luther Commemoration gets little sympathy among a large portion of Anglicans. The *Guardian* says, Churchmen could only enter in a "half-hearted way" into the commemoration services in which various denominations are asked to join. The Dean of York made it known that if the Archbishop preached a commemoration sermon in the cathedral, he could not be present, and Dr. Thomson, though he says not for that reason, went elsewhere. The Bishop of Lincoln at a Propagation Society meeting poured cold water abundantly on the movement. All excellence seemed to be, in his view, confined to his own Church. Why even in America—*e.g.*, it has now sixty Bishops. But the German Churches in America have a larger membership than the English Episcopal—Presbyterians are twice as numerous, and Baptists and Methodists have some six millions of communicants to the Anglican 400,000. Of English-speaking Protestants in different parts of the world 200 years ago, the Church of England had probably three-fourths—now it is doubtful if she has more than a-third. In these days, both the Romanising and Rationalising movements have been very active in the English Church, and English Churchmen might remember that, when dilating with such gusto on Lutheran heterodoxy.

ENGLISH NONCONFORMISTS.

"BITTER CRY OF OUTCAST LONDON."—The Congregationalists are greatly stirred on the subject of how to deal with and reclaim the lapsed. The pamphlet entitled "The Bitter Cry of Outcast London," from a Congregational source, has produced an immense sensation. Its description of the condition of the people in some parts of London, whether in a moral, religious, or sanitary point of view, is appalling. What is to be done? The outcasts, or many of them, resent any interference, though Lord Shaftesbury thinks that this is not generally the case. They don't want either cleanliness or godliness. Good done in one direction involves harm in another. The wisest and most

devoted are at their wits' end. How is the Church to reach them? Apparently in a sort of desperation, an East-End dignitary answers, "*Anyhow.*" It is well that the public not merely know, but begin to feel, and there are hopeful aspects of the matter. We are told that an East London Independent minister, Mr. Reaney, manages to gather 4000 of the East London people into his church on the Sabbath, while on the week-days he gets half as many as that to assemble for popular discussion of social questions and the promotion of temperance.

J.

FRANCE.

VISIT TO AN OLD SCOTTISH COLONY.

I HAVE been requested to give some account to the readers of *The Catholic Presbyterian* of a visit which I paid on my way home from the Waldensian Synod at La Tour, to the descendants of an ancient Scottish colony in the department of Cher, France.

From Turin I found my way to Lyons, where I spent the Lord's Day; and on Monday, 10th September, took ticket for Bourges, in whose neighbourhood lies the little territory I was in quest of.

You may naturally ask, How came a Scottish settlement to be here,—in the very heart of France? It is an old story, but none the less a true one, that Charles VII., whose capital Bourges was, while fighting to recover his lost possessions, was aided not only by the noble Joan of Arc, but by a body of Scottish auxiliaries, sent by one of our early Jameses to his assistance. In gratitude, Charles gave grants of land in perpetuity, not far from Bourges, to these Scottish troops. There, at St. Martin d'Auxigny and Henrichemont, they settled with their families, and there their descendants are to be found to this day, still designated "*Les Anglais*" by their French neighbours! During the long interval they have been kept in a sense a "peculiar people," not only by intermarrying among themselves, but by the fact that, until the first great French Revolution, they were exempt from ordinary taxation, and likewise from military service as conscripts. St. Martin d'Auxigny and La Forêt (the seat of the little mission of which I am to speak) lie about ten miles north of Bourges. I found that the people there are still "*tres fiers*"—very proud—(so the missionary told me) of their ancient traditional origin; and although my visit was too short to verify the fact, I was told that some of the family names have an affinity in sound, if not spelling, to surnames in our own country, while in several words of their *patois* can still be traced a resemblance to old Scotch.

They are, of course, nominally Roman Catholics, and very credulous because very ignorant. Few of the older people can read. They are, nevertheless, a quiet, well-behaved, and moral community, accessible

CATHOLIC PRESBYTERIAN, December, 1883.]

and willing to receive evangelical teaching—their outward circumstances fairly good, each family owning the few acres they cultivate.

The visit of a French pastor to this country several years ago who told these facts created sufficient interest at the time to secure the sum needed for building at La Forêt a house for a teacher or evangelist, with a mission-hall underneath. But within this present year a new departure has been made, and the state of the mission is distinctly more hopeful just now than ever before.

Through communications which the Committee in this country held with Pasteurs Vesson of Dunkirk and Atger of Bourges, M. le Pasteur Villeger, an excellent man, was selected to labour among the descendants of the Scottish colony. M. Villeger, after doing excellent service for nine years as a missionary in Senegal, was compelled to return to France for health, and among other qualifications for his present work he has this,—that he is himself a convert from popery, having been brought to a knowledge of the truth when twenty-one years of age, and in quitting the Church of Rome had to bear the cross of family persecution.

To M. and Mme. Villeger a visitor like myself is welcomed as a *rara avis in terris*. Their position is, no wonder, both a very difficult and a very isolated one, and I counted it no ordinary privilege to be able even in a small degree to cheer this Christian brother and his wife here, in the centre of France, seeking to do work for our common Lord.

Strolling out with M. Villeger in the course of the day, we had some talk with the peasants at work in their fields, and with their wives and mothers at the cottage doors, and I was struck by the evident confidence which this good man has already inspired. The welcome they gave him (he had been absent some weeks at Vichy for health) convinced me that they had learned to regard him as a real friend. When informed by him that I was "*un Pasteur d'Ecosse*," they seemed to regard me with something more than ordinary interest. It might be fancy on my part, but I could not help thinking, notwithstanding the blue linen blouses of the men and close-fitting white caps of the women, that I detected in these French peasants a strong look of our own country folk. The older men especially, who invariably shave the lip and chin, have a grave, *douce* expression which reminded me of the faces one sees in our more rural districts at home. I am bound to add, however, that our Scotch ploughmen are a long way behind their French cousins in the way of manifesting politeness to a stranger!

And now, you will ask, what are the present state and prospects of evangelisation among this interesting people? It was only in February of the present year that Pastor Villeger began operations, and when he arrived he found only one declared Protestant in the district. This old man, whom I saw, left the Church of Rome, from intelligent conviction, some twelve years ago, and M. Villeger told me he believes him to be a genuine disciple of the Lord Jesus.

In this out of the way part of France, there is, just as in other localities, a wonderfully open door at the present moment. Having obtained an authorisation from the civil authority, M. Villeger has full liberty to read and expound the Bible in the houses of the people, as well as at his Sunday and Thursday services in the mission-room. His audiences on these occasions necessarily vary a good deal, but I have just heard from him that on the Lord's day after I was there the number was fifty, and on at least one occasion he had the room packed full, one hundred and thirty being present. The people delight in the *Cantiques Populaires* employed at Mr. M'All's meetings. The humble mission-room contains a sweet-toned harmonium, which M. Villeger plays, acting both as precentor and preacher. Altogether, from what I heard and saw, I believe a good work has begun at La Forêt through M. Villeger's labours, and that the result of the last few months' work certainly encourages its prosecution.

Notwithstanding the anxiety of M. and Madame Villeger to establish a Sunday school, their efforts have as yet been thwarted by the neighbouring priest, and by two nuns who have, since the recommencement of the Mission, planted themselves in the neighbourhood. They bring their influence to bear on the children *through the day school.* I was glad to learn when in France that this kind of thing cannot much longer continue; for, by a recent law, the schools are to be withdrawn from the supervision of so-called "religious" persons, and put under *surveillance laique*—to be managed henceforth by laymen, in short.

Meanwhile, the parents are accessible to Bible teaching. M. Villeger mentioned to me one fact which I thought specially significant and encouraging—this, namely: A colporteur, sent by a Bible society, who had gone through the district of the Scottish colony in November of last year (1882) failed to dispose of one copy of the Scriptures. That same colporteur, returning in June of the present year (1883) to the same district, found to his surprise a ready sale for *sixty-nine* French Bibles and Testaments. Here, surely, is the best of evidence that the teaching of M. Villeger is already bearing, by God's blessing, its expected fruit—stirring up a desire among the people to know more of that wondrous Gospel which the priest had never taught them, but which they now begin to realise as the power of God unto salvation. The work at La Forêt is yet but the breaking up of ground long lain fallow. But a good beginning has, as you see, been made, and I invite your readers to commend it to the blessing of the Lord of the harvest.

Might I further venture to solicit some material assistance towards providing the modest salary which we have promised Pastor Villeger for the current year? As convener of the Edinburgh Committee, I shall gratefully acknowledge any sums entrusted to my care.

D. K. GUTHRIE.

LIBERTON, EDINBURGH, *November*, 1883.

CATHOLIC PRESBYTERIAN, December, 1883.]

LETTER FROM M. WHEATCROFT.

SYNOD OF UNION OF EVANGELICAL FREE CHURCHES.—On the 11th of October, the annual meeting of the Synod of Free Evangelical Churches took place in the little town of Mazamet, situated in one of the mountainous districts of the south of France.

Mr. Fallot, from Paris, preached before the Synod and Church. The question which he examined was the one which in our country and time most pre-occupies the thoughts of Christian people—*i.e.*, the best mode of influencing the dense masses of modern paganism and unbelief, with which we are surrounded in France, more perhaps than in any other so-called Christian country. The influence of the Gospel will best be promoted by proving it to be a threefold power for freedom, justice, and truth. The Church and Synod were also privileged to hear a lecture on Luther by Dr. de Pressensé. It is impossible in a few lines to give even a sketch of this powerful discourse, in which the work of the great German Reformer was placed before the audience, in its different social, intellectual, and religious aspects. The "chorale" being sung by the choir of the church, the whole audience rose to their feet and joined in the glorious strain.

One of the most interesting features of the Mazamet Synod was the reception of the delegates from the foreign Presbyterian Churches. England, Scotland, America, had sent representatives to show sympathy to their younger sister. The old Reformed Church, the mother of many strong and hearty children, also had her message for her youngest daughter. Mr. Bastide, pastor of the neighbouring church of Castres, spoke in her name, and his words of brotherly love and greeting were much appreciated. He was especially successful in showing the good which the two Churches could derive from one another. The "Union des Eglises" was, on the one hand, pursuing its evolution towards a stronger Presbyterian discipline and a more comprehensive spirit than formerly; whilst the "Eglise Reformée" had, on the other hand, learnt through its recent experiences and the ecclesiastical traditions of a glorious past to lay greater stress on the profession of faith necessary for individual membership, and a greater participation of the laity in the government and work of the Church.

Concerning the practical work of the Synod, we have merely to state that the usual accounts of evangelistic work and the financial statement proved a healthy working of the Church. One decision of much importance was taken, which shows the great breadth allowed by the "Union" to the different Churches in the exercise of their discipline. We allude to the permission given to local churches to administer the sacrament of baptism at the age or under the form which they may think fit. This, if we mistake not, enables ministers of marked Baptist tendencies, to serve in the ranks of the "Union des Eglises."

SOCIETY FOR HISTORY AND FRENCH PROTESTANTISM.—The old town of Nismes has also witnessed during the early days of October a gathering of much interest—the annual meeting of the "Society for the History of French Protestantism." The choice of Nismes for this meeting was a happy one, for no part of France is more filled with memories of Huguenot heroism, than the old Roman Provençal town, at the foot of these Cevennes, which were for the Huguenots what the fastnesses of the Scottish hills had been for the Covenanters. Many friends had answered the invitation of the Committee, among whom were to be noted Messrs. Girod-Browning, Roumien, and Beaufort, delegates from the old "Hopital des Réfugiés" in London, and English descendants of Huguenot refugees.

After the meeting in the church, the assembly proceeded to visit the recently-erected tomb of Paul Rabaut. A pupil of Antoine Court, this intrepid "pasteur du désert" may be considered as the link between the past and present history of Protestantism in France. The two following days were employed in what might be termed an historical and religious pilgrimage to the neigbouring places famous in Huguenot annals. The "Tour de Constance" stands on that tract of barren sands which the sea has left behind it, while retreating in the course of centuries from the ramparts of Aignes-Mortes, whence St. Louis started for the Holy Land. In the dungeon-keep of this dreary fortress were imprisoned, at the beginning of the eighteenth century, thirty women and young girls, whose only crime was refusing to give up that Gospel for which their husbands and brothers had fought. Many entered young and fair, and the greater number had succumbed through privation and ill-treatment. Only fourteen remained, when in 1767 the Prince de Beaubeau, lieutenant-governor of the Province, set them at liberty. "In a large circular room," writes the Chevalier de Boufflers, who accompanied the Prince, "deprived of light and air, we found fourteen women, languishing in utter wretchedness. The Prince could hardly refrain from shedding tears; . . . for the first time these unfortunate women could read compassion on a human face. I can still see them, falling down at his feet, and only finding tears to express their gratitude." Alas," adds the Chevalier, "their only crime was to have been nurtured in the same religion as Henry IV." One of these heroic martyrs, Marie Durand, returned, after a captivity of thirty-eight years, a withered old woman to the homestead, from whence a betrothed bride she had been carried away by the royal dragoons in 1730! Truly these noble women had been faithful to their motto "Resistez," which can still be read cut in one of the stone benches of their prison!

We can easily imagine the feelings of our friends of the "Société de l'Histoire du Protestantisme Française" when, after they had sung the old Psalm xlii., "Comme un cerf alteré brame," Mr. Bersier raised his voice in prayer under those prison vaults, which, hardly a hundred years ago, had echoed the hymns of these poor and great-hearted women.

CATHOLIC PRESBYTERIAN, December, 1883.]

The "Tower of Constance" reminds us of patient suffering. The Cevennes recall to our memory the brave stand made against the king's armies by a handful of peasants, the Camisards. There, in the house of Roland, their chief, a religious service took place. From the old Bible of the Huguenot leader, Mr. Vignié, surrounded by the same band of pilgrims who, the preceding day, had visited the "Tour de Constance," read out the text of an eloquent address on Deut. iv. 9: "Keep thy soul diligently, lest thou forget the things which thine eyes have seen." A few words from Mr. Babut, of Nimes, closed the service. The evening of the same day, in the great "Temple" of Anduze, Mr. Bersier gave, before an audience of 4000 people, his magnificent lecture on Coligny, thus worthily ending an intellectual and religious *fête* of three days' duration.

Open Council.

THE LATE SIR HENRY MONCREIFF ON SCOTTISH CHURCH UNION AND THE WAY TO IT.

To the Editor of "The Catholic Presbyterian."

9th November, 1883.

SIR,—I agree with the "Glasgow Writer" in rejoicing that the question of Church Union in Scotland is being raised, and think with him also that it must plainly be in the first place a union of Presbyterians among themselves. I have more doubt as to the practicability—I have some doubt even as to the seriousness—of his proposed way of attaining this. He surely does not think it possible that the Free Church and United Presbyterian Church would consent to a vesting of their property, by Parliament, in a corporation which it is to create! Yet he would find even this easier than for a Parliament, presided over by the venerated head of the Church of England, to repeal the old statutes and enact new ones so as to define for the future in Scotland "the relationship that is to exist between the Church and the State regarding all matters." But instead of argument on private proposals, it seems to me timely to recall attention to the last movement towards union in which the distinguished Scotchman who has just gone to his rest took a leading share. Has the following document by the late Sir Henry Moncreiff yet received its due share of attention? He was not an extreme man. He believed in Disestablishment only in the sense in which every Free Churchman must do so, and he refused to take any active part in demanding it. But he believed in union, not only with the United Presbyterian Church, but with the Established Church, and the overtures from the latter body were received by him as made in earnestness and to be sincerely responded to. Have we yet moved on the line he here indicates? I shall only add, that from private intercourse on the subject with the eminent churchman now departed, I am satisfied that he, at least, was "far from desiring to lay stress on what may seem to be exclusive claims" for the Free Church, in the document which follows. Whatever Principal Pirie means by saying that "as to the protest of the Free Church, he found he could not well answer it, because with the exception of answers to some Acts of Parliament, he would have signed it himself,"—such an utterance indicates that for all who desire to look at Church principle rather than Church property, there may be a way of union in the road along which Sir Henry Moncreiff and

Principal Cairns looked for it. But shall we not best find that way, provided all parties leave it to Parliament to redress civil injustice, and turn their own attention to the "far higher trust committed to the Presbyterian Church of Scotland by her Divine Head"?—I am, &c.,

A BELIEVER IN UNION.

"ANSWER BY THE FREE CHURCH GENERAL ASSEMBLY OF 1879, TO THE COMMITTEE ON UNION OF THE ESTABLISHED GENERAL ASSEMBLY OF 1878.

"The Committee were instructed by the Assembly 'to return a suitable answer to the conveners of the Committee of the Established Church on Union with other Churches, signifying the great respect with which the Assembly receive this communication from the representatives of a sister Church, their deep sense of the importance of the objects aimed at in the communication, and their earnest desire that the obstacles to the co-operation and reunion of sister Presbyterian Churches may be removed.' The Committee, therefore, in name of the Free Church Assembly, most cordially welcome this communication and express their sense of the courteous and considerate manner in which, after such a long estrangement, the Established Church of Scotland has made an approach to that Assembly. They respond with all Christian earnestness to the proposal for frank and friendly conference.

"The Free Church of Scotland is deeply impressed with the magnitude of the evils prevalent in the country, which the divided Churches have not succeeded in removing, and with the aggravation of those evils arising from Presbyterian dissensions. Without reference to the causes which have produced, and tend to perpetuate the present division of Presbyterians in Scotland, the Free Church regards that division as in itself a great evil, fitted to bring reproach on religion, and the removal of which Scotchmen are bound now more than ever to strive for in all legitimate methods. She rejoices, therefore, that the Established Church agrees with her in the desire which she has already manifested, and now by this Committee specially expresses, to take all possible steps, consistent with the principles to which she is pledged, for promoting not only co-operation in good works which may contribute toward a basis for union, but also the reunion itself of Churches having a common origin, and adhering generally to the same Confession of Faith and the same system of government and worship.

"Further, the Committee, as representing the Free Church Assembly, agree with the Established Church in the desire to maintain inviolate the principle of a national recognition of the Christian religion in accordance with the Confession of Faith, as well as in their steadfast adherence to the doctrine of that Confession and to the Presbyterian government and worship. But with respect to the reunion desired, the Committee feel it to be their duty frankly to call the attention of their brethren of the Established Church to the Claim of Right adopted in 1842, and to the Protest laid on the table of the General Assembly in 1843. It is obvious that the terms of these documents prevent the Free Church from supporting the maintenance of the existing Establishment as at present constituted. For these terms would manifestly require a legislative recognition, on the one hand, of the view as to the Scriptural foundation and original character of Scottish ecclesiastical arrangements exhibited in the Claim of Right, and, on the other hand, of the Free Church, as the true representative of the Church which adopted it in 1842.

"Apart, however, from existing specialties in the position, either of the Established Church or of the Free Church, the Committee, on the part of the Free Church, represent to the brethren of the Established Church most respectfully and earnestly their conviction, that in that Claim and that Protest the principles are set forth on which alone the divided sections of Presbyterianism can ever be reunited; and their hope that on these principles they will, by God's

blessing, in due time actually be reunited. Nor do they feel that in taking this ground they are acting otherwise than in the most friendly spirit. For, in spite of all misunderstandings, they are convinced that the essential principles of the documents referred to must be dear to members of the Established Church as the glorious inheritance of all Scottish Presbyterians. With respect to the question of conference on 'the causes which,' in terms of the invitation, 'prevent the unendowed Churches from sharing the trust now reposed in the Established Church alone,' whatever may be the sense in which this phrase is to be taken, it seems plain that any useful conference must have regard to the far higher trust committed to the Presbyterian Church of Scotland by her Divine Head, and to the duties which fidelity to that trust implies. Our divided condition must, it is thought, be mainly traced to some failure in apprehending the character and consequences of that trust, which for the Church is of primary and perpetual obligation, while the province of the State is, not only not to interfere with the discharge of it, but to acknowledge it as already existing, and to maintain it inviolate. It is on this account that the Free Church has always ascribed a large portion of the evils now afflicting Scotland to the rejection of the Claim of Right in 1843.

"It is right to explain that, in pressing her documents adopted in 1842 and 1843 on the consideration of the Established Church of Scotland, the Free Church is far from desiring to lay stress on what may seem to be exclusive claims in her own favour. The general principles embodied in these documents with reference to the authority of Christ in His Church, and the subjection of His Church to Him alone, are what the obligation of the Free Church Formula refers to, and to these attention is specially and respectfully called. They are the common heritage of all the Churches, and we believe that they represent exactly what is needed for the adjustment of our relations with them all.

"It is right also to state here the fact, sufficiently well known, of a very large number of the ministers and elders of the Free Church being persuaded that, in present circumstances, a reunion of the Churches in connection with State endowments cannot be accomplished in a satisfactory manner. In view of this fact, the question of the proper application of these endowments, as apparently referred to in the letter of the Established Church under the phrase 'sacredness of ancient endowments,' must necessarily be reserved.

"In the course of her history the Free Church of Scotland has successfully carried out more than one reunion, and would gladly aim at others. She has also had the satisfaction of entering into beneficial co-operation with various other Churches, and she cordially reciprocates the friendly overtures of the Established Church in the direction of a further extension of the advantages resulting from it. It has no doubt been in the view of the Established Church in their brotherly communication, that, whatever may be the case with individuals, regular and ordinary co-operation between Churches, as such, if it is to be honourable and useful, must proceed on a clear understanding as to the recognition which each Church accords to the other with reference to the fields it occupies and the work it performs. The committee feel assured that the Free Church will receive with very great interest such further communications on this point as may clear the way to the results desired. In some departments there may be practical difficulties in the meantime; but in other departments, particularly in the foreign field, friendly arrangements would not only be eminently desirable, but thoroughly practicable. Generally, the Free Church recognises the immense importance of combined Christian effort to carry on the work of Christ, according to the old Presbyterian doctrine and discipline of the country.

"These are the leading considerations which the committee, in discharging the duty entrusted to them, feel called upon to lay before their brethren of the Established Church. They submit them with the renewed assurance of their high respect and consideration.—In name of the Committee,

"H. WELLWOOD MONCREIFF, D.D., Bart."

Practical Work of the Alliance.

BOHEMIAN SCHEME.—A working committee has been formed at Edinburgh to prosecute the Bohemian scheme—Mr. J. A. Campbell and Mr. John Cowan, conveners; Professor Blaikie and Mr. J. Macdonald, honorary secretaries; Mr. J. A. Wenley, Bank of Scotland, Edinburgh, honorary treasurer; Mr. J. MacTaggart, 3 Gloucester Place, Edinburgh, secretary. It is proposed to work the scheme, in the first place, in Scotland, and thereafter in other parts. Ministers will be furnished with materials for a lecture on the subject, and will be asked to endeavour to procure either contributions from individuals, or a collection at church or prayer meeting, or to set their Bible classes or Sabbath schools to work in the cause. Collecting cards will also be furnished. It is very desirable that, whenever communications are received from the committee, friends will go to work without waiting for further impulse. The committee are busy men, and can spare but little time for going about the country. Besides the proceeds of the bazaar, about £300 has been already subscribed to the fund.

BELFAST COUNCIL.—The arrangements for the Belfast Council are now so far made that it may be announced that the meetings will run from Tuesday, 24th June, to Thursday, 3rd July. The first day will be devoted to preparatory work, and on Saturday it is proposed to have an excursion to the Giant's Causeway. There will be a daily forenoon and evening meeting, and each meeting will have its own subject. The number of papers will be much smaller than at Philadelphia, so that time will be allowed for discussion, and likewise for miscellaneous business. There is every reason to expect a large and influential attendance. The people of Belfast look forward to the meeting with much interest, and will be prepared to give a cordial reception to the members. It is earnestly desired that gentlemen from the continent of Europe or other distant places will notify their intention of being present, in order that suitable arrangements may be made in due time. The convener of the programme committee is the Rev. Dr. Watts, College Park, Belfast; that of the committee for arrangements as to delegates, &c., Rev. Hugh Hanna, Belfast.

"PROCEEDINGS OF FIRST GENERAL PRESBYTERIAN COUNCIL."

The remaining copies of this volume, published at Six Shillings, may be had at Half-price. Any one transmitting Three Shillings to Mr. JOHN MOLYNEAUX, 13 SOUTH ST. ANDREW STREET, EDINBURGH, will receive a copy, post free. It gives a complete history of the movement; the constitution of the Alliance as settled in 1875; the papers that were read at the Edinburgh meeting; the speeches and discussions connected with them; also a very copious Appendix, containing an account of the Presbyterian Churches throughout the world, their history and present condition, and various other documents deeply interesting to Presbyterian readers.

NOTE TO SUBSCRIBERS.

The Proprietors of *The Catholic Presbyterian* regret to announce that, owing to the continued inadequacy of the circulation, it is necessary to stop the issue of the Journal. It will be for the Belfast Council to determine in what manner the objects for which it has been carried on for the last five years may be better attained.

PRINTED BY LORIMER AND GILLIES, 31 ST. ANDREW SQUARE, EDINBURGH.

JAMES NISBET & CO.'S RECENT PUBLICATIONS.

FOR THE WORK OF THE MINISTRY: A Manual of Homiletical and Pastoral Theology. By W. GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetics, and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Crown 8vo, cloth, 5s.

"It covers a wide territory, and discusses very many questions, about which it must be of great service to a young minister to know the judgment of a wise and earnest man."—*Congregationalist.*

THE BIBLE PSALTER: Being the Authorised Version of the Psalms. Pointed for Chanting, and with Chants adapted thereto or specially composed for the work. By SIR HERBERT OAKELEY, M.A., Mus. Doc., LL.D. Authorised for use in the Churches by the Synod of the English Presbyterian Church. Royal 8vo, cloth, 3s. 6d. Other and Cheaper Forms of this Work are in Preparation.

THE NEW TESTAMENT SCRIPTURES: Their Claims, their History, and their Authority. Being the Croall Lecture for 1882. By the Rev. A. H. CHARTERIS, D.D., Professor of Biblical Criticism in the University of Edinburgh. Demy 8vo, cloth, 7s. 6d.

"In those days of somewhat superficial scepticism, a book of thorough scholarship, and weighty argument like this is a great boon."—*British Quarterly.*

THE KINGDOM OF ALL ISRAEL: Its History, Literature, and Worship. By JAMES SIME. 8vo, cloth, 15s.

"The book is admirable in its arrangement, lucid in its style, and rich with the results of careful and wide reading."—*Dundee Advertiser.*

JOHN THE APOSTLE. By the Rev. JOHN THOMSON, M.A. Crown 8vo, cloth, 3s. 6d.

"One of the best Biblical scholars the Presbyterian Church ever had has produced one of the most useful books on 'John the Apostle' which has appeared for some considerable time."—*Liverpool Mercury.*

MODERN ATHEISM; or, the Heavenly Father. By M. ERNEST NAVILE, translated by the Rev. HENRY DOWNTON. Crown 8vo, cloth, 6s.

"The work of an earnest and accomplished writer, wielding with ease and effect the weapons of logic, sarcasm, and irony. It will doubtless find a large circle of admiring readers."—*Scotsman.*

THE HOLY SUPPER. Short Chapters for Young Communicants. By the Rev. W. KENNEDY MOORE, D.D. 16mo, cloth, 1s.

"His book is well worthy of commendation to ministers, elders, and others, for placing in the hands of young communicants."—*Messenger.*

SERMONS. By the Rev. J. OSWALD DYKES, D.D., Author of "Abraham," "Prayers for the Household," &c. Crown 8vo, cloth, 5s.

"Good, sound, evangelical discourses, ranging over the whole field of Christian Theology, and written by an author well entitled to take his degree as a master of pulpit oratory."—*Scotsman.*

THE MANIFESTO OF THE KING. Comprising "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "The Relation of the Kingdom to the Laws." By the Same. Crown 8vo, cloth, 6s.

A NOBLE VINE. By the Rev. J. JACKSON WRAY. Crown 8vo, cloth, 3s. 6d.

"A good book for devotional reading—just what is wanted for the chamber of the invalid, or for perusal on Sunday."—*Christian Age.*

MEMORIALS OF A CONSECRATED LIFE. By the Rev. WM. LANDELS, D.D. Small crown 8vo, cloth, 3s. 6d.

TRUE MANHOOD: Its Nature, Foundation, and Development. A Book for Young Men. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

WOMAN'S SPHERE AND WORK: Considered in the Light of Scripture. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 3s. 6d.

THE MESSAGE OF CHRISTIANITY; or, A Word to the Busy. By the Rev. WILLIAM LANDELS, D.D. Crown 8vo, cloth, 2s. 6d.

THE WHITE FIELDS OF FRANCE: An Account of Mr. M'All's Mission to the Working Men of Paris. By HORATIUS BONAR, D.D., Author of "Hymns of Faith and Hope," &c. Crown 8vo, cloth, 3s. 6d.

DOES GOD CARE FOR OUR GREAT CITIES? A Word for the Paris Mission. By the Same. 18mo, cloth, 9d.

ISRAEL'S LAW-GIVER: His Narrative True, and His Laws Genuine. By the Rev. A. MOODY STUART, D.D. Crown 8vo, cloth, 2s. 6d.

LONDON: JAMES NISBET & CO., 21 BERNERS STREET, W.

MESSRS. NELSONS' NEW BOOKS.

Coleridge's Ancient Mariner. Twenty-five Full-page Illustrations by the late DAVID SCOTT, R.A. With Life of the Artist and Descriptive Notices by the Rev. A. L. SIMPSON, D.D., Derby. Cloth extra, gilt edges. Price 4s.

"It stands forth among the books of the season, by virtue of the predominance of form and expression in its illustrations over the prettiness which is now-a-days more in favour."—Daily News.

Chaucer's Stories Simply Told. By MARY SEYMOUR, Author of "Shakespeare's Stories Simply Told." With Eleven Full-page Lithographed Illustrations by E. M. SCANNELL. Post 8vo, cloth extra, gilt edges. Price 4s.

Shakespeare's Stories Simply Told. By MARY SEYMOUR. With Illustrations by the late FRANK HOWARD, R.A.

I. TRAGEDIES AND HISTORICAL PLAYS. With 83 Illustrations. Post 8vo, cloth extra, gilt edges. Price 3s. 6d.

II. COMEDIES. With 97 Illustrations. Post 8vo, cloth extra, gilt edges. Price 3s. 6d.

Science Gleanings in Many Fields.—*Studies in Natural History.* By JOHN GIBSON, Natural History Department, Edinburgh Museum of Science and Art. With Eighteen Illustrations. Post 8vo, cloth ex. Price, 3s. 6d.

Rich in information about animals and animal life, the most recent facts being exhibited in the light of modern views.

Self-Effort; OR, THE TRUE METHOD OF ATTAINING SUCCESS IN LIFE. By JOSEPH JOHNSON, Author of "Living in Earnest," &c. Post 8vo, cloth extra. Price 3s. 6d.

This book of example and encouragement has been written to induce earnestness in life, the illustrations being drawn from recent books of biography.

Abide With Me. The favourite Hymn by HENRY FRANCIS LYTE. With Memorial Sketch of the Author, and Fifteen Full-page Engravings. Fcp. 8vo. Price 1s. 6d.

"The little volume is a singularly beautiful one."
—Scotsman.

Watchwords for the Warfare of Life. New Edition. Post 8vo, cloth extra, red edges. Price 3s. 6d.

Extracts from Luther's Letters, selected by the Author of "Chronicles of the Schönberg-Cotta Family."

Chronicles of the Schönberg-Cotta Family. New Edition. Crown 8vo, cloth antique, red edges. Price 5s.

The most popular story ever written on the Life and Times of Luther.

Hymns from the Land of Luther. *Fifteenth Thousand.* Square 16mo, cloth antique, gilt edges. Price 3s. 6d.

These hymns have been revised and rearranged, and "Alpine Lyrics," formerly published separately, are now added.

By Uphill Paths; OR, WAITING AND WINNING. A Story of Work to be Done. By E. VAN SOMMER, Author of "Lionel Franklin's Victory," &c. With Six Engravings. Post 8vo, cloth extra. Price 3s. 6d.

"It is very neatly written, and is extremely interesting."—Scotsman.

Fighting the Good Fight; OR, THE SUCCESSFUL INFLUENCE OF WELL-DOING. A Tale. By H.F.E., Author of "Tom Tempest's Victory," &c. With Frontispiece. Post 8vo, cloth extra. Price 2s. 6d.

There are many points of interest in this story of an orphan boy; and Cousin Corrie is a character full of pathos and beauty.

The Lesser Parables of our Lord, AND LESSONS OF GRACE IN THE LANGUAGE OF NATURE. By the late Rev. Wm. ARNOT. With Biographical Notice by Canon BELL. Cr. 8vo. Price 4s. 6d.

This Volume contains Sermons which have never yet been published in a collected form, and consists of Four Parts:—The Lesser Parables of our Lord—Lessons of Grace in the Language of Nature—Readings in First Peter—Life in Christ.

The Wars of the Cross; or, the History of the Crusades. By the Author of "The Mediterranean Illustrated," &c. With Thirty-eight Engravings. Royal 18mo, cloth extra. Price 1s. 6d.

Heroism in Humble Life; or, THE STORY OF BEN PRITCHARD AND CHARLIE CAMPION. A Temperance Tale. By the Rev. E. N. HOARE, M.A., Rector of Acrise, Kent, Author of "Tempered Steel," &c. With Frontispiece and Vignette. Post 8vo, cloth extra. Price 1s. 6d.

A capital story of a young man who saves the life of a companion, and influences him for good.

NEW PICTURE BOOKS FOR CHILDREN.

Royal Quarto, Handsome Pictorial Boards. Large Type and Beautiful Oil Colour Pictures. Price 1s. 6d. each.

I. Little Workers. A BOOK FOR BOYS. The Little Farmer—The Little Gardener—The Little Florist, &c. Price 1s. 6d.

II. Little Workers. A BOOK FOR GIRLS. The Little Housemaid—The Little Cook—The Little Nurse, &c. Price 1s. 6d.

III. Little Workers. A BOOK FOR GIRLS. The Little Haymaker—The Little Henwife—The Little Dairymaid, &c. Price 1s. 6d.

NEW PICTURE CARDS FOR SUNDAY SCHOOLS.

Beautifully executed in Chromo-lithography, with Descriptions from Dr. THOMPSON'S "Land and the Book," and Professor BALFOUR'S "Plants of the Bible."

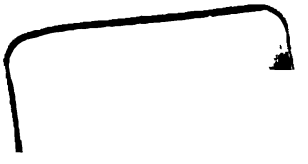
Plants of the Holy Land. Picture Cards, with Designs introducing Views in Palestine. Six in packet. Price 4d.

Flowers of the Holy Land. Picture Cards, with Designs introducing Views in Palestine. Six in packet. Price 4d.

Eastern Manners and Customs. Domestic and Agricultural. A Series of Picture Cards. Six in packet. Price 4d.

Eastern Manners and Customs. Social and Public. A Series of Picture Cards. Six in packet. Price 4d.

*** *A packet, as specimen, will be forwarded post free on receipt of Fourpence in stamps.*

Nelson's New Illustrated Book List. *A Descriptive Catalogue of Books for the Drawing Room, for Home Reading, &c. &c. In Handsome Bindings, suitable for Presents or Rewards. Post Free on application.*

THOMAS NELSON & SONS, 35 PATERNOSTER ROW, LONDON, E.C.; EDINBURGH, AND NEW YORK